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Some time ago I became aware that the Oxford Movement Library of the Fathers series contained a translation of the Commentary on the gospel of St. John by Cyril of Alexandria. The translation was split into two volumes, 43 and 48, each of more than 600 pages. The first volume was translated by P.E. Pusey, who also edited the Greek text during the 1870's. The volume is very uncommon, since most collections of this series tend to end with the volumes issued before 1850; all volumes issued during the 1870's are rare. But still more uncommon is the second volume, which was the last volume in the series and was issued in 1885 after the death of both P. E. Pusey and his father, Oxford Movement founder E. B. Pusey. This was translated by Thomas Randell. Through the cooperation of a faraway academic library I was enabled to obtain photocopies of both. The circumstances under which the second volume was produced are detailed in the preface to it by H. P. Liddon, which is online here.

The language of the first volume is called 'quaint' by Liddon. Readers may find other words for language which might be described as pseudo-Jacobean, except that King James I undoubtedly would have found it as baffling as we do. I commend to a reader with time on his hands the exercise of modifying a sentence or two into modern English. My own experience was that a complete recasting was necessary. It seems that a contemporary reviewer harshly criticised this strange version, thereby inducing Pusey to abandon the effort. Fortunately Randell’s volume is rather more readable.

Volume 1 contained a 50 page preface, mainly by E. B. Pusey. This hardly refers to the Commentary at all. I did attempt to scan it, but after scanning 20 pages with great labour I abandoned the attempt. I will complete this if there is any public demand for it.

The text of Cyril’s work has not come down to us complete. Books 7 and 8 are lost. However P. E. Pusey included in his edition a number of fragments of these books. I learn from the Patrology of J. Quasten (vol. 3) that the authenticity of these fragments is questionable, however. The source of these is unfortunately not indicated by Pusey.

The preface should have discussed the source of these fragments, and also the manuscript tradition of the work. In its absence, I have here translated and abbreviated the following from the praefatio to Pusey’s edition of the Greek text in 3 volumes, Sancti Patri nostri Cyrilli archiepiscopi Alexandrini In divi Joannis evangelium; Accedunt fragmenta varia necnon tractatus ad Tiberium diaconum duo / edidit Philippus Edwardus Pusey. Oxford (1872):
These volumes of Cyril’s works contain those surviving works of this holy man which comment on the New Testament; excluding the fragments of his work on St. Luke, which were edited from the Syriac by Rob. P. Smith, Dean of Canterbury; for many of the Greek and Syriac sources are printed in his English translation ---- and likewise excluding some relics of the lost commentary on St. Matthew.

We have been able to considerably improve the text of Cyril’s largest work, the *Commentary on John*. Our predecessors had at most access to a single manuscript, the Codex Barbarinus which Aubert also was allowed to inspect; this contains the first six books. Our most diligent helper, Theodorus Heysius, supplied us with this many years ago; see the description of this codex in vol. 1, p. 645.

The Vatican library contains two other manuscripts; Cod. Vat. 592, containing the first four books, and 593, containing the first four and the last four books. Both are 15th century, and equally well written. Very close to 593 is the manuscript of San Marco in Venice 121, of the same age, which is a copy of this manuscript. No other manuscripts are known, and the last four books only exist in Vat. 593 and the Venice manuscript: to which can be added enough material quoted by other writers from this work, that the text has come down to us more or less complete.

These manuscripts are referenced as follows:

B = Codex Barberinus, saec. xii., containing the first six books, newly collated with the greatest care by our friend Heysius.

D = Cod. Vaticanus 592, saec. xv., containing the first four books, collated by Heysius.

E = Cod. Vaticanus 593, saec. xv., containing the first four books and the last four. This edition is the first to use this manuscript for the first four books, as collated by Heysius. The last four were supplied for this edition by Hugo Hinckius, Ph.D. With this agrees Cod. S. Marci 121, which we spoke of above; which restores some passages lost in E through ὁμοιοτέλευτον. Aubert used both of these. I was unable to obtain a new collation of the Marcianus codex, but I consulted it in many places for the last four books, and refer to it as F.
Books seven and eight have long since perished. Aubert gave what could be fragments from them, from the *Catena on S. John* by Nicetas, using a manuscript which once belonged to D. de Harlay, Bishop of St. Malo, now in Paris in the Bibliothèque Imperiale, Ms. Suppl. Gr. 159, bomb. saec. ca. xiv. But Nicetas cites from many other works of Cyril, and it seemed necessary to omit many on these grounds.

The good quality of B appears clearly from various witnesses and indicators. One error must be noted, which is common to the other manuscripts also; when the scribe made a careless mistake, often he corrected it, but instead of erasing the mistake he added above it the conjunction καὶ or ἤγουν.

Two further manuscripts of a Catena on St. John have been used. Both were composed by Nicetas, bishop of Heraclea in Thrace, who flourished in the 11th century. An older catena, composed by an unknown author, was printed by Corderius at Antwerp in 1630. The following manuscripts have been used:

- a = Cat. in S. Joannem Nicetiana, in the Moscow Library, Cod. 93 (once 94).
- b = Cat. on the gospels in the Moscow Library, Cod. 41 (once 42), written in saec. x, cited occasionally from the same source as Corderius.
- c = The fragment of the Corderian catena (between p.447 and p.889 in Cod. Bodleian Barroccian. 225, saec. xii.ex.)
- I = Some folios of the same text. Some are preserved in the library of the Holy Synod in Moscow, Cod. 119 (once 120), pp.50; others in codex 2, pp.181, 182, among the Greek manuscripts of Archbishop Wake in the Cathedral Church library at Oxford; others in a codex (containing homilies of Chrysostom, pp.140-147) in the library of S. Dionysius on the Holy Mountain. These folios seem to have been written after the middle of the 10th century.

Catenae were not used very much for the text of the first four books, as Nicetas does not quote very much from these books, except for bits in the oldest catena edited by Corderius. (In the same way Nicetas in his great catena on the Psalms derived material from an older epitome of a catena on the Psalms, now extant in Cod. Reg. Par. 139 and Cod. S. Marci. Ven. 17).
In books five and six, Nicetas quotes much, but B gave a better, more complete text. For books 9-12, some use was made where gaps appeared in the manuscript. Everything available from the fragments of books seven and eight was used. I did not dare to go against the authority of the books.

Two other recensions of the Catena of Nicetas on S. John seem to have been produced, of which one appears in a Moscow ms. and a Paris one, which I call k. The other, visible in the Catena Corderiana, is in the Cod. Harlaeiensis, and no copy of this is known to me.

Other quotations from this Commentary on John are given in Euthymius Zigabenus, *in Panoplia Dogmatica*, and appear in the early pages of the commentary. For this I used Cod. Vienneisis Theol. Nessel 76, membr.

One or more excerpts of S. Cyril exist in Cod. Med. Laur. plut. vi.12, saec. xiv (= p); see vol. 1, p. 552. But p often stands apart from EF, and seems to have come from the same archetype.

The punctuation is that of Migne.

One very interesting feature of the work is the chapter titles and numeration. Cyril indicates at the end of the preface that these are authorial, both titles and numbers. Chapter titles were not generally used in antiquity, although summaries sometimes were prefixed to the start of each book of Greek histories. The work is therefore one of the first which we know to have been divided by its author into numbered chapters, and the fact that Cyril explicitly discusses this suggests that it was a novel practice in his day. Since the subject of summaries, chapter titles and numeration is one that the world of scholarship has yet to properly address, this piece of evidence may be of value.

Roger P EARSE
Ipswich
14th December 2005

POSTSCRIPT: (31st December 2005)

Since writing these words, I have learned of a revision of this translation being undertaken at the moment, from a post in usenet:
Alive in Christ, the official magazine of the Diocese of Eastern Pa. of the OCA [Orthodox Church of America], has been serializing an updated and corrected version of the above text. The revision process, conducted with frequent reference to Cyril’s Greek text, has included:

1. updating the language to contemporary English
2. simplifying the convoluted sentence structure by freeing it somewhat more from that of the original Greek than does Pusey, and adapting somewhat more to English
3. retranslating some words by reference to Lampe’s Patristic Greek Lexicon (which was not available to Pusey) and more recent Greek lexica
4. correcting some errors in the earlier translation
5. adding some additional footnotes

This is not a wholesale retranslation; the weaknesses of Pusey’s work are also its strengths; namely its attempt to be a faithful translation of St Cyril’s work.

A recent installment, #20, is online at www.doepa.org and covers John 5:39-6:15. As a sample, here is of a paragraph from Pusey’s text, followed by the revision:

"We will then, looking to what is more profitable and agreeable to what preceded, read it not imperatively, but rather as in connection and with a comma. Of this kind again will be the meaning of the passage before us. For when He saw that they were ever running to the books of Moses, and ignorantly collecting thence materials for gainsaying, but seeking for nothing else, nor receiving what would avail them for due belief: needs therefore does He shew them that their labour in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For what tell me (saith He) is the use of your searching the Divine Scriptures, and supposing that by them ye will attain unto everlasting life, but when ye find that they testify of Me and call Me everlasting life, ye will not come to Me that ye
might have life? Whence then ye ought to be saved (He saith) ye perceive not that thence ye get the greatest damage to your own souls, ye who are sharpened from the Mosaic books only unto gainsaying, but the things whereby ye could gain eternal life, ye do not so much as receive into your minds."

and here is the revised version:

"Looking then to what is more profitable and consistent with what preceded, we will not read it imperatively, but rather as connected and as with a comma. The meaning then of the passage before us will be something like this. For when he saw that they were always running to the books of Moses and ignorantly gathering from them materials for argument, but not seeking for anything else, nor receiving what would be useful to them for due belief, he therefore necessarily shows them that their labor in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For he says, Tell me, what is the use of your searching the Divine Scriptures, and supposing that by them you will attain to everlasting life, but when you find that they testify of me and call me everlasting life, you are not willing to come to me that you may have life? So, while you ought to be saved by [studying] this, he says, you do not perceive that from it you are getting the greatest damage to your own souls -- you who are sharpened from the Mosaic books only for argument, but the things by which you could gain eternal life, you do not so much as receive into your minds."

It is planned to publish the revised revised version now being serialized. The published version will include further emendations and will add most of the critical footnotes and margin comments in the original, some of which are being omitted from the current serialization.

The pace of the serialized version has picked up significantly, and, God willing, publication of the commentary should be completed to the half-way point within about 2 1/2 years. That would be a logical point at which to publish the first of two volumes.
I think we must all commend the initiative of those responsible. It seems that this will be published commercially, but under copyright. The work is being done at St. Tikhon’s Seminary, which of course has to support itself financially.

POSTSCRIPT: (27th January 2006)

The OCA is not the only group involved in making this work available again. Some time ago I received a query from Br. John of the Dormition Skete monastery in Colorado. They were seeking a copy of the second volume, with the intention of making both volumes available again in an edited form. My own efforts to first obtain and then scan a copy of Cyril on John were prompted by this exchange. I mentioned the OCA work to him, and he commented:

We are preparing our own edition for printing, and it will be different from the OCA translation. Ours will in general follow Pusey’s translation with a few corrections where he has been a little less than exact, where differences in meaning are important.

I have also heard from other people who have been scanning passages of the text, for yet other purposes. It seems that the availability of this text online fills a long-felt need. But of course printed editions are more desirable yet. If anyone else is interested in this work, I am very happy to hear from them using this link.

POSTSCRIPT: (9th February 2006)

I have now examined Pusey’s Greek text, and incorporated a chunk of his praefatio into this page.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode.
A LIBRARY OF FATHERS
OF THE
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,
THIS LIBRARY
OF
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.
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."

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 Thesaurus. But in Dr. Pusey's judgment the greatest of S. Cyril's works is his Commentary on S. John, 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 translation 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 fragments 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 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 [Hebrew]; 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 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 countrymen."

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.

[Footnotes moved to the end]

3. This correction was adopted, cf. p. 10.
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This text was transcribed by Roger Pearse, Ipswich, UK, 2005.
Greek text is rendered using unicode.
S. CYRIL,
ARCHBISHOP OF ALEXANDRIA.

INTERPRETATION OR COMMENT ON THE GOSPEL ACCORDING TO JOHN.

[Translated by P. E. Pusey]

INTRODUCTION.

THE LORD will give utterance to them who evangelize with much power, declareth exceeding well the Psalmist. But I deem that they who ought to approach this, are, not mere chance persons, but those who have been illumined with the grace that is from above, seeing that both All wisdom is from the Lord, as it is written, and Every good gift and every perfect gift is from above and cometh down from the Father of lights. For a thing unsure and not unfraught with peril to the many, is the speaking concerning the Essence that is above all, and the Mysteries belonging thereunto, and silence on these subjects is free from danger. Us nevertheless albeit deeming that we have much need of silence, God Who is over all excludes from this, saying to one of the Saints (this was Paul), Speak and hold not thy peace. And no less does the ordinance of the Law shew this, indicating things spiritual in the grosser type. For it enjoins those who have been called to the Divine Priesthood, to declare to the people by the sound of trumpets, about those things which they ought to learn. For God, when He willed to set forth in His laws most excellent things, did not I deem intend that the leaders of the people should lay their hand on their mouth, as it is written, and, in fear of appearing rashly to attempt things above the mind of man, hold back from the doctrine that is so necessary for those who are being instructed in piety and the knowledge of God, and choose a silence perilous to those who are their disciples. But the Disciple of Christ again terrifies us, saying Be not many masters, and moreover the most wise Preacher too, darkly shewing the peril that exists in the teaching of such things. For, says he, he that cleaveth wood, shall be endangered thereby; if the iron head fall, both himself hath troubled his face and he shall strengthen powers. For he likens the keenness of the mind to the iron-head, in that it is of a nature to pierce through, and sinks in to the innermost parts, even though it be resisted by the thickness and close texture of the wood. Wood again he in a figure calls the thoughts that are in Holy Scripture, which render the Books wherein they are a kind of Spiritual Paradise, and yet more than this, full with the fruitfulness that comes of the Holy Ghost. He that endeavours therefore to unfold the spiritual wood, that is the
Divine and Mystic thoughts of Divinely-inspired Scripture by means of insearch, and most accurate grasp and keenness of mind, will run very deep risk, saith he, when the iron-head slippeth, that is when the mind not carried to a true understanding of the things which are written, misses the right perception, and having left, as it were, the straight path, is borne on some other way of thought turned aside from what is fitting. Whereupon he will place in jeopardy the face of his soul, that is, his heart, and will invigorate against himself the bad opposing powers, who with their bitter perversive words sophisticate the mind of those who have gone astray; not suffering it to behold the beauty of truth, but manifoldly perverting it and persuading it to go astray after mad thoughts. For no one calleth Jesus Anathema save in Beelzebub.

And let no one deem, himself astray, that the exposition of the above is astray, or otherwise of false reasoning. For Divine Scripture does sometimes, as we said before, call the thoughts of Holy Scripture wood. And indeed the God Who is over all says something on this sort through the all-wise Moses to those at that time: *When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayest eat of them and thou shalt not cut them down: (is the tree of the forest a man, to go before thee unto the palisade?) Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down*, But that the God of all would not have deemed it worth to prescribe to us such things, if it were to be understood only of trees of the earth, is I suppose clear to every one, yet I think one ought to shew from another command also that He is very unsparing of these, and takes not account of them. For what I pray does He enjoin should be done to the false-called gods? *Ye shall destroy their altars, saith He, and break down their images, and cut down their groves*. And by His own altar He no way suffers any tree to be cultivated. For He plainly declares: *Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God*. And if one must add anything to this, I will speak after the manner of most wise Paul. *Both God take care for trees? or saith He it altogether for our sakes?* by grosser examples leading us by the hand to the idea of spiritual things.

Let us now say that the writings of the unholy heretics may be considered as cities, and fortified, haply not without skill, by the wisdom of the world, and the intricate deceits of their cogitations. There comes to storm them, and in some sort environs and sits round them *taking the shield of the faith and the sword of the Spirit, which is the word of God*, every one who agonizes for the holy dogmas of the Church, and sets himself in array with all his strength against their false-speaking, studying to *cast down imaginations*, as Paul saith, and *every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*. When then, He says, such a soldier of Christ compasses, as a land of aliens, the bitter writings of heresies, and lights upon the best cultivated trees, that is, if he find words from the Divinely-inspired Scripture, or things spoken by the
Prophets or even testimonies from the New Testament, wrested unto their own purpose, let him not apply his mental acumen, like a sort of tool, to destroy and cut them down. For not because taken hold of by those who know not to interpret it aright, is therefore that which proceeds of the Mouth of God to be wholly rejected too: but since it is fruit-bearing, it shall be to thee rather as a help and for food. For turning round unto the right argument of the faith that which is sometimes foolishly taken by them, not only shall we not be caught unstrung, but rather are we nerved into words against heresy. But he subjoins forthwith an argument persuading the hearers, that the onslaught of the advocate for the truth should be made, not for the overthrow of the Divine oracles, but for the destruction of what is non-rightly said by the opponents. For is, it says, the tree of the forest a man, to go before thee unto the palisade? For do you suppose, he says, that the utterance of the holy writings, will of its own self rise up against thee to battle, like one of the arch-heretics, and is not rather wronged by their madness? Do not then cut it down, says it, but let it be to thee as food also; only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down. For uneatable by them who would think aright, is the fruit of those men's writings: against them let every tool come: there let the might of the spiritual wood-men be shewn, upon them let the axe of strength in advocacy glitter. For the uselessness and unprofitableness of the babbling of the heterodox the Prophet Hosea also most excellently interprets to us saying: A stalk having no strength to yield meal; if so be it yield, the strangers shall swallow it up. For they that are diligent to estrange themselves from friendship with God, shall feast themselves on the weak and old-wife tale of those people's unlearning. As then I was saying at the beginning (for I think we must go back to that), most exceeding hard is the exposition of the Divine mysteries, and better perchance were silence, but since thy much speech persuadeth us, O most labour-loving brother, to offer the work, as a sort of fruit of our lips, and spiritual sacrifice, this too will I not shrink from doing, encouraging myself in God who maketh wise the blind, and seeketh at our hands not surely that which is above us, but accepteth equally the offerings of poor men. For him that would offer a gift for a burnt-sacrifice to the Lord, as is put in the beginning of Leviticus, the lawgiver having enjoined an offering of the herd and having moreover herein set down the measure of the honour of the type, he again lowers it, saying that they who cannot attain to this, should sacrifice of the flock. And well did he know that sad and inexorable poverty will render some powerless even to this: therefore he says, he shall bring his offering of turtledoves or of young pigeons. But him that comes yet short of these too, and approaches with the most insignificant offerings, he honours. For says he, his offering shall be fine flour, defining an offering easily procurable I suppose by every one and not too oppressive to the deepest poverty. For the lawgiver well knew (I think) that better and more excellent is it to bear fruit even a little, than to be wholly bereft of it and through shame of seeming to come short of others' gifts, to rush forward to the conclusion that it needs not to honour the Lord of all.
Persuaded then with reason by all these things, and having dismissed from my mind unreadiness, the ally of silence, I will deem it my duty to honour my Lord with what I have, discourse wholesome and joyous to the readers, like fine flour bedewed with oil: and we will begin the Book of John, taking in hand an exceeding great work, yet by reason of faith, not unstrung. And that we shall say and think less than is meet, we must unhesitatingly confess. But the great difficulty of the book, or to speak more truly, the weakness of our understanding, will persuade us to ask meet pardon for this.

Turning about on every hand our discourse to the more dogmatical exposition, we will set it in array, according to our power, against the false doctrines of them that teach otherwise, not stretching it forth to its full extent, but even retrenching superfluity, and studying to render it not lacking fitness. The subjoined subscription of the chapters, will shew the subjects over which our discourse extends, to which we have also annexed numbers, that what is sought may be readily found by the readers.

[Page running titles]
2 Danger of speaking of sacred things, uncalled.
Books of heretics, like cities of aliens. 3
4 God accepts the offerings of poor men. 5

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.
Greek text is rendered using unicode.
 CHAPTERS IN BOOK I.

CHAPTER 1. That Everlasting and before the ages is the Only-Begotten, on the words, *In the beginning was the Word.*

CHAPTER 2. That the Son being Consubstantial with the Father is also God in His own Person, even as also the Father, on the words, *And the Word was with God.*

CHAPTER 3. That the Son is also God by Nature, in nowise either inferior to, or unlike the Father, on the words, *And the Word was God.*

CHAPTER 4. Against those who dare to say, that the conceived and natural Word in God the Father is one, and He that is called Son by the Divine Scriptures another (such is the misconceit of Eunomius’ party), on the words, *This was in the beginning with God.*

CHAPTER 5. That the Son is by Nature Creator with the Father, as being of His Essence, and not taken to Him as a minister, on the words, *All things were made by Him.*

CHAPTER 6. That the Son is by Nature Life, and therefore not originate, but of the Essence of God the Father, on the words, *That which was made, in it was Life.*

CHAPTER 7. That the Son is by Nature Light, and therefore not originate, but of the Essence of God the Father as Very Light’ from Very Light, on the words, *And the Life was the Light of men.*

CHAPTER 8. That the Son of God alone is Very Light, the creature not at all, being participate of Light, as originate, on the words, *He was the Very Light.*

CHAPTER 9. That the soul of man does not exist prior to the body, nor is the embodiment a consequence of former sins, as some say, on the words, *He was the Very Light which lighteth every man that cometh into the world: He was in the world.*

CHAPTER 10. That the Only-begotten is alone by Nature the Son from the Father, as being of Him and in Him, on the words, *No man hath seen God at any time.*

EXEGETIC COMMENTARY
GOSPEL ACCORDING TO JOHN
OF OUR
HOLY FATHER CYRIL

Archbishop of Alexandria.

BOOK I.

[Introduction]
Exact of a truth, and God-taught is the mind of the holy Evangelists, from the splendour of their power to behold, as from some lofty mountain-spur and watch-peak, on all sides observing what is of profit to the hearers, and tracking with intent zeal whatever may seem to be of profit to those who thirst after the truth of the Divine dogmas and with good purpose search after the mind that is hidden in the Divine Scriptures. For not in those who search too curiously, and take pleasure in the many-tangled wiles of reasonings, rather than rejoice in the truth, does the Spirit make His revelation, since neither does He enter into a malicious soul, nor otherwise does He suffer His precious ‘pearls’ to be rolled at the feet of swine. But with exceeding pleasure does He have fellowship with simpler minds, as having a more guileless motion, and shunning superfluous subtleties, whereto specially pertains the meeting with sudden fear, and from too great turning aside unto the right hand to err from the straight and royal road. For *he that walketh simply walketh surely*, as saith Solomon.

But while the holy Evangelists have a marvellous exactness in writing (*for it is not they that speak, as the Saviour saith, but the Spirit of the Father which is in them*: reasonably may one grant that the Book of John has been composed beyond all marvel, looking both to the supereminence of his thoughts, the keenness of his intellect, and the constant and close-succeeding cumulation of conceptions. For course-fellows are they one with, another in the exposition of the Divine dogmas, and loosing as it were from the starting line they course charioteers to one goal. But a diverse fashion of speech is wrought out by them, and they appear to me to resemble persons, who are ordered to come together unto one city, but care not to approach it by one and the same beaten road. Thus one may see the other Evangelists with great exactness giving the account of our Saviour’s genealogy in the Flesh, and bringing down step by step those from Abraham unto Joseph, or again carrying up those from Joseph to Adam. But we find the blessed John not caring to be over-studious about these, but with a most fervent and fire-full motion of intellect endeavouring to lay hold of those very things that are above human mind, and daring to explain the unspeakable and unutterable Generation of God the Word. For he knew that *the glory of God hideth speech*, and greater than our idea and utterance is the God-befitting dignity, and hard to utter and most difficult of unfolding are the properties of the Divine Nature.

But since it was necessary in some sort to *mete out heaven with the span*, and to suffer the scant measures of human nature to approach to what is by all unattainable and hard to be explained, that the approach might not be opened out for those who teach otherwise to come against the more simple, in that no voice of the saints who have been *eyewitnesses and ministers of the word* held in check their ill-surmisings, keen comes he to the very essence of the Divine dogmas, crying aloud, *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.*

But I think that those who are engaged on the Holy Scriptures ought to admit all writings that are honest and good and free from harm. For thus collecting together the varied thoughts
of many and bringing them together into one scope and understanding, they will mount up to a good measure of knowledge, and imitating the bee, wise workwoman, will compact the sweet honeycomb of the Spirit.

Some then of those of most research, say that after our Saviour's Cross and Ascension into Heaven, certain false shepherds and false teachers falling like wild beasts on the Saviour's flocks terrified them not a little, speaking out of their own heart, as it is written, and not out of the mouth of the Lord; yea rather, not merely out of their own heart, but out of the teachings of their own father, I mean the devil. For if no one can call Jesus Anathema, save in Beelzebub, how is not what we say of them clearly true? What things then are they which these men belched forth against their own head? They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both move and are, was then first called into being, when He was born Man of the Holy Virgin, and taking this our common fashion, shewed Himself upon earth, as it is written, and conversed with men.

On those then who are thus disposed, and who dare to slander the ineffable and eternal Generation of the Son, the word of the Prophet comes heavily, saying thus: But draw near hither, ye sons of the sorceress, the seed of the adulteress and the whore, against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue? not bringing forth good things out of a good heart, but spueing forth the venom of the blood-defiled dragon, of whom saith the Psalmist unto the one God That is over all: Thou brakest the heads of the dragons in the waters.

But since there was no slight disturbance in regard to these things amongst them that had believed, and the ill of the scandal thereof was consuming like a plague the souls of the simpler (for some drawn away from the true doctrines by their prattle imagined that the Word was then barely called to the beginning of Being, when He became Man), those of the believers who were wiser being assembled and met together, came to the Disciple of the Saviour (I mean this John) and declared the disease that was pressing upon the brethren, and unfolded to him the prattle of them that teach otherwise, and besought that he would both strenuously assist themselves with the illumination through the Spirit, and stretch forth a saving hand to those who were already within the devil's meshes.

The disciple grieving then over them that were lost and corrupted in mind, and at the same time thinking it most unnatural to take no forethought for those that should succeed and come after, betakes himself to making the book; and the more human side, the genealogy of the legal and natural Birth according to the flesh, he left to the other Evangelists to tell at fuller length; himself with extreme ardour and courage of soul springs upon the prattle of those who are introducing such things, saying, IN THE BEGINNING WAS THE WORD.

CHAPTER I. That Everlasting and before the ages is the Only-Begotten.
What do they say to this [namely, In the beginning was the Word] who introduce to us the Son, as one new and of late, that so He may no longer be believed to be even God at all. For, says the Divine Scripture, *there shall no new God be in thee*. How then is He not new, if He were begotten in the last times? How did He not speak falsely when He said to the Jews, *Verily I say unto you, Before Abraham was, I am*? For plain is it and confessed by all, that many ages after the blessed Abraham was Christ born of the Holy Virgin. How at all will the words *was in the beginning* remain and come to anything, if the Only-Begotten came into being at the close of the ages? See I pray by the following arguments too how great absurdity, this cutting short the Eternal Being of the Son, and imagining that He came into being in the last times, yields.

But this same word of the Evangelist shall be proposed again for a finer test:

*In the Beginning was the Word.*

Than the *beginning* is there nothing older, if it have, retained to itself, the definition of the beginning (for a beginning of beginning there cannot be); or it will wholly depart from being in truth a beginning, if something else be imagined before it and arise before it. Otherwise, if anything can precede what is truly *beginning*, our language respecting it will go off to infinity, another beginning ever cropping up before, and making second the one under investigation.

There will then be no beginning of beginning, according to exact and true reasoning, but the account of it will recede unto the long-extended and incomprehensive. And since its ever-backward flight has no terminus, and reaches up to the limit of the ages, the Son will be found to have been not made in time, but rather invisibly existing with the Father: *for in the beginning was* He. But if He *was in the beginning*, what mind, tell me, can overlap the force of the *was*? When will the *was* stay as at its terminus, seeing that it ever runs before the pursuing reasoning, and springs forward before the conception that follows it?

Astonishment-stricken whereat the Prophet Isaiah says, *Who shall declare His generation? for His Life is lifted from the earth.* For verily lifted from the earth is the tale of the generation of the Only-Begotten, that is, it is above all understanding of those who are on the earth and above all reason, so as to be in short inexplicable. But if it is above our mind and speech, how will He be originate, seeing that our understanding is not powerless to clearly define both as to time and manner things originate?

To look in another way at the same, *In the Beginning was the Word.*

It is not possible to take *beginning*, understood in any way of time, of the Only-Begotten, seeing that He is before all time and hath His Being before the ages, and, yet more, the Divine Nature, shuns the limit of a terminus. For It will be ever the same, according to what is sung
in the Psalms, *But Thou art the Same and Thy years shall have no end*. From what beginning then measured in respect of time and dimension will the Son proceed, Who endureth not to hasten to any terminus, in that He is God by Nature, and therefore crieth, *I am the Life*? For no beginning will ever be conceived of by itself that does not look to its own end, since beginning is so called in reference to end, end again in reference to beginning. But the beginning we are pointing to in this instance is that relating to time and dimension. Hence, since the Son is elder than the ages themselves, He will be free of any generation in time; and He ever *was* in the Father as in a Source, according to that which *He Himself said, I came forth from the Father and am come*. The Father then being considered as the Source, the Word was in Him, being His Wisdom and Power and Express Image and Radiance and Likeness. And if there was no time when the Father was without Word and Wisdom and Express Image and Radiance, needs is it to confess too that the Son Who is all these to the Everlasting Father, is Everlasting. For how at all is He Express Image, how Exact Likeness, except He be plainly formed after that Beauty, Whose Likeness He also is?

Nor is it any objection to conceive of the Son being in the Father as in a Source: for the word *source* here only means the "whence." But the Son is in the Father, and of the Father, not as made externally, nor in time, but being in the Essence of the Father and flashing forth from Him, as from the sun its radiance, or as from fire its innate heat. For in such examples, one may see one thing generated of another, but yet ever co-existing and inseparable, so that one cannot exist of itself apart from the other, and yet preserve the true condition of its own nature. For how can there be sun which has not radiance, or how radiance without sun being within to irradiate it? how fire, if it have not heat? whence heat, save from fire, or from some other thing not removed from the essential quality of fire? As then in these, the in-existence of the things that are of them does not take away their co-existence, but indicates the things generated ever keeping pace with their generators and possessed of one nature so to speak with them, so too is it with the Son. For even if He be conceived and said to be in the Father and of the Father, He will not come before us as alien and strange and a Being second to Him, but as in Him and co-existing ever, and shining forth from Him, according to the ineffable mode of the Divine generation.

But that God the Father is spoken of by the saints too as the Beginning of the Son in the sense only of "whence," hear the Psalmist through the Holy Ghost foretelling the second Appearance of our Saviour and saying as to the Son: *With Thee the Beginning in the Day of Thy Power in the beauty of Thy Saints*. For the day of the Son’s Power is that whereon He shall judge the world and render to every one according to his works. Yerily shall He then come, Himself in the Father, and having in Himself the Father, the so to say unbeginning Beginning of His Nature in regard only to the "whence," by reason of His Being of the Father.
In the Beginning was the Word.

Unto many and various ideas does our discourse respecting the here signified beginning diversify itself, on all sides zealous to capture things that tend to profit, and after the manner of a hound, tracking the true apprehension of the Divine dogmas, and exactitude in the mysteries. For search, saith the Saviour, the Holy Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me. The Blessed Evangelist, then, seems here to name the Father Ἀρχή, that is the Power over all, that the Divine Nature Which is over all may be shewn, having under Its feet every thing which is originate, and borne above those things which are by It called into being.

In this Ἀρχή then that is above all and over all was the Word, not, with all things, under Its feet, but apart from all things, in It by Nature as Its Co-Eternal Fruit, having the Nature of Him Who begat Him as it were a place the most ancient of all. Wherefore He Begotten Free of Free Father, will with Him possess the Sovereignty over all. What then now too will be the nature of the argument in this, it is meet to see.

Hazardful have certain, as we said above, asserted that the Word of God was then first called into being, when taking the Temple that is of the Holy Virgin He became Man for us. What then will be the consequence, if the Son's Nature be thus, or originate and made and of like nature with all things else, to which birth out of not being, and the name and fact of servitude, are rightfully and truly predicated? For what of things that are made can with impunity escape servitude under the God That is Lord of all? what does not stoop under the sovereignty and power and lordship that is over all, which Solomon himself too signifies to us when he says, For the throne of Sovereignty is established with righteousness? For ready and exceeding prepared unto righteousness is the Throne of the Sovereignty, that I mean which is over all. And what throne that is of which we are now speaking, hear God saying by one of the Saints, The Heaven is My Throne. Ready therefore unto righteousness is the Heaven, that is, the holy spirits in the heavens.

Since then one must needs confess that the Son is with the rest of the creatures subject to God the Father, as having the position of a servant, and together with the rest falling under the authority of the Ἀρχή, if He be according to them late in Birth and one of those who have been made in time:-----of necessity does the Blessed Evangelist spring with energy on those who teach otherwise, and withdraw the Son from all bondage. And he shews that He is of the Essence that is Free and Sovereign over all, and declares that He is in Him by Nature saying, In the beginning was the Word.

But to the word Ἀρχή he fitly annexes the ὦς, that He may be thought of as not only of renown, but also before the ages. For the word ὦς is here put, carrying on the idea of the thinker to some deep and incomprehensible Generation, the Ineffable Generation that is outside of time. For that ὦς, spoken indefinitely, at what point will it rest, its nature being
ever to push forward before the pursuing mind, and whatever point of rest any might suppose that it has, that it makes the starting point of its further course? The Word was then in the Ἀρχή, that is in Sovereignty over all things, and possessing the dignity of Lord, as being by Nature from It. But if this be true, how is He any longer originate or made? And where the was wholly is, how will the “was not” come in, or what place will it have at all as regards the Son?

CHAPTER II. That the Son being Consubstantial with the Father is also God in His Own Person, even as also the Father.

And the Word was with God.

Having sufficiently shewn that already out of date and astray from the truth is the senseless mind of those who hold such opinions, and having, by saying In the beginning was the Word, closed every loophole to those who say that the Son is of the things that are not, and having utterly stripped off all their nonsense in these words, he goes to another akin and most perverse heresy. And like as some gardener at once most excellent and enduring, delights much in the toils of the mattock, and girding his loins, and in the working-dress befitting him, gives all diligence to present the appearance of his park free from the unseemliness of thorns, and ceases not throwing one upon another, and, ever going round about, removes the troublesome root, applying the stern tooth of the mattock; so the blessed John too, bearing in his mind the quick and powerful and most sharp word of God and considering with keenest glance and clearest attention the bitter shoots of the naughtiness of those who think otherwise, comes upon them so to speak at a run, and with mighty resolution cuts them off on every side, to those who read his books ministering defence in the right faith.

For see now again I pray, the vigilance of this bearer within him of the Spirit. He taught in the foregoing, that the Word was in Ἀρχὴ, that is, in God the Father, as we said. But since, with the eye of his understanding illumined, he was not ignorant, as we may suppose, that certain would arise, of their great ignorance saying that the Father and Son are one and the same, and distinguishing the Holy Trinity only by name, but not suffering Them to exist in Their several Persons, so that the Father should be conceived of as in truth Father and not Son, the Son again to be by Himself Son, not Father, as the word of truth is:—needs against this heresy too as already confronting him, and mooted at that time, or about so to be, does he arm himself, and for its destruction, by the side of In the beginning was the Word he puts forthwith, And the Word was with God: every where adding of necessity the was on account of His Generation before the ages, yet by saying that the Word was with God, shewing that the Son is One, having existence by Himself, God the Father again, with Whom was the Word, Another. For how can that which is one in number be conceived of as itself with itself, or beside itself?
But that the reasoning of the heretics about these things also will be found without learning, we will teach by the considerations below, making an exact test of the questions regarding it.

Proof by demonstration and Scripture testimonies, that the Father is in His Own Person, and the Son likewise, the Holy Ghost being counted with Them as God, even though nothing is for the present enquired into regarding Him.

Consubstantial is the Son with the Father and the Father with the Son, wherefore They arrive at an unchangeable Likeness, so that the Father is seen in the Son, the Son in the Father, and Each flashes forth in the Other, even as the Saviour Himself says, *He that hath seen Me hath seen the Father*, and again, *I in the Father and the Father in Me*. But even though He be in the Father, and have again the Father in Him, Himself full well, as has been already said, perfectly exact unto the Form of Him Who begat Him, and depicting again in Himself without any shortcome, the Father whence He is:----not therefore will He be deprived of His separate existence, nor will the Father lose His own special Being; but neither will the surpassing Likeness and Resemblance work any confusion of Persons, so that the Father Who begat and the Son Who is Begotten of Him should be considered as one in number. But sameness of Nature will be confessed of Both, yet the Individual Existence of Each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Ghost being numbered with them and counted as God, the Holy and Adorable Trinity will have Its Proper Fullness.

*Another.* If the Son Himself is Father too, what place has the distinction of names? For if He begat not at all, why is He called Father? How Son, if He were not begotten of the Father? For the Names ask as of necessity such an idea regarding them. But since the Divine Scriptures preach that the Son was Begotten, and the truth is so, He has therefore an existence by Himself. The Father too is again by Himself, if indeed that which is begotten is plainly one thing from another as regards that which begets.

*Another.* The blessed Paul writing his letter to the Philippians says of the Son, *Who being in the Form of God, thought it not robbery to be Equal with God*. Who then is He Who would not that His being Equal with God should be thought robbery? For must one not needs say, that One is He Who is in the Form of God, Another again He Whose Form it was? But this is clear and confessed by all. Therefore not one and the same in number are Father and Son, but of distinct Being and beheld in One Another, according to sameness of Essence, even if They be One of One, to wit the Son of the Father.

*Another.* *I and My Father are One*, said the Saviour, as knowing, that is, that Himself has a separate existence and the Father too. But if the truth of the fact be not so, why did He not, keeping what belongs to oneness, say, *I and My Father am One*? But since He explains what He means by the plural number, clearly He overthrows the surmise of those who think otherwise. For *we are* will not be with sense taken of *one*. 

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Another. At the fashioning of man the voice of God is introduced saying, Let Us make man in Our Image, after Our likeness. If then the amplitude, if I may so call it, of the Holy Trinity is contracted into a One in number, and they impiously take away from the Father and the Son Their separate Existence: who is he who says, and to whom, Let us make man in Our Image? For He ought forsooth to say, if it be as they in their silly nonsense say, Let us make man in my image, after my likeness. But now the writer of the Book, not saying this indeed, but allotting the creation to the plural number and adding Our image, well-nigh with clear and mighty voice proclaims the enumeration of the Holy Trinity to be above One.

Another. If the Son is the Brightness of the Father, as Light of Light, how is He not other than Him, as of distinct Being? For that which is the embrightened, is so in very deed from other, that namely which brightens it, and not itself from itself.

Another. The Son shewing Himself of the Essence of God the Father says again, I came forth from the Father and am come; again I go to the Father. How then will He not be Other than the Father in Person and number, when all reason persuades us to conceive of that which proceeds from ought as other than that from whence it proceeded? Not true therefore is the contrary argument.

Another. Believing in God the Father, in His Only-Begotten Son, and in the Holy Ghost we are justified. Wherefore the Saviour Himself too enjoins His own Disciples saying Go ye therefore and teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost. If then the difference of the Names is to contribute nothing to our conception, but when one says the Father, he means the Son, and in naming the Son makes mention of the Father, what need was there of bidding that the believers should be baptized not into Unity but into Trinity? But since the tale of the Divine Nature runs forth into the number three, it is I suppose wholly manifest to all that Each of those so numbered exists in His Own Person, but by reason of there being no change in the Nature, It arrives at One Godhead and has the same worship.

Another. The Divine Scripture says that the cities of the Sodomites were burned by the Anger of God, and explaining how the Divine wrath was brought upon them, and clearly describing the mode of the destruction, The Lord, it says, rained upon Sodom brimstone and fire from, the Lord, since this too is the portion of the cup most befitting those who are wont to commit such sins. What Lord then from what Lord sent the fire on and consumed the cities of the Sodomites? It is clear that it was the Father Who worketh all things through the Son, since He is too His Might and His Arm, Who caused Him to rain the fire upon the Sodomites. Since therefore the Lord sends the fire from the Lord upon them, how is not the Father Other, in respect to His own Being, than the Son, and the Son again than the Father? For the One is here signified as being from One.

Another. Moved by prophetic spirit, and through it foreknowing things to come, the blessed Psalmist had perceived that the human race could no otherwise be saved, except by
the alone Appearing of the Son of God, Who is able easily to trans-order all things to whatsoever He will. Wherefore he besought that the Son might be sent to us, as alone able to save those who were under subjection and oppression of the devil, and said, as though to God the Father, O send out Thy Light and Thy Truth. What then the Light is, and what the Truth, hear the Son Himself saying, I am the Light and I am the Truth. But if the Light and the Truth of the Father, that is the Son, be sent to us, how is He not Other than He, as far as His own Being, even if He be One with Him as regards Sameness of Essence? For if any imagine that it is not so, but that Father and Son are one and the Same, why does not he who bears within him the Spirit make the fashion of his prayer different and cry, Come to us, O Light and Truth? But since he says O send out, plainly he knew that One is the Sender, Another the Sent: be the mode of the Sending conceived of as befits God.

Another. The Divine Scriptures say, that through the Son were made all things that are in heaven and that are in earth, visible and invisible, and thus believing, we the worshippers of the truth go on our way in rightness of conception, and within the dogmas of piety. Let us then scrutinize the expression through the Son, and examine what sense it gives us. It is clear that it would have us conceive of the Doer and Worker as One, Him through Whom all things are wrought as Another. For the expression through the Son gives, as of necessity, a sort of exhibition of two Persons. Else let them say how the word through the Son in His being said to do anything, will rightly and truly admit the one in number and in the reckoning thereto pertaining, if none other be conceived of with Him and concurring with Him. But I suppose that our opponent will be wholly at a loss. But since both the Divine Scriptures proclaim that the Father hath wrought all things through the Son, and we believe it and I suppose that they too: how is it not of necessity to conceive that the Father exists separately and by Himself, and in like manner the Son, nor does this any way overthrow the fact that the Holy Trinity is seen in sameness of Essence.

CHAPTER III. That the Son is both God by Nature and in no wise either inferior to or unlike the Father.

And the Word was God.

He who bare within him the Spirit was not ignorant that there should arise some in the last times who should accuse the Essence of the Only Begotten and deny the Lord that bought them, by supposing that the Word Who appeared from God the Father is not by Nature God, but should bring in besides Him some so to speak spurious and false-called god, having about him the name of Sonship and Deity, but not so in truth. Such do they, who give the Jewish impiety of Arius an abode in their own mind; wherefore they put forth out of a dead heart, no life-giving word of pious thought, but that which looketh and tendeth unto death. Their tongue verily is as an arrow shot out; deceitful the words of their mouth.
As though then some one were already resisting the words of truth, and were almost saying to the Holy Evangelist; The Word was with God, Sir, be it so, we agree fully to what you have written as to this. Be the Father and Exist He separately, and the Son likewise. What now ought one to suppose that the Word is by Nature? for His Being with God, does not at all reveal His Essence. But since the Divine Scriptures proclaim One God, we will allot this to the Father only, with Whom the Word was. What then replies Truth’s herald? Not only was the Word with God, but He was also God, that through His being with God, He might be known to be Other than the Father and might be believed to be Son distinct and by Himself; through being God, He might be conceived of as Consustantial and of Him by Nature, as being both God and coming forth from God. For it were inconceivable, since the Godhead is by all confessed to be One, that the Holy Trinity should not in every wise arrive at Sameness of Essence and so reach one relation of Godhead. He was then also God. He did not become so at last, but He was, if indeed eternal being will most specially and surely follow on being God: for that which became in time, or was at all brought from not being into being, will not be by Nature God.

Seeing then that God the Word has Eternity through the word was, Consustantiality with the Father through being God, how great punishment and vengeance must we needs think that they shall be found to incur, who think that He is in ought whatever inferior, or unlike Him who begat Him, and shudder not to go forward to that height of impiety, as even to dare to utter such things to others also, understanding neither what they say, nor whereof they affirm?

But that the Son Who is of Him of a truth is in no wise inferior to the Father, we shall know again from the accompanying considerations.

Another. By many and varied names do the Divine Scriptures call the Son. For they say that He is the Wisdom and Power of the Father, according to what is said by Paul, Christ the Power of God and the Wisdom of God. He is called again both His Light and His Truth, as is sung in the Psalms by one of the Saints, O send out Thy Light and Thy Truth. He is called also Righteousness, as, Quicken me in Thy Righteousness: for the Father quickens in Christ those who believe on Him. He is called also the Counsel of the Father, as it is said, Thou shalt guide me with Thy Counsel, and again, The Counsel of the Lord standeth for ever. Since then the Son is all these to God the Father, let them tell us who fawn on the error of Arius and are filled with that man’s folly, how He is lesser than He. For if they be right, it is time to say that the Father is not wholly wise, not wholly Mighty, not wholly Light, not wholly Truth, not wholly Righteous, yea, not even Perfect in Counsel, if the Son Who is all these to Him, by reason of being inferior is shewn to be not Perfect. But to think or say thus is impious. Perfect is the Father, because He has all things perfectly in Himself: Perfect then clearly the Son too, the Wisdom and the Power, the Light and the Truth, the Righteous-
ness and the Counsel of the Father. But He Who fulfilleth Perfection in His own Father, how can He be conceived of as inferior?

Another. If the Son having inferiority to God the Father, is worshipped both by us and by the Holy Angels, we shall be taken in the act of serving two gods, since that which lacks perfection will never attain to sameness of essence with the Perfect; but vast is the difference sundering unto alienship things unlike as regards their nature. But the faith is not in plurality of gods, but One is God the Father, the Son and Holy Ghost attaining unto unity with Him. The charge against the Son then comes to nothing. For how yet will that which is inferior be admitted into unity with the Perfect Father, and be united as to Nature in unity of Essence?

Another. If the Son is fulness (for of His fulness have all we received) how will what is inferior have a place? for things that are contrary to one another are irreconcileable in one subject at the same time.

Another. If the Son who has the lesser filleth all things, where will the greater of the Father have place? For the argument shall be used in more corporeal form, in the way of example, while the superiority and inferiority in the unembodied is otherwise conceived of.

Another. If God is That Which is above every name, and the Son Who is His Heir attains not to be Perfect by reason of the lesser, there is no greatness in that which is above all things, that is God. But it is absurd either to think or to say this: Perfect therefore is the Son, as being above every name, and God.

Another. If the Divine Nature is without quantity, and the lesser is cognizant of degree, how can the Son Who is by Nature God be conceived of as inferior? For He will not be beyond the province of quantity, if they say that He has inferiority to the Father.

Another. The blessed John says of the Son that $^2$ He giveth not the Spirit by measure, to those that is who are worthy. Since then there is not measure in the Son, He is immeasurable, and surpasses all comprehension in quantity as being God. How then is the not-measured less?

Another. If the Son is lesser, the Father greater, differently, it is plain, and in proportion to the measures that Either hath, will they contribute to our sanctification. And the Father will sanctify in a greater degree, the Son in a less and separately. The Spirit therefore will be twofold, and less in the Son, greater in the Father. And they who are sanctified by the Father will be sanctified perfectly, they who by the Son, not perfectly. But great is the absurdity of reasoning herein. For One is the Holy Ghost, one and perfect the Sanctification, freely given by the Father through the Son Naturally. Not lesser then is He Who has the same operation with the Perfect Father, and Who has the Spirit of Him Who begat Him, a good of His own Nature, Living and inexisting, even as the Father hath.

Another. If the Son were in the Form and Equality of God, as Paul saith, how is He lesser that He? For the mode of the dispensation with Flesh and the humiliation thereupon mentioned, which has the Second Appearance from Heaven as its termination, will not, I suppose,
bare the Son of the dignity by Nature belonging to Him. For He will surely come, as we heard Him say, in the glory of His Father. How then is he at all in the glory of the Perfect Father who is inferior to Him?

Another. God the Father is somewhere found to say by one of the prophets, I will not give My glory unto another. We must ask therefore those who impiously dishonour the Son, nay rather through Him the Father too (for he that honoureth not the Son, neither doth he honour the Father), whether the Son being, as they suppose, less than God the Father is Consubstantial with Him, or no? If then they shall say that He is Consubstantial, why do they for nought put on Him the less? For things that are of the same essence and nature, will never have the greater in themselves, as regards the mode of their being: for this altogether is it that is under consideration.

But they will not perhaps agree, nor will grant that the Son is Consubstantial with the Father, He being according to them less: He will therefore be wholly other and alien from the Father. How then has He His glory? For there was given Him, says blessed Daniel, glory and a kingdom. For either God the Father will lie in saying, I will not give My glory unto another: or if He is true, and did give His glory to the Son, then is He not other than He, the Fruit of His Essence and His True Offspring. And He Who is so situated towards the Father in regard of Essence, how will He be less than He?

Others, simple and without connection. If the Father is Almighty, and the Son likewise Almighty, how is He lesser than He? for I do not suppose that according to the law of sequence, the imperfect will mount up to the measure of the perfect. And if the Father is Lord, and the Son likewise Lord; how is He less than He? For He will be not perfectly free, if He be less in lordship, and have not the full dignity in Himself. And if the Father be Light, and the Son likewise Light, how is He less than He? For He will be not perfectly Light, but will be in part comprehended by darkness, and the Evangelist will lie in saying, The darkness comprehended it not. And if the Father is Life, and the Son likewise Life, how is He less than He? For in us life will not exist in perfect measure, even if Christ dwell in the inner man: but they who believe are still to some degree dead, if so be that the Son having the less, is not perfectly life. But since one must needs put as far away as possible the absurdity of this, we say that Perfect is the Son, being made equal to the Perfect Father by reason of the exact Likeness of His Essence.

Another. If the Son be less than the Father, and therefore not Consubstantial; He is as a consequence other by nature and wholly alien: hence He is not Son, yea not even God at all. For how will he be called Son who is not of the Father, or how will he be any longer God who is not of God by Nature? But since our faith is in the Son, we are still it seems in error, not knowing the True God. But this is absurd. Believing therefore in the Son, we believe in the Father too and in the Holy Ghost. The Son is not therefore alien from God the Father
as lesser, but has unity with Him, by reason of being of Him by Nature, and is therefore both Equal and Perfect.

Another. If God the Word Who beamed forth from God the Father is in truth Son, of necessity must our opponents even against their will confess that He is of the Essence of the Father; for this is what sonship in truth means. Then how is Such inferior to the Father, if He be Fruit of His Essence, Which is nowise receptive of the lesser within Itself? For all things are in perfect degree in God. But if He be not of the Essence of the Father, neither is He Son, but some counterfeit and falsely-called: yea neither will the Father Himself be rightly and truly called Father. For if there be no Son by Nature, on account of Whom He is Father, how is He conceived of as Father? But this is absurd, for God is Very Father; for so do all the Divine Scriptures cry aloud. He Who is of Him by Nature is therefore surely Son: if so, not lesser; for He is Consubstantial as Son.

Another. The name of family or fathership not God has of right from us, but we rather clearly received it from Him. And trusty is the word of Paul crying on this wise, Of Whom every family in heaven and earth is named. But since God is that which is most ancient of all, by imitation are we fathers, who are called to His Pattern by reason of our being made after His Image. Then how, tell me, are we who are made after His Likeness, by nature fathers of our own children, if this be not the case in the Archetypal, after Which we too have been formed? How will any one grant that the name of family or fathership passed even unto the rest from God, if He be not in very deed a Father? For, if it were so, the nature of the thing would be wholly overturned and we should rather give to Him to be called Father in imitation of us, than He give it to us. For this the argument will compel the heretic even against his will to admit. The witness therefore of the truth lies in saying that from Him is every family both in heaven and earth. But to say this is most absurd: for true is he who is bold to say, Do ye seek a proof of Christ speaking in me? and from God does the name of family flow down to us also. He is therefore by Nature the Father of the Word, He begat Him in all respects not unlike Himself, through His having the lesser than whatever Himself has. For we who are made after an imitation of Him, do not so have those that are begotten of us, but altogether equal, as regards the nature.

Another. Let not the heretic manifold in arguments deal subtilly with the truth, nor confessing that the Word of God is Son, honour Him in mere words, saying that He is not of the Essence of the Father. For how is He Son at all, except He be so by Nature? Let them then either, stripping off the mask of hypocrisy, blaspheme openly, confessing that He is neither God nor Son: or if convicted by the whole Divine Scripture and wounded by the words of the Saints as by sling-stones they feel shame in presence of the truth, and say that He is Son and God, let them not think that He is lesser than He Who begat Him. For how will the Word, being God, admit of the lesser, compared to God the Father? although man too is both called and is son of man, yet will he not be inferior to his father so far as he is
man. For man will not be greater or less than man, in respect of his being man, nor yet angel than angel, in regard of his being angel, nor ought else of things that are that is con-natural to any-thing whatsoever, and has a share of the same essence allotted to it. Therefore if He is truly Son, one must needs say that He is of the Essence of the Father, having all His Father’s properties in Himself of Nature. And if the Father be God by Nature, God by Nature plainly is also the Word Who is begotten of That Nature. How then will God be less than God in regard to being God?

Another. Whence, sirs, did ye get the daring to say that the Son is in lesser condition than He Who begat Him? How will He admit the lesser? As regards the date of being, no one I suppose, even though exceeding silly, would surmise. For before the ages is the Son, and Himself is the Maker of the ages: and it will be with reason conceived that He Who has His Generation elder than all time, will not be defined by time. But neither is He lesser than He in the dimension that belongs to size: for the Divine Nature is conceived of and is without size, dimension and body. How then is the lesser to be taken of Him Who is begotten? In glory, perhaps one will say, in power, in wisdom. Let them say then, how great and large the Father is herein (if one must speak thus), in order that the Son may be conceived of as less, when measured with Him? Or if the Father is in good inconceiveable and immeasurable, and that far outstrips the measure of our understanding, whence do the Arians, readily daring all things, say that the Son is lesser, to the overthrow of the dignity that belongs to Him by nature? For the lesser is proved by the juxtaposition of the greater; but if the Dignity of the Father is unmeasured, what is the proof of its diminution in the Son?

Another. One may indeed with truth reply to the abomination of the unholy heretics, Our enemies are without understanding. For how are they not full of all unlearning, understanding neither what they say nor whereof they affirm, as Paul saith? The reason why we think it needful to accuse them is this. If they say that the Son is of a truth begotten God of God the Father, and so believe, how is He lesser than the Father? For great absurdity of ideas will hence be generated, on every side containing blasphemy, and such that one would refuse only to hear them. For if the Son being God by Nature can any whit admit in Himself the lesser, we must needs at length conceive that there is something greater than God. The Essence then of the Father is not conceived of as being in Perfection of every thing, even though He be by Nature God, but He will Himself progress in some direction towards the greater, convicted in the Son His Image that He Himself too is of the essence that admits the lesser. And He will suffer this virtually, even if He have not yet suffered it; since things that are capable of ought, will altogether admit the things whereof they are capable, and when the time calls them to suffer it, they will not refuse it. But great is the blasphemy that is apparent herein. For neither will the Father advance in any direction towards the greater, nor yet will He admit of the lesser, by reason that He is by Nature God. Therefore neither will the Son admit in Himself the lesser, in that He too is God by Nature, lest the syllable or
two 2 which was devised by the unlearning of the heretics, should be imagined to be an accusal of the Essence that is above all.

Another. If the Word of God the Father being by Nature His Son is lesser than He, either in regard of God-befitting Dignity, or as not by Nature Unchangeable, or in any sort of inferiority, the accusal will be not so much of Him as of the Essence Whereof He is believed to be, if It altogether generate the lesser, or the worse, than Itself, although the originate and constructed creation would not endure to do such a thing. For everything that is fruit-bearing, brings forth what is wholly like itself. But if they say that the Divine Nature of the Father is above all passion, It will manifestly be beyond this charge, and being the Archetype of the good things that are in us, will beget the Son not lesser, but Equal and Consubstantial, lest the God That is so far above us be inferior even to us.

Another by the method of reductio ad absurdum. Christ shewing that He is Equal with God the Father says to His own Disciples, He that hath seen Me hath seen the Father. Then how will He that is by Nature Such, and so IS as Himself with truth declares, have the lesser, according to the uncounsel of some? For if being lesser He shews in Himself the Father, without any intervening change, the lesser will reach to the Father, as appearing in His Unchanged Image, the Son. But this is absurd: therefore not lesser is the Son, in whom the Father being Perfect is imaged. Another. And how will the Son admit the lesser, than wherein is the Father, seeing that He says without blame, All things that the Father hath are Mine: and again, as to God the Father, All Mine are Thine and Thine are Mine? For if indeed the Son is, according to the uncounsel of some, lesser; since He speaks truth in saying to the Father, Mine are Thine and Thine are Mine, the lesser will make its way to the Father too, and likewise the greater to the Son, the order of things being indifferent, if what belongs to either are seen in the other, and whatsoever is the Father’s, this is the Son’s also, and again whatever appears as the special property of the Son, this is the Father’s too. Nothing then will hinder our saying that the Father is lesser than the Son, and the Son greater than the Father. But this is most absurd only to conceive of: Equal therefore and not lesser is He Who hath the Prerogatives of Essence in common with the Father.

Another of the same. If all that the Father hath, are wholly the Son’s, and the Father hath Perfection, Perfect will be the Son too, Who hath the properties and excellencies of the Father. Therefore is He not lesser, according to the impiety of the heretics.

Another by the method of reductio ad absurdum, with combination of arguments. Let them tell us who are pouring down the flame unquenchable on their own head, and who reject the uprightness that is in the Divine Dogmas, devising wiles of many-coloured arguments unto the deceiving and overthrow of the simpler, whether the Father is superior to the Son, having the greater in comparison with Him, if He be less, as they in their silly talk say, or not? But I entirely suppose that they will say, He is superior: or let them say what advantage the Father hath in possessing the greater, if He be not superior. For if nothing at
all, the whole charge against the Son immediately comes to nought: but if there is any great difference, He is then superior, as having the greater. Let them answer then and tell us, if they are indeed wise, why the Father begetting the Son, begat Him not Equal to Himself but lesser. For if it were clearly better to beget the Son in all things Equal to Himself, who hindered His doing it? For if there is ought that hindered as of necessity, they will admit even against their will, that there is somewhat greater than the Father. But if there were nothing at all to hinder, but having the power and knowing that it is better to beget the Son equal He begot Him lesser, this is plainly envy towards Him and an evil eye: for He chose not to give equality to the Son. Either then the Father is impotent in regard to His Begetting, or it will be evil eye, according to the result collected out of the arguments, if the Son have the lesser according to their account. But this is absurd; for the Divine and Untaint Nature is above all passion. Therefore not less is the Son, that He lose not the equality, the Father being in no wise powerless to beget His Offspring equal to Himself, nor yet hindered by evil eye from choosing the better.

Another. The Saviour Himself somewhere says that He is in the Father and the Father likewise in Him. But it is plain to every one, that we are not to suppose that like as one body is in another, or one vessel in another, so the Father is contained in the Son, or the Son again in some way placed in the Father: but One appears in the Other, and He in Him in the Unchanged Sameness of Essence, and in the Unity and Likeness that belongs to Nature. As though a person beholding his own form in an image were to say truly to any, and marvelling at the finished likeness of his figure to cry out, I am in this picture and this picture in me. Or in another way:----As if the sweetness of the honey when laid on the tongue should say of itself, I am in the honey and the honey in me; or as though again the heat that proceeds naturally from fire, emitting a voice were to say, I am in the fire and the fire in me. For each of the things mentioned is I suppose divisible in idea, but one in nature, and the one proceeding by a sort of indivisible and continuous forthcoming from the other, so as to seem to be even severed from that wherein it is. Yet though the force of ideas regarding these things takes this form, still one appears in the other and both are the same as regards essence. If then by reason of the unchangeableness of Their Essence, and the entire exactness in express Image, the Father is in the Son, how will the greater find place and appear in the Son Who is according to them lesser? But since He is wholly in Him, altogether Perfect is the Son, Who is able to contain the Perfect and is the express Image of the Mighty Father.

CHAPTER IV. Against those who dare to say that the conceived and Natural word in God the Father is one, and He that is called Son by the Divine Scriptures another: such is the misconceit of Eunomius' party.

2 This was in the beginning with God.
The Evangelist herein made a sort of recapitulation of what had been already before said. But adding the word *This*, he is seen all-but crying aloud. He Who is in the beginning, the Word with the Father, He Who is God of God, He it is and none other, regarding Whom our august book is set forth. But he seems again not idly to add to what has been said the words, *This was in the beginning with God*. For he, enlightened by the Divine Spirit unto the knowledge of things to come, was not ignorant, as seems to me and as we may truly say, that certain would appear, perdition’s workpeople, the devil's nets, death's snares leading down to the chambers and depth of hell those who from unlearning give heed to the things that them belch forth out of an evil heart. For they will rise up and be valiant against their own head, saying that one is the word that is conceived in God the Father, and that some other most similar and like to the conceived one, is the Son and Word through Whom God works all things; in order that He may be conceived of as word of word and image of image and radiance of radiance.

The Blessed Evangelist then, as though he had already heard them blaspheming and with reason stirred against the absurd follies of their writings, having already defined, and by many words, as was due, shewn that the Word is One, and Only and Very, of God and in God and with God, with flashing eye he adds, *This was in the beginning with God*, as Son, that is, with the Father, as inborn, as of His Essence, as Only-Begotten; *This*, there being no second.

But since I deem that we ought, zealously declaring such impiety, to lay yet more open their blasphemy, for the greater security of the simpler ones (for he who has learnt it will give heed and will spring out of its reach, as though a serpent lurking in the midst of the path), needs will I expose their opinion, after the form of antithesis. For it shall receive its refutations in order, according to the modes which God who giveth wisdom to all shall grant.

Eunomius’ opinion as to the Son of God.

"The Only-Begotten Son of God, says he, is not of very right His Word, but the conceived word of God the Father moves and is ever in Him; while the son who is said to have been begotten of Him, becoming recipient of his conceived word, knoweth all things from having learnt them and, after the likeness of the former, is called and is word."

Then in confirmation, as he imagines, of his blasphemy, he weaves some such arguments of perverted ideas, that, as it is written, the wretched man may *be holden with the cords of his sins*.

"If the Son Himself, says he, be the Word Natural and Conceived in God the Father, and is Consubstantial with Him Who begat Him, what hinders the Father too from being and being called Word, as Consubstantial with the Word?"
And again: "If the Son be the Word of God the Father and there is none other than He, by means of what word, says he, is the Father found saying to Him: Thou art My Son, this day have I begotten Thee? For it is very clear that not without a word did the Father address Him, since every thing that is uttered, is altogether uttered in word, and no otherwise. And the Saviour Himself somewhere says, I know the Father and keep His saying, and again, The word which ye hear is not Mine, but the Father's Which sent Me. Since then the Father addresses Himself to Him in word, and He Himself acknowledges, one while that He keeps the Father's word, at another again, that the Jews heard, not His word, but the Father's; how will it not, he says, be confessed beyond a doubt, that the Son is other than the word that is conceived or that stands in motion of the mind, whereof participating and replete, the utterer and exponent of the Father's Essence, that is the Son, is called word?"

Such ills then does the foolish man sow to himself and gainsaying all the Divine Scriptures at once is not ashamed, shewing that true is that which is written of himself. When the wicked man cometh into the depth of evils, he despiseth. For verily exceeding deep unto naughtiness hath the fighter against God of his folly dug, refusing the uprightness that is of truth, and halting with the rottenness of his own arguments. For that the Only-Begotten Son of God the Father is of very right His Word, we shall know by the subjoined.

Refutation in order of the misconceit of Eunomius.

Slow to learn is the silly heretic. For how into a malicious soul will wisdom at all enter? or what, tell me, can be more malicious than such men, who, as it is written, turn away their ears from the truth and run more easily unto the fables of their own cogitations, that justly too they may hear, uttering things not of the Divine Scriptures, Woe to them that prophesy of their own heart and not out of the mouth of the Lord? For who speaking out of the mouth of the Lord calleth Jesus Anathema? which thing indeed some do in unbridled haughtiness against the doctrines of piety, and as one of the holy Prophets said, perverting all equity. For they say that the natural and conceived word in God the Father is one, him that is called Son and Word again another: and they bring in support of their own, as they deem, opinion, but more truly, their unbridled impiety, our Lord Jesus Christ in His discourses with the Jews saying, I know the Father and keep His word: and moreover that which was said to Him by the Father, From the womb before the Day-star begat I Thee. Then they say belching forth the venom of their own father, If the speaker is other than he whom he addresses, and the Father addresses the Son by word, the innate word wherewith the Father conversed will be other than the Son. And again: If, says he, the Son Himself declared that He keeps the Father's word, how will not he that keepeth be other than that which is kept? To this it is perhaps not hard to reply (for the Lord will give utterance to them that evangelize with much power). But those who are sick of such unlearning ought to remember Him Who says, Ah they who leave the paths of uprightness to walk in the ways of darkness, and for us it is meet
that we should cry unto our Guide Who is in the heavens, *Turn away mine eyes from beholding vanity.* For vanity of a truth and rubbish and nought else are the vain utterances of their uninstructedness. For not as though He had another word of the Father in Himself did the Son say that He kept the Father's word, nor yet did He declare that He had come to us, bringing him with Him as though a pedagogue, but as Alone in-being in the Father by Nature, and having again likewise in Himself the Father, none else intervening, *I, says He, in the Father and, the Father in Me,* not the innate, nor yet any other word, but *the Father, in Me.* How then ought one to conceive of what was said by Him to the Jews, may one ask us, and that with reason. To this we say with truth what comes up upon our mind. The Saviour was teaching the most incredulous people of the Jews and, drawing by little and little His hearers from the worship of the law, did oftentimes call out to them, *I am the Truth,* all but saying, *Throw off, sirs, the yoke of the law, receive the spiritual worship; let shadow now depart, type recede afar,* the Truth hath beamed. But He did not seem to all to be doing rightly, subverting Moses' precepts, yea rather leading them to what was more true, so that some even cried, *If this man were of God, He would not have broken the Sabbath,* which was to openly condemn of sin Him Who knew it not.

To such like follies then of the Jews He replying puts away all boast in His words, and lowlily and darkly designs to teach them, that the Son Who knows not sin would not work ought other than seemed good to God the Father; lest saying more nakedly, I know not sin, He should again stir them up to stone Him. For they straightway boiling with wrath would have sprung upon Him saying, *Not to sin belongs to God Alone: Thou then being a Man, utter not the things that beseem God Alone.* Which thing they even did at another time, saying that with reason do they stone Him, because *being a Man He makes Himself God.* Obscurely did the Saviour, in that He was both Man and as under the law with those who were under the law, say that He kept the Father's word, all-but saying, I will never transgress the Father's Will. For by stepping aside from the Divine law is sin born, but I know not sin Who am God by Nature. Therefore I offend not the Father in My teaching. For the rest let no one find fault with Him Who is by Nature Lawgiver, but because of His Likeness unto us is Law-keeper. But He says that He knows the Father, not simply as do we, only the very same thing more simply for that He is God, but from what Himself is does He declare that He understands the Nature of the Father. But since He knows that He Who begat Him knows not to endure change, He knows, it is plain, that Himself is Unchangeable of an Unchangeable Father. And that which knows not change, how can it be said to sin, and not rather to stand unswerving in its own natural endowments?

Yain then is the accusal of the Jews imagining that the Son thinks ought beside the Counsel of the Father: for *He keeps, as He says, His word,* and by Nature knows not sinning: for He knows that the Father cannot suffer this, with Whom He is Consubstantial as Very Son. But since they meet this by citing what has been annexed to their objection, *From the*
womb before the Day-star begat I Thee, come let us unfold the word of piety as to this also. For not because the Father says such things to the Son, ought we therefore to think, that there is in Him an innate word and to conceive of the Son as other than it. But first of all let us think this with ourselves that a prophet versed in uttering mysteries in the Spirit puts on for us the person of the Son, and introduces Him hearing of the Father, Thou art My Son, and what follows. And the form of speech, in that it is constructed after human fashion, will not I presume at all compel us to conceive of two words, but referring to our own habits [of speech] the unavoidable arrangement herein, we shall blame, if we do rightly, the weakness of our own nature, which has neither words, nor modes of idea which accurately serve unto the mysteries that are above us, or that are adequate to express faultlessly things more Divine: and to the Divine Nature again we shall attribute the superiority over our mind and speech, not conceiving of Its relations exactly as they are spoken of, but as befit It and as It wills. Or if any of the unholy heretics imagine that we unrightly abuse such words, and do not admit that the form of speech comes up to our usage of it, they will rightly hear: Let the Father be conceived of as also begetting as we do, let Him not deny the womb and the pangs of birth. For from the womb begat I Thee, says He to the Son. But perchance, yea rather of a certainty, they will say that from the likeness to us the Father’s True Begetting of the Son is signified. Therefore let the other too be piously understood, even if it be uttered in human guise, and their bitter and unholy difficulty is solved.

And these things were, I suppose, sufficient. But since we thought that we ought to smite down the difficulties devised of their stubbornness (as it were some swarm of foes), with the uprightness of pious dogmas, come let us now bringing them forward in the manner befitting each, raise up against each its opponent, and with more zealous thoughts let us arm against them the ever victorious truth. The objection again, as from them, shall be set forth in order before the arguments which confute it, inciting the vigilance of the argument to proceed to more accurate test, and like the rush of some mountain-torrent, ever bearing down headlong the good readiness of the readers to desire ever to learn the answer.

Oppositions or objections, as from the heretics.

"If there exist not, says he, in God the Father a word essential and conceived, other than the Only-Begotten Son That is of Him, Who is also called word in imitation of that one, the result will be absurd, and we who deem we think rightly must needs confess, that if the Word is Consubstantial with the Father and the Father with the Word, there is nothing yet to hinder the Father from being and being called word, as Consubstantial with the Word."

Refutation of this.
No argument, O most excellent, will ever constrain us to think that we ought to believe and call the Father Word, or even to believe that He could be so, because He is Consubstantial with the Word. For in no wise will things that are of the same essence admit of a mutual interchange, and receive a sort of mixture, as from one into the other, so that the things named could be reduced from many into one, or from duality into unity. For not because our forefather Adam was consubstantial with the son born of him, will father therefore advance unto son, son again mount up into father; but being one with him as far as regards the unity of essential quality, he will retain what is his own: and he who is of any father will be conceived of as a son, and again the begetter of any will clearly be father. But if ye imagine that ye are constructing a clever argument hereupon, and that consubstantiality will surely constrain consubstantial to be one with consubstantial, and will suffer no distinction to prevail, so that each should exist by itself and in whatever it is, what was it persuaded the Judge of all not to punish the father for the son, nor to demand of the son satisfaction for the father? For the soul, says he, that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. But since the sentence of Him Who judges righteously does not bring down the father, albeit consubstantial with the son, into the position of sonship, nor yet does it bring up the son into the condition of fatherhood, but knoweth each individually, not this progressing into that, nor that stepping into this; it is I suppose evident, that no argument will constrain God the Father, because He is Consubstantial with the Word, to change into being the Word. For He abideth wholly in Himself, that is Father, even though He Who is begotten of Him be conceived to be and be Word and therefore Son, that things Divine may not appear in worse state than ours are.

Another in equal guise with the objection, by the method of reductio ad absurdum.

The Son, as having no difference from His Father, but being His most exact Likeness and the express Image of His Person, is found saying to His disciples, He that hath seen Me hath seen the Father. But if He being thus, is Consubstantial with the Father, and things consubstantial admit of utter confusion with one another, there will be nothing it seems to hinder the Son from being conceived of as Father, in that He is Consubstantial with the Father, and capable of passing over into this, nought hindering it, if consubstantiality suffice unto this kind of change or transposition. Let the Son then be conceived of as Father, and let Him say, as now being so, to the real Father, From the womb before the Day-star begat I Thee; and let Him assume to Himself every word in short that belongs to the Father. When this at length has taken place, every thing is now thrown into confusion, and That Which ever so existeth, I mean the Holy and Consubstantial Trinity will be reduced to Unity, if That which rightly and separately belongs to Each vanishes on account of the Con-substantiality, and the sameness of nature overthrows the distinction of Persons. But this is absurd.
Hence the Father will not be the Word, because Consubstantial with the Word, but will abide unchanged, being What He is, even though He have Co-nature or Consubstantiality with His Own Word. And their objection has been proved to be nought.

Another. If every word be the word of some one, pouring it forth from the tongue, that is, or belching it forth and bringing it up from the heart; and the Father be Word, because He is Consubstantial with the Word: He will be His own word, or rather no one's, or will even have no existence at all (for how will there be word, when he whose word it is, is not?). But this is absurd: for never will the Divine and Untaint Nature be receptive of non-being, nor will the Father ever pass into the Word, even though He be Consubstantial with the Word, but will remain Father, Whose Word also the Son is.

Another. If the Divine Nature be believed non-reipient of all turn and change as regards Essence, how will the Father, leaving His own position, pass into being the Word? For He will be recipient of change, suffering it as of necessity, and will not be the same, as not keeping what He was from the beginning. But if this be absurd (for to change is wholly foreign from the Divine Nature), the Father will not have the change into the Word, but will be Father ever, having immutability and unchange as God.

Another as of the same, at length.

The Only-Begotten Word and Son of God, shewing that He is Very God of Very God the Father says, *All things that the Father hath are Mine*. But though the Son is Heir of all the properties that are in the Father of Nature, as being of Him by Nature, yet He will never have that of being Father (for this too is one thing that belongs to the Father); but the Son will remain bereft of nought that is inherent in the Father, though He be not deemed of as Father, but having in Himself perfectly all the properties and endowments of the Father's Essence. Applying this very same method of reasoning to the Person of the Father also, we say that He has all the properties of the Son by Nature, yet not the power of passing into sonship and into being Word, but that as un-turning by Nature He remains what He is, that in addition to being God the Father, He may be also without change, having Unchanged in Himself the Word That appeared from Him, the Son.

Another. God the Lawgiver found fault with certain by the holy Prophets saying, *They have put no difference between the holy and profane*. For great indeed is the difference or contrariety of manners which is seen between them by those who will discern. But if it be admissible to commingle the nature of things consubstantial one with another, and things that are in separate and individual persons can run off to whatever they please of congenerate or connatural;----what is there to separate the profane from the holy, if the distinction of separate being or of who one is, is never seen, but one exists in another because of sameness of essence? Be then (the knowledge in regard to each being hence indifferent), all jumbled up together, and let the traitor Judas be Peter or Paul, because consubstantial with Peter
and Paul; be Peter again or Paul, Judas, because consubstantial with him. But so to think is most unreasoning; and the being of the same substance will by no means take away the difference of things congenerate or connatural from one another. Our weakness then will not so set itself to contend with the Divine Essence, as to compel God the Father to be called and be the Word, because He is Consubstantial with the Word. For He abides ever Father, in no wise able to lose the distinction of what He is in regard to this, nor yielding to sameness of Essence that He should possess nothing distinctively. And He will no way wrong the Son by this, but rather will shew Him as His own, and possessing from Him by Nature the Un-turning and Unchangeableness of Him That begat Him, both by His possessing properly and alone Sonship and not being changed into the Father, even as neither does He into Son.

Opposition, or another objection as on the part of the heretics.

"Not reasonably, say they, do ye blame as not thinking rightly those who say that the Word innate in God the Father is other than the Son, although ye hear Him clearly say in the Gospel narrative, I know Him and keep His word. But if, as Himself affirmed, He keeps the Father's word, other in all respects, I suppose, and of necessity will he be than him; since needs must the distinction of being other exist between him who keeps and that which is kept."

Different solutions in order shewing clearly that the Son is the Word of God the Father.

If the Only-Begotten Son of God the Father is not Himself His Word, but some other than He, which they call conceived, exists in God, let those who put forth this contrary opinion tell us whether the word which is the conception of their own ignorance be hypostatic or no. For if they say that it exists of itself conceived of as in separate being, they will surely confess that there are two sons: but if they say that it has no existence, then, since nothing any longer conies between and severs the Son, how will He be third from the Father and not rather next Him, as Son with Father?

Another by the same considerations. The opponents define that there is in God the Father a word, the conceived, by means of which, according to their most unlovely imagination, the Son is taught the counsel of the Father. But how great folly their dogma hereupon has, we must see.

"We must consider the argument about this matter thus. The name father, has of necessity no mean in relation to the son. For what will be the mean of father as regards the son, or again of son as regards the father? But if, according to their unlearning, there severs the Son from the Father an intervening will and a conceived word, which they say is interpretative
thereof, no longer will the Father be conceived of as altogether father nor yet the Son as son, if we conceive that the will of God and the word that interprets it, exist in their own hypostases. But if we grant that these are without hypostasis, then the Son is in God the Father without any thing mediate and next to Him; where then will the conceived word retire, or what place will the will have, conceived of as other than the Son?

Another by the reductio ad absurdum. We believe that the Holy and Adorable Trinity is Consubstantial, even if the madness of the heretics will it not. But I think that there ought to be admitted with regard to things consubstantial, a likeness also with one another in all things, in regard to natural properties. If then there be, according to the uncounsel of some, in God the Father some conceived word other than the Son, the Son too will surely have a conceived word in Himself, as being His Likeness and the unchangeable Express Image of His Person, as it is written: the Holy Ghost will have one equally with Him, according to the equal analogy of conceptions. The Trinity then has come to be in double, and the Divine Nature is shewn to be compound. But this is absurd. But in simple essences, there is nothing whatever save themselves. Nothing then will hinder the Holy and Consubstantial Trinity from being closely connected, nought intervening. Another at length. When Divine Scripture puts forth nouns with the article prefixed, then it means some one thing which alone is properly and truly that which it is said to be; but when it does not prefix the article, it makes a more general declaration of every thing that is so called, as for example (for our discourse shall attain clear demonstration) many are called gods, but when God is spoken of with the article it signifies Him Who alone and properly is so; more simply and without the article, one perchance of those called hereto by grace. And again there are many men. But when the Saviour says with the article, The son of man, He signifies Himself as one picked out of ten thousand. Since then names have this character in Divine Scripture, how ought we to understand, In the beginning was the Word? For if every word of God is hereby meant as being in the beginning, let them shew it, and it is we who are the triflers. But if the Evangelist prefixing the article, signifies One and that is so properly, crying, In the beginning was the Word, why strive they in vain, bringing in another besides, only that they may expel the Son from the Essence of the Father? But we ought, considering the absurdity herein, to refuse the uncounsel of those who think otherwise.

Another, shewing that not after the conceived word, as they say, is the Son formed, but He is the Likeness of the Father Himself.

If the Only-Begotten Son of God is and is called, according to them, therefore Word, because, receiving the conceived word of the Father, He is as it were formed thereafter, why is He not found to say to His Disciples, I and the word of the Father are one, He that hath seen Me hath seen the word of the Father? But since overstepping all things, He likens Himself
Alone to the Father Alone, none intermediate coming forward to the Likeness, the Son will be conceived of as likening Himself to Him Who begat Him, and to none other than Him.

Opposition, as from the opponents.

"We find, they say, the Son to be other than the conceived word of God, giving heed not to our own thoughts thereon, but to considerations from the Divine Scripture. For what shall we say when we hear the Son saying to the Father, *Glorify Thy Son*, the Father again answering and saying, *I have both glorified, and will glorify again*? Shall we not altogether acknowledge that the Father replies to the Son in a word? How then is not he through whom the Father answers the Son other than He?"

Different solutions to this in order.

Worthy of utter marvel, yea rather of mourning too, are the unholy heretics, and moreover that one should say over them that which is spoken in the Prophets: *Weep ye not for the dead, neither bemoan him, but weep sore for him that thinketh and sayeth such things respecting the Only Begotten*. For what more wretched than such, if they fancied that this was actually and truly the voice of the Father, which not only the Saviour heard, but also this crowd of the Jews which stood around, yea rather the choir of the holy disciples? For they should rather have imagined God-befitting excellencies, and not have attempted to submit things above us to the laws that guide our affairs. For upon the bodily hearing strikes a bodily voice, and noise which through the lips is emitted into the air, or contrived by any other instrument. But the Will of the Father, in ineffable voice gently and as it were in the mind revolved, the Son Alone knoweth Who is in Him by Nature as His Wisdom. But to suppose that God uses a voice consisting in sound is wholly incredible, if we would retain to the Nature That is above all things Its superiority to the creation. Besides, our Lord Jesus Christ Himself says that this was not the voice of God the Father, and moreover shews that He needs no interpretation from another to be able to learn the Father’s will saying, *This voice came not because of Me, but for your sakes*. He should rather have said, my good friends, if ye are right in holding such opinions regarding Him, Ye have heard with Me the voice of the Father; but now, turning His declaration right round to the exact contrary, He avers that He had no need of the voice, but asserts that it came rather for their sakes, not that it was uttered by the Father, but came and that for their sakes. And if God the Father works all things through Him, through Him altogether was this also, yea rather He was Himself the voice, not to Himself interpreting the disposition of the Father (for He knew it as Son), but to the hearing of the by-standers, that they might believe.

*Another*. If they say that the Son needs some innate word, that thereby He may be taught the Will of God the Father, what will become of Paul who says, *Christ the Power of God and
the Wisdom of God? For how is the Son the Wisdom of the Father, if lacking in wisdom He receive perfection from another, through learning what forsooth He knows not? or how must one not needs say, that the wisdom which is in the Father is not perfect? and if the Son be the Wisdom of the Father, how can His Will be conceived of as other than He? We come then to say that the Will of God the Father is not perfected in wisdom. But great is the impiety of this, and full of blasphemy the statement. Not therefore as partaker of instruction from another does the Son know what belongs to His own Father, but as Himself the Word and the Wisdom and the Will, does He search all things, yea, the deep things of God, as it is written concerning the Spirit too.

Another. As the Likeness and the exact express Image of the Father do the Divine Scriptures introduce to us the Son: and the Saviour Himself saith, *He that hath seen Me hath seen the Father.* But if with that likeness to Him, He knows not of Himself what is in Him, but needs so to speak expositions from another in order to learn it, it is time to think that the Father Himself is in the same case, if He is in the Likeness of the Son, and He will Himself too need one to unfold to Him what lies hid in His Offspring. And thus in addition to the absurdities that result from hence, the Divine Nature becomes also a recipient of ignorance. But since it is impious thus to think, we must betake ourselves to more fitting thoughts: for this clearly is what is profitable and helpful.

Another. The Spirit, says the blessed Paul, *searcheth all things, yea the deep things of God;* and he adds, *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God That is in Him.* Since then the Holy Spirit Which accurately discerneth all things, is Spirit not only of the Father, but of the Son too, how can He having within Him by Nature the Spirit Which knoweth all things be yet ignorant of ought that is in the Father? Superfluous then in truth does it plainly appear to imagine that the Son learns of another the Will of the Father; and utterly will vanish the need of a word to mediate in vain, according to their ill-instructedness. For the Son knows all things of Himself.

Another, by the method of reductio ad absurdum. They who accuse the Essence of the Only-Begotten, saying that He knew not the Will of the Father, but made use of in order to learn, another teacher, the word invented by them, which they call conceived, let them tell us, if they think that their own opinion hereupon ought to prevail, whether they will say that the conceived word is by nature equal to the Son (for let it be supposed to have a separate existence of itself) or not equal, but inferior perchance or even superior. If then they suppose it inferior, they will commit impiety against the Father Himself also: for there will be of a surety in Him what is worse than He, and other than He, the conceived word. But if they do not say worse, but shall allot to it a superiority to the Son, the charge against the Son will operate two-fold against the Father. For first of all He will be found to have begotten what is in worse condition than Himself. Then moreover He too will have the conceived word
superior to Him, if the Father is Consubstantial with the Son who according to them has got an inferior position. But it is likely I suppose that the opponents will start back from the blasphemy that results from either alternative: and will say that the conceived word of the Father is equal to the Son as regards essence. The question then is at an end. For how will the one teach the other, as one who knows one who does not know, if both are equal by nature? The argument of these people being then on all sides weak, it will be superfluous to imagine that the Son has any mean, and not rather to believe that He is in God the Father, God the "Word Who was in the beginning.  

Another. The blessed Paul says that in the Son are hid the treasures of all wisdom and all knowledge. But if he is true in saying such things, how yet shall we suppose that He needed teaching from another, or in whom shall we any more seek perfectness in knowledge, if He Who has it all is made wise by another? how is he Wisdom who is made wise? But since we must needs give heed not to their words, but to those through the Spirit, and the Son hath, as Paul saith, in Himself the treasures of wisdom and of all knowledge, not from any one else will He know the things whereby He is wisdom, but being in the Father He knows all that is the Father’s, as His Wisdom.

CHAPTER V. That the Son is by Nature Creator with the Father, as being of His Essence, and not taken to Him as a minister.

3 All things were made by Him, and without Him was not anything made.

The blessed Evangelist, having overthrown the intricate objections of the unholy heretics, and having completed his subtil and most exact utterance respecting the Only-Begotten, comes to another snare of the devil compounded of the ancient deceit, and putting forth to us the sting of the polytheic error, which has wounded and cast down many, and widening the way of perdition, and throwing open the broad and spacious gate of death, heaped up souls of men in herds unto hell and set rich food as it were before the devil and brought before him choice meat. For since the children of the Greeks applying themselves to the wisdom of the world, and having plenteously in their mind the spirit of the ruler of this world, were carried away unto polytheic error, and perverted the beauty of the truth and, like to those who walk in mist and darkness, went down to the pit of their own ignorance, serving lifeless idols, and saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth: others again transgressing akin to them, devising nevertheless a more polished error, deemed that they ought to worship the creature more than the Creator, and lavished the glory that befitted the Divine Nature Alone on the elements that were made by It, of necessity does the Divine introduce to us the Only-Begotten as Maker and Creator by Nature, saying that all things were made by Him and that without Him nothing passed into
being, that he might close for the future the entrance for their deceits, and might shew to them that know Him — not the Creator of all things, and by the very words wherein he says that the creation was made, might clearly teach that other than it is He Who called it into being, and by His Ineffable Power brought things that are from not being unto birth. For thus at length was it possible by the beauty of the creatures proportionally to see the Maker, and to recognize Him Who is in truth God, through Whom all things have been already made, and made are preserved. Against the false-worship then of the Greeks do I deem that he thus well arrayed the Gospel word, and for this cause do we believe that the Only-Begotten was introduced by the voice of the saint as Maker and Creator.

But since it is meet to consider the crooked inventions of the heretics, I think that we ought looking to their ways too to say again a little.

\textit{All things, says he, were made by Him, and without Him was not anything made.}

This God-befitting dignity too does he put about the Son, on all sides shewing that He is Consubstantial with God Who begat Him and saying that all things that belong to Him by Nature are in His Offspring: that He may be conceived of as truly God of God, not (as we) having the appellation adventitious and accruing to us by grace alone, according to the words, \textit{I have said, Ye are gods and all of you are children of the most High.} For if \textit{all things were made by Him}, He will be Other than they all. For in this, \textit{All things,} there is nothing which is not seen among all things. As the blessed Paul too is found to have understood the \textit{all things:} for when in one of his Epistles he was discoursing of our Saviour and said that \textit{all things were put in subjection under His feet,} excellently does he subjoin, \textit{For in that he saith all, he left nothing that is not put under Him.} Therefore since we believe that \textit{all things were made by the Son,} we will not think that He is one of \textit{all,} but will conclude that He is external to all, and severing Him from the nature and kin of things originate, will at length confess that He is none else save God of God by Nature. For what will intervene between God and the creature? I do not mean in regard of essence, for much intervenes, but only in regard to the position of anything that is, in conception. Or what other position will the Son have, Who surpasses the nature of things made, yea rather is Himself the Maker? For all things were made "by Him, as by the Power, as by the Wisdom of God the Father, not hidden in the Nature of Him Who begat Him, as in man is for instance his innate wisdom and power, but existing separately and by Himself, yet proceeding according to the ineffable mode of Generation from the Father, that the Wisdom and Power of the Father may be conceived of as truly-existing Son.

But though the blessed Evangelist says that \textit{all things were made through Him,} the saying will not I deem at all minister damage to the words concerning Him. For not because it is said that the things that are were made through Him, will the Son be introduced as an un-
derworker, or a minister of others' wills, so that He should be no longer conceived of as being by Nature Creator, nor will He be one given the power of Creation by some other, but rather being Himself Alone the Strength of God the Father, as Son, as Only-Begotten, He works all things, the Father and the Holy Ghost co-working and co-with Him: for all things are from the Father through the Son in the Holy Ghost. And we conceive of the Father as co-with the Son, not as though He were powerless to work ought of things that are, but as being wholly in Him, by reason of unchangeableness of Essence, and His entire kin and the absence of any medium towards His Natural Procession from Him. As though one were to say that to the sweet scent of a flower, the flower itself was co-present for the operation of the sweet scent, since it proceeds from it naturally. But the force of the example is slight and the Nature That is above all will overpass this too, receiving of it little-impresses of ideas. Since how shall we understand, *My Father worketh hitherto and I work?* For not separately and by Himself does the Son say that God the Father works ought regarding things that are, and that Himself again likewise works apart from the Father, the Essence Whence He is after some sort resting: for so the Creator would be two and not One, if Either work apart and separately. Moreover the Father will be recipient of the power of not having the Son ever in Him, and the Son likewise will be seen to not have the Father ever in Him, if it were possible that Either should work apart and separately with regard to things that are, as we said before, and the Son will not be true, when He says, *I am in the Father and the Father in Me.* For it is not, I suppose, merely after likeness of Essence, that we see the Son in the Father as Express Image, or again the Father in the Son as Archetype; but we hold that the Son beams forth by Generation from the Essence of the Father, and is and subsists in It and of It in distinct Being, God the Word: and that the Father again is in the Son, as in Consubstantial Offspring, Connaturally, yet severally, according to simply the difference of being, and being conceived of as that which He is. For the Father remains that which He is, even though He be Connaturally in the Son, as we say that the Sun is in its brightness. And the Son again will be conceived of, as not other than He is, even if He be Connaturally in the Father, as in the sun its brightness. For thus, the Father being conceived of and being in truth Father, the Son again being and conceived of as Son, the Holy Ghost having His place with them, the number of the Holy Trinity mounts to One and the Same Godhead.

For how will God be at all conceived of as One, if Each of the Persons mentioned withdraw into a complete individuality, and, while wholly removed from Connature and Essential participation with the Other, be called God? Therefore let us conceive of Father, Son and Spirit, according to the mode of individual being, not mixing up the difference of the Persons or names in regard to That Which Each IS: but while we reserve severally to each the being and being called what He IS, and thus believe, referring them still of Nature to One Godhead, and refusing to hold a complete severance, because the Son is called the Word and Wisdom
and Brightness and Express Image and Might of the Father. For He is Word and Wisdom, by reason of these being, immediately and without any intervention, of the mind and in the mind, and because of the reciprocal interpassing into one another so to say of both. For the mind is seen in word and wisdom, and word in its turn in the mind, and there is nought that intervenes, or severs the one from the other. He is called Power again, as being a quality inherent without any interval in those who have it, and that can nowise be severed from them in the manner of an accident, apart from the destruction of the subject: Express Image again, as being even connate, and unable to be severed from the essence of which it is the express image.

Hence since Either is naturally and of necessity in Other, when the Father works the Son will work, as being His Natural and Essential and Hypostatic Power. Likewise when the Son works, the Father too works, as the Source, of the Creating Word, Naturally In-existent in His Own Offspring, even as the fire too in the heat that proceeds from it.

It is clear then, that vainly has been iterated the accusation of the opponents against the Only-Begotten, who introduce Him to us as creator by having learnt, yea rather as minister too; because of the Blessed Evangelist saying, All things were made through Him and without Him, was not anything made. Much do I marvel at the unholy heretics: for whatever seems any way to undo the Dignity of the Only-Begotten and to shew Him second to Him Who begat Him, according to their own view, this they hunt with much zeal, and from all sides bring to it the drugs of their own stubbornness; whatever again are healthfully and rightly said and bring the Son up to the Glory of the Father, these things they bury most surely in deep silence, as having one sole aim, to in vain revile Him Who is glorified of all the creation. For when they hear that All things were made through Him, they hotly bring on Him the name of service, dreaming that the Son is bond instead of free, and worshipper rather than Lord. But when they learn that without Him was not anything made, they do not mount up to think ought great and marvellous of Him. For since it is not in God the Father to create otherwise than by His own Offspring, Which is His Wisdom and Power, the Evangelist says that nought at all was made without Him. For therefore is the Only-Begotten the Glory of God the Father (for He is glorified as Creator through the Son); for He worketh all things and bringeth into being things that are not.

And well will one conceive of the words, without Him, was not anything made, if he consider with himself what was said at the creation of man. For Let us make man, says he, in Our image after Our likeness. For here specially one can behold in the Son of a truth nought that is lowly, as in a minister according to their phrase. For God the Father does not command the Word, Make man, but as Co-with Him by Nature and His inseparably so to say In-existing Co-worker, He made Him also Partaker of His Counsel respecting man, not anticipating the knowledge that is in the Son in regard to any conception, but as Mind inseparably and apart from time manifested in the in-imaged and in-existing Word.
Let God-befitting contemplations again be above the reach of the example. Yet we say that He co-works with the Son, not conceiving as of two severally, lest there be conceived to be two gods, nor yet as though both together were one, in order that neither the Son be compressed into Father, nor again the Father into Son, but rather in such sort as if one allowed to be co-existent in the brightness from light the light whence it flashed forth: for in such examples the generator seems to be separated in idea from the generated and that which springs forth from it indivisibly; yet are both one and the same by nature, and the one in no wise separate from the other. But above this too will God again be, inasmuch as He is both Super-substantial and has nothing wholly like Him in things originate, that it should be taken as a image of the Holy Trinity, without any difference, in exactness of doctrine. But if they deem that the word, through Whom, said of the Son, can bring down His Essence from Equality and Natural likeness to the Father, so as to be minister rather than Creator, let those insane consider and come forward and make answer, what we are to conceive of the Father Himself also, and Whom we are to suppose Him too to be, seeing that He clearly receives the words through Whom in the Divine Scripture: for God, says he, is faithful, through Whom ye were called unto the fellowship of His Son, and Paul an Apostle of Jesus Christ through the will of God: and again Paul writeth to some, Wherefore thou art no more a servant but a son; and if a son, then an heir through God. All these then have reference to the Person of God the Father, and no one I suppose will rush to that extreme of madness (except perchance he hold with the above mentioned), as to say that the name and fact of service, is reasonably predicated of the very glory of the Father, because the word through Whom is applied to Him too. For the Divine Scripture is sometimes indifferent in regard to its words, in no wise wrongly the subject thereby, but applying to the things signified in a less proper sense both the words themselves and those whereby it deems that they are well explained. But it is well to say of those, that The glory of the Lord veileth speech. For little in truth is all might of words unto the exact exposition of the Ineffable and God-befitting glory. Wherefore one must not be offended at the meanness of the things uttered, but must rather yield supremacy, and might in tongue, and keenness of every mind, to the Divine and unutterable Nature, for thus shall we be and not in small degree pious.

CHAPTER VI. That the Son is by Nature Life and therefore not originate, but of the Essence of God the Father.

4 That which was made, in it was Life.

Yet doth the Blessed Evangelist make to us his discourse concerning God the Word, and he seemeth to me profitably to go through all that pertains to Him by Nature, that he may both put to shame the outrages of the heretics, and may fortify those who would fain excel in right faith, with reasonings thereunto tending, not providing from words of worldly
wisdom unpersuasion, but in demonstration of the Spirit marvelling at the beauty of the truth.

What he would then teach through the words before us, is this. He shewed us just now that the Son is by Nature Maker and Creator, saying that all things were made by Him and that without Him not so much as one thing was called into being. But since on the creation He bestows not only to be called into being, but also holds it together when made through Himself, immingling in some way Himself with those who have not by their own nature eternity of being, and becoming life to those that are, that having become they may abide, and that each may be preserved according to its own limit of nature;----needs does he say, That which was made, in it was life. Not only, says he, were all things made by Him, but also whatever was made, in it was the Life, that is, the Only-Begotten Word of God, the Beginning and Subsistence of all things both visible and invisible, heavenly and earthly and infernal. For Himself being the by-Nature Life, bestows manifoldly on things that are, being and life and motion, not in any way of partition and change passing into each one of things that are by nature distinct: but their nature, viewed by itself, is variously fashioned by the ineffable Power and Wisdom of the Creator, while One is the Life of all passing into each, in such sort as befits it, and it is able to partake thereof. But since that which is brought from not being into being must needs also decay, and that which has beginning surely hasteth unto its end (for to the Divine and All-superior Nature Alone beseemeth the being preceded by no beginning and being free from ending): the Creator wisely deviseth for the weakness that is in things made, and contriveth for them by His skill an eternity. For the perpetual succession unto each of its like, and the natural progression of things connatural or kin unto one another looking ever towards onward course, make the creation ever-visible and ever-co-enduring with God its Maker. And this (contrivance) is that every one of things that are, soweth seed in itself after its kind and after its likeness, according to the unspeakable sentence of its Creator. In all then was the Life; for this is our subject. But, excellent sir, may one with reason say to the heretic warring against the truth, what will you say to this too, when you hear him who bears within him the Spirit say, that in all things that were made was the Life, that is, the Word That is in the beginning? Will you dare to say now too, that the Son is not of the Essence of God the Father, that He may be deemed of as originate and created? How then will one not cry out against thine unlearning, O thou, and that with justice? For if in things that were made was the Word, as Life by Nature, immingling Himself by participation with things that are, He is then Other than those wherein He is believed to be. But He being by Nature Other than what the creation is, how will He not be the God over all? But if you remain shameless, and cease not to imagine that originate is the Son Who is in things made, as Life:----first of all He will be conceived of as being somewhat in Himself, then besides.
He will Himself be partaker of Himself, and Life, if being in things made, He be conceived to be Himself too one of them. But the fighter against God sees surely himself too, how great the absurdity of thinking thus. Therefore if the Word Who quickens them is by participation in things originate, He will not be Himself too among the participators, but other than they. And if so, not originate, but in them as by Nature Life.

This again we shall see by the subjoined considerations.

Thoughts or arguments.

If the Son be not of the Essence of God the Father, but from without He have subordinated Him according to them, He is originate and made. How then does He quicken all things, Who is among things made? Or what distinction shall we find any longer in the Divine Nature? Or how does the most wise Paul say, as something admirable of Him That is by Nature God, Who quickeneth all things? For if the Son being originate, quickeneth all things, the creation quickeneth itself, in no wise needing thereto God its Maker. There is then nothing in God more than in the creation; For it inworketh not less than God can do. But this is absurd. Not originate then is the Son, but God and therefore by Nature Life also.

Another. The Psalmist marvelleth exceedingly and that with reason at the Divine Nature, and in particular attributeth to It a most fair dignity saying, For with Thee is the Fountain of life. But if the Father have set the Son below Him, and have Him not of His own Nature, and He even being so, quickens things originate and is by Nature Life as quickening, why vainly strives the Psalmist saying that the fountain of life is with God Alone? For the nature of things originate also is recipient of this, if the Son, albeit not of the Divine Essence according to the uncounsel of some, quickens. But this is absurd. Therefore Life by Nature is the Son, as God of God, and Life of Life.

Another. If the Son being by Nature Life be originate and created, as not having His Being of the Essence of God the Father, according to their fantasy, the nature of things originate will be recipient of being and being called life, and all things will be life in potential, even if they have not yet the exercise of the thing itself. For that which has the natural power of being ought, will surely be so I ween, even if it be not so as yet; for it has the power inherent in its nature. When then the being life is common to the creature, the special and alone prerogative of none, why vainly does the Son vaunt of Himself, I am the Life? for He should, I suppose, have rather said, I am along with you the life. This would I suppose have been truer, if being indeed originate He is Life too. But since He puts about Himself Alone as His special good the being Life, it is at length clear that He classes Himself, not with things originate, but with the Divine Essence of the Father, whereto the being Life also pertains.

Another. That which is participate of life is not in its own right life, for it is clearly in it as other than itself. If then the Son is by participation in things originate as Life, He will be other than the things that are participate of Him and lack life. Therefore not originate is He,
nor seeking to be quickened by another. He is therefore God as quickening; but if so, He will be confessedly of the Essence of the Father, if we worship One God, and serve none other than Him Who is.

Another. Accurately testing the nature of things that are, we see God and the creation and nought else besides. For whatever falleth short of being God by Nature, that is surely originate; and whatever escapeth the catalogue of creation, will surely be within the limits of Deity. Since then we have well established this, let them tell us who thrust forth the Son from the Essence of God the Father, how He can quicken as Life, seeing that the Divine Nature has this as its own property, and yields it to none else. But if being originate He can be Life also, the grace of the excellence will surely overtake all things that are originate, and all will be by nature life. What need will they have therefore of participation of the Son, or what more will they gain hence? for they too possess the being by nature life. But this is not true, but they partake of necessity as needing life, of the Son. Alone then is the Only-Begotten by Nature Life, and therefore will He not be reckoned among things originate, but will mount up unto the Nature of Him Who begat Him: for Life by Nature is the Father too.

Another. The Son being by Nature Life, is either Other than the creation, I mean by nature, or con-natural with it. If then He be connatural and consubstantial, how will He not lie in saying, I am the Bread of Life Which cometh down from Heaven and giveth life unto the world? for the creation hath from its own the being life, but life is imparticipate of life, that it may shew itself life. But if He is not connatural, He will also escape being originate, withdrawing from the creation together with Himself His own proper good also. For the creation will not be by nature Life, but rather lacking and participate of life.

Another. If the Son being by Nature Life is connatural with things made, by reason of not being of the Essence of God the Father, according to their speech, wherefore does the blessed Psalmist say that the heavens shall perish, and shall wax old like a garment: but to Him did he attribute His own proper prerogative, crying aloud, But Thou art the Same and Thy years shall have no end? For either He will perish and fail along with us, as connatural, and will no longer be conceived of as Life, or our natural connection with Him will draw up us too to be ever the same and to unfailing number of years. But verily He shall be ever the same, and we shall fail: He is therefore not originate as we; but since He is of the Life by Nature He will also quicken as Life the things that lack life.

Another. If nought is participate of itself, but the creation partakes of the Son as Life; He is not the creation, nor yet is the creation Life, which the Son is.

Another. If to quicken is one thing, to be quickened another, as action and passion, and the Son quickens, the creation is quickened: therefore not the same is Son and creation, since neither is the inworker with the inwrought.
CHAPTER VII. That the Son is by Nature Light and therefore not originate, but of the Essence of God the Father, as Very Light from Very Light.

And the Life was the light of men.

In these words too does the blessed Evangelist shew us that the Son is by Nature God and Essentially Heir of the good things of Him Who begat Him. For having taught before that being by Nature Life, He was in all things that were made by Him, holding them together and quickening them and granting them of His unutterable Power to pass from not being into being, and preserving them when made, he advances to another train of ideas, from all sides minded to lead us by the hand unto the apprehension of the truth, as was right. Therefore in things made was the Word, as Life. But since the rational living creature among them on earth recipient both of mind and knowledge and participant of the wisdom that is from God, is man, needs does the Spirit-bearer shew us clearly the Word as Bestower of the wisdom that is in man, that God the Father may be conceived of being all things in all through the Son;----life in them that lack life, light again and life in them that lack life and light. And therefore he says, And the Life was the light of men, that is, God the Word Who quickeneth all things, the Life in all that are, both enlighteneth the rational creature, and lavisheth understanding upon those who are recipient of understanding: that so that may be kept and have full force that is said to the creature, for what hast thou that thou didst not receive? For nought of wealth from itself hath the originate and created nature, but whatever it is seen to possess, this is surely of God, Who bestoweth both being, and how one ought to be. And well was the was put of the life, that it might signify in every way the eternal Being of the Word, and might cut off the triflings of those void of understanding, who introduce to us the Son, of the things that are not, which manifestly warreth against the whole of Divine Scripture.

In regard then of the Eternity of the Word with the Father;----having already sufficiently gone through it both in the present Book, and in that called the Thesaurus, we deem that we may be silent. But what the mind of the words before us introduces, this with all readiness examining to the extent of our power, we will be diligent to profit both ourselves and those who shall hereafter read it, God again opening to us both doors and a mouth to our words.

What then will the fighter against Christ say to us, when he learns that the Life, that is, the ever-living God the Word, is the Light of men? What arguments will he sling at us, when we come forward and say, If the Son be not by Nature God, and Fruit of the Essence That begat Him, if He have not beamed forth to us Very Light from Very Light, but Himself too being from without is subordinated according to your unlearning: He is connatural with things made, and will in no wise escape being originate. How then, O ye filled full of all folly, doth He illuminate, they receive illumination from Him? For is not that which illuminates
one thing, that which is illuminated another? but this is plain and clear to every one. For if we grant that they are the same, as regards kind of essence and the mode of existence, what is there more in that which has power of illumining, what again less in that which lacketh light? For whatsoever cometh, will come to both of them, and apart to each, and that which is in need of light will be light, and the light will not differ from the illumined. But great is the confusion of ideas manifest herein, and necessity of reason severs each of the things named and puts in its own proper nature the supplier herein apart from the supplied. Not therefore connatural with things made is the Son, but He will abide in the Essence of the Father, being Very Light of Very Light.

And it were nothing hard, by transferring the method of reasoning in the foregoing, which we made concerning the Son being by Nature Life, and demonstrated that He is Other than the things wherein He is, to give clear proof in this chapter too.----But in order not to leave the labour of this to others, nor to appear overmastered by sloth, I myself will endeavour, so far as I can, to transfer the form of argument used in the foregoing reasonings. For as in those, He being Life by Nature, is shewn to be Other than those wherein He is, so here too, said to be and in verity being the Light of men, He will be found to be Other than things that lack light and partake thereof; as we shall see more clearly in the following.

Proofs by demonstrations, that the Son who illumineth is Other than the creation that is illumined.

If the Word was in the things spoken of, as Light by Nature, immingling Himself by means of participation in things that are, He is then Other than the things wherein He is, to give clear proof in this chapter too.----But in order not to leave the labour of this to others, nor to appear overmastered by sloth, I myself will endeavour, so far as I can, to transfer the form of argument used in the foregoing reasonings. For as in those, He being Life by Nature, is shewn to be Other than those wherein He is, so here too, said to be and in verity being the Light of men, He will be found to be Other than things that lack light and partake thereof; as we shall see more clearly in the following.

Another. If the fighter against God says that the Son being by Nature Light is in things originate as originate, illumining things that lack light:----first of all He will be conceived of as being in Himself, then besides, He will Himself be partaker of Himself and Light, if being in things originate, He one and the same be conceived to be of them. But he that has applied his heart unto wisdom, as it is written, sees surely how great the absurdity of thinking thus. Therefore if the Word Who illuminateth them is by participation in things originate, He will not Himself be among the participants and illumined, but Other therefore than they. And if so, He is then not originate, but as Light by Nature and God in things that lack Light.

Another. If the Son be not of the Essence of God the Father, but being from without He have subordinated Him according to them, He is then originate and created: how then is He in things made, enlightening them? or what special shall we find any longer in the Divine Essence? or how does the most wise Psalmist say as something marvellous of Him Who is by Nature God, In Thy Light shall we see light? For if the Son being originate illumines all things, the creation will illumine itself, having no wise need thereto of God its Maker. There
is then nothing more in God than in the creature, and it inworks no less than God could
do. But this is absurd. The Son then is not originate, but God rather, and therefore Light by
Nature, as is the Father.

Another of the same. If the Son being the Light of God the Father (as is said, In Thy Light
shall we see Light and, O send out Thy Light and Thy Truth), is originate and brought into
being, there is no longer ought to hinder, by equal analogy, all things originate from being
called the Light of God the Father. For if the nature of things created at all admits this, it
will be in potential common to them all, and not the own property of the One Son. But this
is absurd: for to the Son Alone will it pertain to be called and to be the Light of God the
Father. Not therefore originate is He, but Light, as God from God Who illumineth through
Him things lacking light.

Another. If the Son being by Nature Light is not of the Essence of the Father, but being
from without is subordinated, according to the uninstructed speech of the fighters against
God, it follows that He is connatural and kin to things created, as having forsooth fallen
away from the Divine Essence. How then is He called and is Light, but of the holy Baptist
it is said, He was not the Light, albeit the blessed Baptist is light in potential, and not he
alone, if it be once granted that the Son being originate, can be by Nature Light? For that
which has once had place in the nature, is I suppose common to each that partakes of such
nature, according to the law of consequence. But John was not Light, the Son Light. Other
therefore by Nature is He and not connatural with things made.

Another of the same. If the Son being by Nature Light is originate and created, as not
possessing forsooth the being of the Essence of God the Father, as some surmise, the nature
of things originate will admit of being and being called light; it will be altogether light ac-
cording to the law of potential. For that which has in its nature to be anything, will I suppose
surely be so, even if it have not yet been. Since then the being light is common to the nature
of things originate, and the property in aloneness of none, why in vain does the Son vaunt
of Himself, saying, I am the Light? for He ought I suppose to say, I am with you the Light.
But since He puts it about Himself Alone as His own proper good, joining to Himself no
one else, He clearly classes Himself, not with things originate, but with the Divine Essence
of God the Father, whereto belongs the being by Nature Light..

Another. That which is participate of light is not in its own right the Light; for it is clearly
one thing in another. If then the Son be by participation in things originate, as Light; He
will be other than those that partake of Him and lack Light. Therefore not originate is He,
nor seeking, as things originate, to be illumined by another: it remains therefore that He is
God and able to illuminate. If so, He will be conceived of also as sprung of the Essence of
the Father, if we worship One God, and serve none other than the True God.

Another. Accurately testing the nature of things that are, we behold God and the creature,
and nought else besides. For whatever faileth of being by Nature God, is wholly originate,
and whatever escapeth the category of being made, is wholly and entirely within the limits of Divinity. Since then we have established this, let them tell us who thrust forth the Son from being of the Essence of God the Father, how He can illumine as Light, seeing the Divine Nature retaineth this as Its own, and yields it to none else. But if the Son being originate, can be also Light, the grace of this excellence will surely overtake all things originate, and all will be by nature light. What further need then have they of participation with the Son, or what more will they gain hence, having themselves too the being by nature light, even as the Son hath it in them? But the creature does need the Illuminator, not having this of its own. God then by Nature is the Son, and therefore Light, as able to illumine things that lack Light.

Another. The Son being by Nature Light, is either Other than the creature, in regard that is of the mode of being, or connatural with it. If then He be cognate and consubstantial, vainly, as it seems, did He come to us saying, *I am come a Light into the world*; for the creation has of its own itself also the being light: but light is impartici-pate of light, that it may be understood to be light. But if He be not connatural, but the creature lack light to whom belongs, *What hast thou that thou didst not receive?* needs will the Son escape being originate, withdrawing from the creation together with Himself His own proper good. For the creature will not be by nature light, but rather lacking and participate of light.

Another. If nought be participate of itself and the creature partake of the Son as Light: He is not a creature, nor yet the creature Light, which the Son is.

Another. If to illumine be one thing, to be illumined another, as action and passion, and the Son illumines, the creature is illumined; therefore not the same is Son and creature, since neither is the inworker with the inwrought.

5 And the Light shineth in darkness, and the darkness comprehended it not.

Needs does the most wise Evangelist hasten to expand to us by this too that is now before us the thought expressed above. For he did not think, I suppose, that it would suffice to the hearers unto being able to think unerringly of God the Word, that He is verily the Light of men, by only saying, *And the Life was the Light of men*. For it was like I suppose that some would arise who should hear the things uttered without weighing them, and should moreover set forth or try to teach others also that the Word of God is indeed verily Light, but not Giver of light to all, but in whomsoever He will He infuses the light of understanding, approving him who ought to receive it and is worthy of so bright a gift: and that the nature of the rest of the rational creation either gets the power of understanding from its natural seed, or God the Father ingrafts into it mind and understanding, as though the Son were unable to do this. In order then that God the Word, Who was in God the Father, may be clearly shewn to be both Life and Light, not of some individually, of others not, but by some
ineffable mode of participation, as wisdom and understanding (which is what is called light in things rational), immingling Himself in all things that are, that the things rational may become rational, and things recipient of sense may have sense, which in no other way they could have had: needs does he say, And the Light shineth in darkness and the darkness comprehended it not.

As though he with all exactitude crieth aloud to his hearers after this sort: I said, sirs, teaching the truth with all my power, that the Life was the Light of men, not that any should suppose from these words that they who shew themselves righteous and good receive from another, as the reward of their conduct, the illumination from Him, but that ye might learn, that as the Word is Life in all things that have been made, quickening things recipient of life; so He is in them Light also, rendering things recipient of understanding and sense, what they are. For God the Father through the Son in the Spirit is all things in all.

Darkness he calls the nature that lacks illumination, i.e. the whole originate nature. For since he calls Him the Light, to shew that the rational creation which lacks and is imparticipate thereof is other than It, he turns the force of the epithet used to the very contrary, doing this also, after my judgment, not without an aim, but considering in himself this above all, that the nature of things originate, producing nothing whatever from its own self, but receiving its whole being and well-being such as it is from its Creator, has rightly said to it, What hast thou that thou didst not receive? And since along with the rest, it has light itself also God-given, not possessing it does it receive it: but that which has not of itself light, how will it not be the contrary, or how will it not be called darkness? For that the Light shineth in darkness is a credible demonstration (yea rather one following from very necessity), that the creation is darkness, the Word of God Light. For if the nature of things originate receive the Word of God by participation, as Light, or as of Light: it receives it then as itself darkness, and the Son shineth in it, as the light doth in darkness, even though the darkness know not a whit the Light. For this, I suppose, is the meaning of The darkness comprehended it not. For the Word of God shineth upon all things that are receptive of His Irradiance, and illumineth without exception things that have a nature receptive of illumining. But He is unknown of the darkness. For that which is the rational nature upon earth, I mean man, served the creature more than the Creator: it comprehended not the Light, for it knew not the Creator, the Fountain of wisdom, the beginning of understanding, the root of sense. Things originate possess nevertheless, of His love to man, the light, and are provided with the power of perception implanted concurrently with their passing into being.

But we must again note here, that no argument will permit to suppose that the Son of God is originate or created, but in every way does He surpass our measure, and rise above the nature of the creature, and is wholly Other than they are and far removed as regards quality of essence, even as the light is not the same as darkness, but soothly contrary and parted by incomparable diversity into physical alieniety.
Having now sufficiently gone through the method of reasoning hereupon in the foregoing, we will go on to what follows.

6, 7 There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light.

Having before Explained about God the Word, and most accurately gone through the things whereby He is shewn to be by Nature Son of God the Father, he fortifies their faith in what they had already heard by his words. And since (according to what was said by God through Moses), At the mouth of two and three witnesses shall every word be established, wisely does he bring in addition to himself the blessed Baptist, and introduces him along with himself a most noteworthy witness. For he did not suppose that he ought, even if of gravest weight, to demand of the readers in his book concerning our Saviour credence above that of the law, and that they should believe him by himself when declaring things above our understanding and sense.

Therefore the blessed Evangelist himself testifies that The Word was in the beginning and the Word was God and was in the beginning with God and that all things were made by Him, and He was in the things made as Life, and that the Life was the Light of men, that by all these he might shew that the Son is by Nature God. And the Divine Baptist too testifies in addition to him, crying aloud, Prepare ye the way of the Lord, make straight the paths of our God. For soothly one will say that He is Very God, in Whom is by Nature inherent the dignity of lordship and it accrues not to any other rightly and truly, since to us there is one God the Father, and one Lord Jesus Christ, as Paul saith; and though there be many called gods by grace and lords both in heaven and earth, yet the Son is One with the Father Very God.

Therefore, most noteworthy is the pair of holy witnesses, and credence no longer capable of blame is due to the things said, both as having received the fulness of the law, and supported by the notability of the persons. For the blessed Evangelist then to say ought concerning himself, and to take hold of his own praises, were in truth burdensome and moreover ill-instructed. For he would rightly have heard, Thou bearest record of thyself, thy record is not true. Therefore he commits to those who know him to form their opinion of him, and goes to his namesake, doing well in this too, and says that he was sent by God. For it behoved him to shew that not of his own accord nor with self-invited zeal does the holy Baptist come to his testimony respecting our Saviour, but yielding to the commands from above, and ministering to the Divine Will of the Father. Wherefore he says, There was a man sent from God, whose name was John.

But we must notice how unerringly and fitly he expressed himself as to each, and correspondently to the nature of the things indicated. For in the case of God the Word, was is fitly introduced indicating every way His Eternity, and His being more ancient than all be-
ginning that is in time, and removing the idea of His having been created. For that which always is, how can it be conceived of as originate? But of the blessed Baptist, befittingly does he say, *There was a man sent from God*, as of a man having an originate nature. And very unerringly does the Evangelist herein seem to me not merely to say that *There was*, but by adding the word *a man*, to overthrow the most unadvised surmise of some.

For already was there a report bruited of many, commonly saying that the holy Baptist was not really *a man* by nature but one of the holy angels in heaven, making use of human body and sent by God to preach. And the plea for this surmise they found in its being said by God, *Behold I send, My messenger before Thy Face, which shall prepare Thy way; before Thee*. But they err from the truth who imagine thus, not considering that the name of Angel is indicative of ministry rather than of essence, even as in the history of the blessed Job messengers one after the other run to announce his manifold sufferings and ministering to those incurable afflictions. Something like this does the most wise Paul himself define respecting the holy angels, writing thus: *Are I they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

John the blessed Baptist then is called an angel by the mouth of the Lord, not as being actually by nature an angel, but as sent to announce and crying aloud, *Prepare ye the way of the Lord*. Very profitably does he declare moreover that the angel was *sent by God*, shewing that his witness is most sure. For he that was *sent by God* to preach, would not utter anything in his teaching that was not wholly according to the will of Him Who put the mission on him. True therefore is the witness as being God-taught. For the most wise Paul also telling us that he was *sent by Jesus Christ*, affirmed that he learned the power of the mystery not of any other, but *by revelation* of Him Who sent him, signifying the revelation in sum so to say and briefly, in saying that he was *sent by Jesus Christ*. Hence the being God-taught wholly follows on being *sent by God*. And that freedom from lying is wholly the aim of the ministers of the truth is undoubted.

The man's *name* he says was *John*. It needed that he who was *sent* should be recognized by the mark of the name, which introduces, as I suppose, great authenticity to what is said. For an angel (namely *Gabriel that stand in the presence of God*, as himself says) when he declared to Zacharias the good tidings of his birth of Elizabeth, added this to what he said, namely that his *name* shall be *John*. It is I suppose clear and confessed by all that he was so named of the angel according to the Divine purpose and appointment. How then will not he who was crowned by God with so great honour be conceived of as above all praise? Wherefore the mention of his name is profitably and necessarily brought in.

But since the Evangelist has added that the holy Baptist was *sent by God for a witness that all men through him might believe*, we will further say when our opponents fall foul and say, "Why did not all believe the God-sent? how came he who was fore-appointed by the decree from above to be powerless to persuade any?"----It is meet, sirs, that we should
not blame John for want of zeal herein, but should exclaim against the obstinacy of those who disbelieved. For so far as pertains to the aim of the herald, and the mode of his apostolate from above, none would have been found imparticipate in the teaching, nor would have remained in unbelief: but since there was diversity of disposition in the hearers and each has power over his own free-choice, some receiving not the faith missed what was profitable. Wherefore we must say to them (as it is in the prophet), *He that heareth, let him hear; and he that forbeareth, let him forbear.*

*This man came for a witness, to bear witness of the Light.*

The word *This* is full of declaration of virtue and praise of person. For he that was sent, he says, from God, he that with reason struck with astonishment the whole of Judaea, by the gravity of his life and its marvellous exercise in virtue, he that is fore-announced by the voice of the holy Prophets: called by Isaiah, *The voice of him that crieth in the wilderness,* and by the blessed David, *a lamp fore-ordained for Christ*; *This man came for a witness to hear witness of the Light.* He here calls God the Word Light, and shews that He is One and strictly the very actual Light, with Whom there is by nature nought else that has the property of illuminating, and that is not lacking light. Therefore foreign and, so to say, of other nature than the creature is the Word of God, since verily and truly is He strictly Light, the creature participate of light. He then that is unclassed with things made, and conceived of therefore as being of other nature than they, how will He be originate, rather how will He not be within the limits of Deity and replete with the Good Nature of Him who begat Him?

*8 He was not the Light, but was sent to bear witness of the Light.*

The Baptist having esteemed desert-abodes above the haunts of the cities, and having shewn forth an unwonted persistence in exercise of virtue, and having mounted to the very summit of the righteousness attainable by man, was most rightly wondered at, and even by some imagined to be Christ Himself. And indeed the rulers of the Jews led by his achievements in virtue to some such notion, send some to him bidding them to inquire if he be the Christ. The blessed Evangelist then not ignorant of the things that were by many bruited of him, of necessity puts, *He was not the Light,* that he might both uproot the error as to this, and again build up some weight of credence to him who was *sent from God for a witness.* For how is he not eminent exceedingly, how is he not every way worthy of marvel, who is so clad with great virtue and so illustrious in righteousness as to imitate Christ Himself, and by the choice beauty of his piety, to be even imagined to be the Light Itself?
He was not then, says he, the Light, but sent to bear witness of the Light. In saying the Light, with the addition of the article, he shews that it is really one: for so it is in truth. For that both the blessed Baptist and each of the other saints, may be rightly called light we will not deny, seeing that it is said of them by our Saviour, Ye are the light of the world. And again it is said of the holy Baptist, I have ordained a lamp for My Christ, and, He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But even though the saints be light, and the Baptist a lamp, we are not ignorant of the grace that was given them and of their supply from the Light. For neither is the light in the lamp its own, nor the illumination in the saints, but they are rendered bright and lightsome by the enlightening of the Truth and are lights in the world, holding forth the word of life. And what is the Life, whose word they holding forth are called light, save surely the Only-Begotten, Who saith, I am the Life? Therefore, One of a truth is That Which is verily Light, lighting, not enlightened: and by participation of the One, whatever is called light, will be so deemed of by imitation of It.

CHAPTER VIII. That the Son of God alone is Very Light, the creature not at all, being participate of Light, as originate.

9 That was the true Light.

The Divine Evangelist again profitably recapitulates what has been said, and clearly marks off That Which is in truth the Light, the Only-Begotten, from those that are not so, namely things originate: he severs clearly That Which is by nature from them which are by grace, That Which is partaken of from those which are participate of it, That Which ministereth Itself to those who lack from those who are in enjoyment of Its largess. And if the Son is Very Light, nought save He is in truth Light, nor hath of its own in potential the being called and being Light, nor yet will things originate produce this as fruit of their own nature; but just as from not being they are, so from not being Light will they mount up to being light, and by receiving the beams of the Very Light, and irradiated by the participation of the Divine Nature, will they in imitation of It alike be called and be light.

And the Word of God is Essentially Light, not being so of grace by participation, nor having this dignity as an accident in Himself, nor yet imported, as grace, but the unchangeable and immutable good of the Uncreated Nature, passing through from the Father into the Heir of His Essence. But the creature, not so will it bear about it the being light, but as not having it receives, as darkness it is illumined, it has, as an accruing grace, the dignity from the love to man of Him Who giveth it. Hence the One is Very Light, the other not at all. So
great therefore being the difference between, and so great a notion severing off, the Son of God from the creature in respect to sameness of nature, how must one not and with reason deem that they are foolish, yea rather outside of all good understanding, who say that He is originate, and rank with things made the Creator of all, not seeing, as seems to me, how great impiety their daring will risk, not knowing either what they say nor whereof they affirm.

For that to those who are used to test more accurately the truth in the words before us, the Only-Begotten, that is, the True Light, will be shewn to be in no way originate or made, or in any thing at all con-natural with the creature, one may on all sides see and that very easily, and not least through the thoughts that are in order subjoined, collected for the consideration of what is before us.

Thoughts or syllogisms whereby one may learn that the Son Alone is Very Light, the creature not at all; hence neither is He connatural therewith.

If the Son being the Brightness of the glory of God the Father, is therefore Very Light, He will not be connatural with the creature, that the creature too be not conceived of as the brightness of the glory of God the Father, having in potential the being by nature this which the Son is.

Another. If the whole creation have the power of being Very Light, why is this attributed to the Son Alone? For one ought I suppose by reason of equality to give to things made also the title of being the Very Light. But no one of things originate will this befit, but it will be predicated of the Alone Essence of the Son. Of right therefore and truly will it rest on Him, on created things not at all. How then will He be connatural with the creation, and not rather belong to what is above the creation, as being above it with the Father?

Another. If that which is not in truth light be not the same as the in truth Light (for the enunciation of either has somewhat of diversity), and the Son be called Very Light, and so of a truth: the creature will therefore not be Very Light. Hence neither are things thus severed from one another connatural.

Another. If not only the Only-Begotten be the Very Light, but the creature too possesseth the being very light, wherefore does He light every man that cometh into the world? For since the originate nature too possesseth this of its own, the being lightened by the Son were superfluous. Yet verily doth He light, all we are partakers of Him. Not therefore the same in regard to quality of essence, are the Son and the creature: as neither with the participator that whereof it is participate.

Another. If not only to the Son by Nature accrues the being Very Light, but the creature too have it, clearly of superfluity as I think will the Psalmist say to some, Look unto Him and be ye lightened. For that which is wholly of a truth light, will not become light by participation of some other, neither will it be illumined by enlightenment from other, but rather will be endowed with perfect purity from its own nature. But we see that man lacks light,
being of created nature; and true is the Psalmist crying aloud as to the Word of God, *For Thou wilt light my candle, the Lord my God will enlighten my darkness.* Not then of a truth light are we, but rather participate of the Word that *lighteth,* and alien by nature from the *Very Light,* which is the Son.

*Another of the same.* If the mind of man is called a candle, as it is sung in the Psalms, *For Thou wilt light my candle,* how shall we be of a truth light? for to the candle the light is imported and given. And if the Only-Begotten Alone lights the darkness that is in us, how is not He rather of a truth light, we not at all? But if this be true, how can He be connatural with the creature, Who is so far above it?

*Another.* If to be very light can accrue to the creature, even as to the Son, man will be very light, as being a portion of it. To whom then did God the Father promise by the holy Prophets saying, *But unto you that fear My Name shall the Sun of Righteousness arise?* For whatever need of the Sun to illumine it had the of a truth light? Yet did God the Father promise to give it us as being in need, and we have received it and are lighted. Other then than we and the creature in regard to identity of essence is the Only-Begotten, being *Very Light* and able to lighten things that need light.

*Another.* If not the Son Alone is *Very Light,* but the creature too possess this, it will be consequently in us too. What then induced the saints to cry aloud to God, *O send out Thy Light and Thy Truth?* Wherein thinking to help us thereby did they oftentimes send forth, tell me, those words? For if they knew that man is in need of light and that he lacks this addition from another, how will any say with truth, that he too is *Very Light?* but if he needed not the lighting word, why to no purpose did they call on Him Who could in no wise aid them? But one cannot say that the mind of the saints failed of the truth, and God the Father Himself sends the Son as to those who lack light. Other therefore by Nature in respect of the creature is the Only-Begotten, as lighting things that lack Light.

*Another.* If we say that the creature lacks light, and that the Only-Begotten *lightens* it, the creature does not bring itself to the Light; hence neither is it *Very Light* as the Son is.

*Another.* If that which is by nature and truth light does not admit of darkness, and the Only-Begotten is *Very Light,* and the creature likewise *Very Light,* why does the Scripture say of the Son, *The darkness comprehended it not:* but of us Paul saith, *In whom the god of this world hath blinded the eyes of them which believe not?* and again the Saviour Himself, *While ye have the light, walk in the light, lest darkness come upon you.* For it is I suppose clear to all, that unless it were possible for some of us to be apprehended by the darkness, our Saviour would not have said ought of this. How then will any longer be the same in nature the Only-Begotten and the creature, the Unchangeable with the changing, He Who may not suffer ought that injures with the darkened and that can acquire lighting, as something, that is, accruing to it, and not inherent in it by nature?
Another. If the Only-Begotten be not Alone Very Light, but the creature have it too, as connatural with Him, how cry we aloud to God the Father, In Thy Light shall we see light? For if we be very light, how shall we be enlightened in another? But if we as needing light from without us say this, we clearly are not in truth light. Hence neither are we connatural with the Word Who is by Nature so far above us.

Another expository. Our Lord Jesus Christ is found to say in the Gospel, And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light. But if the Only-Begotten is the Very Light, and the creature is capable of being likewise very light: how cometh He in order to lighten it, and it loved darkness? How at all cometh it not to the light, if itself be the very light? For things that pertain to any by nature have their possession inherent: things that are eligible of the will, have not that inherence: as for example; not of one's own will does one attain to being a rational man; for one has it by nature: but one will have it of one's own will to be bad or good, and will likewise of one's own power love righteousness or the reverse. If the creature is by nature the light (for this is the meaning of very), how cometh it not to the light? or how loveth it the darkness, as though it possessed not by nature the being very light, but made through choice rather its inclination to the better or the worse?

Either therefore let our opponents dare to say that the endowments above those of the creature are not naturally inherent in the Son, that they may be convicted of more naked blasphemy and may hear from all, The Lord shall cut off all deceitful lips, and the tongue that speaketh proud things, or if they surely confess that these goods are in Him Essentially, let them not connect with Him in unity of nature, the nature that is not so, as we have just shewn.

Another. If the Word of God be not Alone the Very Light, but the creature too possess the being very light, as He does, why does He say, I am the light of the world? or how shall we endure one to despoil our nature of its most excellent prerogative, if it is any way possible that we too should be very light, the originate nature likewise possessing this? But if the Only-Begotten says truly, I am the Light of the world, by participation it is plain with Him, and no otherwise, will the creature be light. If so, it is not connatural with Him.

Another. If the Son be not Alone in truth Light, but this exist in things originate also: what shall we say, when the most wise Paul writes to us, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous Light? For what kind of darkness at all is there in us, or in what darkness were we, being ourselves also the in truth light? how have we been called unto the light, who are not in darkness? But neither does the herald of truth speak untrulySvho was bold to say, Do ye seek a proof of Christ speaking in me? and we are called into His marvellous Light, as from darkness that is, and no otherwise. But if
this be true, the creature is not of a truth light, but the Son is alone truly and strictly Light, and things originate are so by participation of Him, and therefore they are not connatural with Him.

Others with citation of utterances, gathering the readers by simpler thoughts to the confession that the Son of God Alone is the Very Light, the nature of things originate lighted by largess from Him, not possessing the being light essentially as He is.

The Psalmist says, The light of Thy Countenance was impressed upon us, O Lord. And what is the Countenance of God the Father Whose Light has been impressed upon us? Is it not surely the Only-Begotten Son of God, the Express Image, and Which therefore says, He that hath seen Me hath seen the Father? But it was impressed on us, making us of like form with Himself and engraving the illumination which is through His own Spirit as a Divine Image upon those who believe on Him, that they too may now be called as He both gods and sons of God. But if ought of things originate were the very light, how was it impressed upon us? For the Light shineth in darkness, according to the unlying voice of the Spirit-clad. For how will light be manifest in light?

Another. The Psalmist says, Light sprang up for the righteous. If to him who hath and lacketh not, it is superfluous. But if the Light springeth up as to one who hath it not, the Only-Begotten Alone is Light, the creature participate of Light and therefore alien-in-nature.

Another. The Psalmist says, For they got not the land in possession with their own sword, neither did their own arm save them: but Thy Right Hand and Thine Arm and the Light of Thy Countenance. The light of the countenance of God the Father he here calls His revelation from the Son through the Spirit, and His conducting thereof unto all things that are, which alone was what saved Israel and liberated them from the tyranny of the Egyptians. If then not the Only-Begotten Alone be the very light, but an equal dignity be inherent in the creature too, why were these of whom he speaks not saved by their own light, but are set forth as supplied by additions from an alien and needless light? But it is clear that the Only Begotten shone forth as on those lacking Light. Hence is He (and that alone) the Very Light, and the creature borrows of Him the grace. If so, how will it any longer be connatural with Him?

Another. The Psalmist says, Blessed is the people that know the joyful sound: they shall walk, O Lord, in the Light of Thy Countenance. Why shall not they too walk rather in their own light? why, tell me, do they gathering illumination from another, hardly attain for themselves salvation, if they too are in truth light, as is the Countenance of God the Father, that is, the Son? But it is I suppose plain to every one from this too, that the Word bestoweth illumination on the creature, as lacking it, it is saved by receiving what it has not. How then are the Only-Begotten and the things made through Him any longer the same in essence?
Another. The Psalmist says, Unto the upright He hath sent forth light in the darkness. How was the upright in darkness at all, being himself too very light, if the nature of things originate have this, just as the Only-Begotten? But if the Light is sent to the upright as not having it, we shall not need many words; for the very nature of things will proclaim aloud that not the same in essence is the needy with the Perfect, the Bestower out of abundance with the lacking.

Another. Arise, shine, O Jerusalem: for thy Light is come, and the glory of the Lord is risen upon thee. If the nature of things originate have light from its own resources, and this be strictly what we say that the Only-Begotten is in regard of being Very Light, how did Jerusalem lack one to light her? But since she receives illumination as a grace, Very Light Alone is the Son Who lights her and gives her what she has not. If so, how is He not wholly Other by Nature than she?

Another. Behold I have given Thee for a covenant of the people, for a light of the Gentiles. For how should the rational creature that is on earth at all need light, if to be very light is inherent in it by nature? For God the Father gives His Own Son to it as having it not already: and it receiving Him proclaims by the very nature of the thing, both the poverty of its own nature and the Rich Dignity of Him Who lights it.

Another. O house of Jacob, come ye and let us walk in the light of the Lord. Why do these not rather walk in their own light, but the Only-Begotten holds forth light to them, implanting in them the own good of His Essence? But trusting not in what is their own, do they borrow what is another’s: as not having therefore, they know how to do this.

Another. The Saviour saith, I am the Light of the world: he that followeth Me shall not walk in darkness but shall have the Light of life. Let the creature too dare to utter such a word, if it too be by nature light. But if it shrink back from the word, it will also flee the thing itself, confessing the true Light, that is, the Son.

Another. The Lord saith, While ye have light, believe in the Light, that ye may be the children of light. Would they who were by nature light, by not believing, lose the light? if it be indeed any way possible for the originate essence to be the very light. And how could this be? For not as to things that of essence accrue to any does the loss of them at all happen through negligence, but as to things whereof the will works the possession, and that can accrue and depart without the damage of the subject. As for example, a man is rational by nature, a ship-builder by will, or infirm in body by accident. He cannot at all become irrational; he may lose his ship-building experience, if for example he be negligent, and he may drive away what befalls him of sickness, hastening to improvement through medicine. Therefore things that accrue to any essentially have their position radical. If then the nature of things originate can at all be the very light, how do they who will not believe lose the light, or how will they who believe become children of light? For if they too are by nature the light, they are called children of themselves. And what is the reward to them that believe? for they
who do not receive the faith are rather their own children. From such considerations inferring the truth, we shall say that the Only Begotten is Alone the Very Light, the creature lacking light and hence other in nature.

Another. Jesus then said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you. To this too you may apply well the argument used above. For that which is by nature light, will never be apprehended by darkness.

Another. John saith, He that saith he is in the light and hateth his brother is in darkness even until now. Of choice then is the light in us, and of will rather than of essence accrues it to things originate, if he that hateth his brother is in darkness. But the Only-Begotten is Light by Nature, for He hath not the dignity as the fruit of choice. Hence neither is He connatural to things originate Who is so far above them.

Another akin to this. He that loveth his brother abideth in the light. Love imparteth to things originate what they have not, Light that is, but the Only-Begotten is Light: Other therefore is He than they in whom through love He is.

CHAPTER IX. That the soul of man does not exist prior to the body, nor is the embodiment as some say a consequence of former sins.

Which lighteth every man that cometh into the world.

Sure is the Divine, for he not only thinks that he ought to declare that the Only-Begotten is indeed the Very Light, but he adds forthwith to the things that he has said the demonstration thereof, all but crying aloud with most earnest voice, I say that He is the Very Light which lighteth every man that cometh into the world.

Do then, (may one say who would fain receive the Divine doctrines not without search,) the angels not lighten the mind of men? Cornelius, tell me, from whom did he learn that he must by Baptism be saved by God? And Manoah the father of Sampson, was he not by an angel's voice fore-instructed of things to come? The Prophet Zechariah likewise does he not clearly tell us, And the angel that talked with me said unto me I will shew thee what these be? And again going through the same words, does he not clearly shew that angels used to reveal the knowledge of hidden things spiritually to him? And behold, says he, the angel that talked with me went forth and another angel went out to meet him and said unto him Run, speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. What, tell me, does not the most wise Daniel too, falling in with marvellous visions, gain through the voice of angels the revelation of the things beheld by him? For hear him saying And it came to pass when I, I Daniel had seen the vision and sought
for the meaning, then behold there stood before me as the appearance of a man, and I heard a man's voice between the banks of Ulai which called and said Gabriel, make this man to understand the vision. Hence the power of lighting is in angels, and not only in them, but even man too borrows illumination from man. And of a truth that Eunuch eager after learning when he understood not the prophecies about our Saviour says to Philip, I pray thee, of whom speak-eth the Prophet this? of himself or of some other man? And they who hasten to this world’s teachers, go to them I suppose for no other reason than this alone. And why do we yet linger in these things, when it is in our power to free ourselves easily, producing as proof what was said by our Saviour to the holy Apostles, Ye are the light of the world?

Such things is it like that one in his perplexity will say, but he will hear from us the reply, We see my friend that in the creature is what is compound, and nought of simple is in it: hence he who can give wisdom to others, if he be originate, is not wisdom itself, but a minister of the wisdom that is in him: for in wisdom is the wise man wise. And he who teaches the prudent, is not prudence itself, but the minister of prudence that is in him; for in prudence are these too prudent. And he again who has skill to enlighten others, is not the light itself, but the lender of the light that is in him, imparting it to others also by teaching, and communicating to the rest the good that he has received. Wherefore it was said to the holy Apostles also, Freely ye have received, freely give. For whatever goods there were in them, these were surely God-given, and the nature of men may not a whit boast itself of its own goods, nor yet that of the holy Angels. For after the being called into being, each of things that are has of God the mode of its existence, and we lay it down for certain that nought is in them essentially which is not a gift of the liberality of Him Who created, and has for its root the Favour of the Maker.

Since therefore things originate are compound, there will be in them no light strictly and simply or without compound, but this too with everything else they will have of participation and receiving it of God. But the Very Light, is that which lightens, not which is lighted of another; and this the Only-Begotten is, considered in simple and uncompounded nature: for the God-head withdraws from ought of double.

These things then are thus. But the opponent will haply say again to us, If the saints were not by nature light, why did the Saviour call them not partakers of light, but light? And how is the creature other in nature than He, if as He is called Light, so too is the rational creation? For Ye are the light of the world, did the disciples hear.

What then, excellent sir, will we reply? Sons of God and gods are we called by the Divine Scriptures, according as it is said, I have said Ye are gods and all of you are children of the Most High. Shall we then, leaving off being what we are, mount up to the Divine and unutterable Essence, and deposing the Word of God from His very Sonship, in place of Him sit with the Father and make the kindness of Him Who honours us a pretext for impiety? God
forbid; but the Son will be unchangeably in that which He is, we, adopted unto sonship and
gods by grace, not ignorant of what we are: and in this way do we believe that the saints are
light.

I think that we should consider and look at this also. The rational portion of the preation
being enlightened enlightens by participation of ideas out of the mind inpoured into another’s
understanding, and such sort of enlightenment will rightly be called teaching rather than
revelation. But the Word of God lighteth every man that cometh into the world, not after the
manner of teaching, as the angels for example or men, but rather as God after the mode of
creation He engrafteth in each of those that are called unto being, the seed of wisdom or of
Divine knowledge, and implanteth a root of understanding and so rendereth the living
creature rational, shewing it participate of His own Nature, and sending into the mind as
it were certain luminous vapours of the Unutterable Brightness, in way and mode that
Himself knoweth: for one may not, I deem, say on these subjects anything overmuch.
Therefore our forefather Adam too is seen to have attained the being wise not in time, as
we, but straightway from the first beginnings of his being does he appear perfect in under-
standing, preserving in himself the illumination given of God to his nature as yet untroubled
and pure, and holding the dignity of his nature unadulterated.

The Son therefore lights after the manner of creation, as being Himself the Very Light,
and by participation with the Light the creature shines forth, and is therefore called and is
light, mounting up to what is above its nature by the kindness of Him Who glorified it and
Who crowneth it with divers honours, so that each one of those who have been honoured,
may with reason come forth and lifting up prayers of thanksgiving, sing with loud voice,
Bless the Lord O my soul and forget not all His benefits, Who forgiveth all thine iniquities,
Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee
with loving kindness and tender mercies, Who satisfieth thy mouth with good things. For
verily doth the Lord mercies,

What does he say next? That He was in the world. Profitably does the Divine add this
also, introducing thereby a thought most needful for us. For when he said, He was the Very
Light which lighteth every man coming into the world, and it was not wholly clear to the
hearers, whether it meant that the Light lighteth every man that cometh into the world, or
that the Very Light itself, passing as from some other place into the world, maketh its illu-
mination of all men: needs does the Spirit-bearer reveal to us the truth and interpret the
force of his own words, saying straightway of the Light, that He was in the world: that hence
you might understand the words coming into the world of man, and that it might be predic-
ated rather of the enlightened nature, as being called out of not being into being. For like a
certain place seen in thought is the not being to things originate, whence in a sort of way
passing into being, it takes at length another place, that namely of being. Hence more
properly and fitly will the nature of man admit of itself that it was lighted immediately from
the first periods, and that it received understanding coincident and co-fashioned with its
being from the Light Which is in the world, that is the Only-Begotten, Who fills all things
with the unspeakable light of the God-head, and is present with the angels in Heaven, is
with those on the earth, leaves not even Hell itself empty of His God-head, and everywhere
abiding with all removes from none, so that with reason does the most wise Psalmist mar-
velling thereat say: Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence?
If I ascend up into Heaven, Thou art there: if I make my bed in Hell, behold Thou art there.
If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall
Thy Hand lead me, and Thy Right Hand shall hold me. For the Divine Hand graspeth every
place and all creation, holding together into being things made and drawing together unto
life things lacking life, and implanting the spiritual light in things recipient of understanding.
Yet It is not in place, as we have already said, nor does it endure motion of place (for this is
the property of bodies), but rather fulfils all things as God.

But perhaps some one will say to this, What then do we say, good sir, when any brings
forward to us Christ saying, I am come a light into the world? what when the Psalmist speaks,
O send out Thy Light and Thy Truth! For lo here He Himself clearly says that He is come
into the world, as not being in it, that is: and the Psalmist again was entreating that He Who
was not yet present should be sent, according, that is, to the meaning of the words, and its
declaration of His being sent to us.

To this we say, that the Divine having clad the Only-Begotten with God-befitting dignity
says that He is ever and unceasingly in the world, as Life by Nature, as Light by Essence,
fulfilling the creation as God, not circumscribed by place, not meted by intervals, not com-
prehended by quantity, neither compassed at all by ought, nor needing to pass from one
place to another, but in all He dwells, none He forsakes: yet he asserted that He came in the
world (although present therein) by the Incarnation. For He shewed Himself upon earth and
conversed with men with flesh, making His Presence in the world more manifest thereby,
and He Who was aforetime comprehended by idea, seen at length by the very eyes of the
body also, implanted in us a grosser so to speak perception of the knowledge of God, made
known by wonders and mighty deeds. And the Psalmist entreats that the Word of God may
be sent to us to enlighten the world, in no other way as seems to me, but in this. But I think
that the studious should consider this again, that keener is the mind than all speech, sharper
the motion of the understanding than the tongue. Hence as far as pertains to the delicacy
of the mind and its subtil motion, we behold the varied beauty of the Divine Nature: but we
utter the things respecting it in more human wise and in the speech that belongs to us, the
tongue not being able to stretch forth unto the measure of the truth. Wherefore Paul too, the steward of the Mysteries of the Saviour, used to ask of God *utterance to open* his mouth. Nought then will the poverty of our language hurt the Natural Dignities of the Only-Begotten, but what belongs to Him will be conceived of after a Divine sort, but will be uttered as matter of necessity in more human wise, both by Him for our sakes and by the Saints of Him according to the measure of our nature.

It were then, it seems, not amiss to be content with what has been already said in explanation of the words before us. Yet since I deem that the pen that ministers to the Divine doctrines should be above sloth, come let us bringing forward the lection again examine more exactly how the words *coming into the world* predicated of man, as is fit, should be understood. For the light *was in the world*, as the Evangelist also himself testified to us, and we have maintained that it was not the Light that *cometh into the world* but rather the man who is being lighted. Some therefore say, belching forth *of their own heart* and *not out of the mouth of the Lord*, as it is "written, that the souls of men were pre-existent in Heaven before the fashioning of their bodies, passing long time in un-embodied bliss, and enjoying more purely the true Good. But when the sate of better things came into them and, declining at length to the worser, they sank to strange thoughts and desires, the Creator justly displeased sends them forth into the world, and entangled them with bodies of earth compelling them to be burdened therewith, and having shut them as it were in some cave of strange pleasures, decreed to instruct them by the very trial itself, how bitter it is to be carried away to the worser, and to make no account of what is good. And in proof of this most ridiculous fable of theirs, they wrest first of all this that is now before us: *He was the Very Light Which lighteth every man coming into the world*, and, besides, certain other things of the Divine Scripture, such as, *Before I was afflicted I went astray*, and moreover not ashamed of such foolish prating say, Lo the soul says that before its humiliation, that is, its embodiment, it transgressed and that therefore it was justly afflicted, brought in bondage to death and corruption, even as Paul too stileth the body saying *O wretched man that I am I who shall deliver me from, the body of this death?* But if the soul, he says, goeth astray before it was afflicted, it also *cometh into the world*, as having that is a previous being (for how could it sin at all if it existed not yet?); *and cometh into the world*, setting out that is from some quarter. Such things as these they stringing against the doctrines of the Church and heaping up the trash of their empty expositions in the ears of the of the faithful will rightly hear, *Woe unto the foolish prophets that follow their own spirit and have seen nothing*! For visions in truth, and auguries by birds and prophecies of their own heart they setting against the words spoken by the Spirit, do not perceive to how great absurdity their device will run; as the Psalmist
says unto God, 

*Thou, Thou art to be feared: and who may stand in Thy Sight when once Thou art angry?*

But that it is most exceedingly absurd to suppose that the soul pre-exists, and to think that for elder transgressions it was sent down into bodies of earth, we shall endeavour to prove according to our ability by the subjoined considerations, knowing what is written, *Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.*

Thoughts or considerations of a complex kind in the way of demonstration.

1. If the soul of man have existence prior to the formation of the body, and, declining to evil according to the surmises of some, has for punishment of its transgression a descent into flesh, how, tell me, does the Evangelist say that it is *lighted* on *coming into the world*? For this I suppose is honour and the addition of fair gifts. But not by being honoured is one punished, nor yet chastised by being made recipient of the Divine good things, but by meeting with what is of the wrath of the punisher. But since man on his coming *into the world* is not in this condition, but on the contrary is even *lighted*, it is I suppose clear that he that is honoured with flesh has not his embodiment for a punishment.

2. *Another.* If before the body the soul were a mind yet pure, living in bliss, and by turning aside to ill fell, and therefore came to be in flesh, how is it *lighted* on its entry *into the world*? For one must needs say that it was destitute of light before it came: if so, how any longer was that pure mind which had *then* scarce a beginning of being lighted, when it came *into the world*, and not without flesh?

3. *Another.* If the soul of man existed before the body; and the mind therefore existed yet pure, attached more properly to the desire of good things, but from turning aside to the worser is sent into earthly body, and being therein, no longer rejects the will to transgress, how is it not wronged, not *then* specially entrusted with the doing of this, when it existed with a greater aptness for virtue, not as yet in bondage to the ills that proceed from the body, but when it had come into the turbid waters of sin, then out of season compelled to do this? But the Divinity will not miss of the befitting time, nor that injure to Whose Nature doing injury belongeth not. In season then and rightly do we refuse sin when in the flesh, having this season alone of being, in which with bodies we *come into the world*, leaving the former not being, as though a certain place, and from it passing into a beginning of being.

4. *Another.* What reason is there, I would fain ask them, in the soul that sinned prior to the body being sent into the body, that it might learn by experience the disgrace of its own lusts? For they are not ashamed to set forth this too, although it ought rather to have been withdrawn from the very imagination of its ills, not thrust down to the very depth of base pleasures. For this rather than the other were a mode of healing. If then it has the em-
bodiment an increase of its disease in order that it may revel in the pleasures of the body, one would not praise the Corrector, injuring that which was sick by the very means whereby He thought to advantage it. But if it has in order that it may cease from its passions, how is it possible that it having fallen into the very depth of lust should arise, and not rather have spurned the very beginning of the disease, while it was free from that which dragged it down into sin?

5. Another. If the soul in pre-existence transgressed and was for this reason entangled with flesh and blood, receiving this in the nature of punishment, how is it not the duty of them who believe in Christ and who received thereby the remission of sin, to go forthwith out of their bodies and to cast away that which is put about them as a punishment? How, tell me, does the soul of man have perfect remission while yet bearing about it the method of its punishment? But we see that they who believe are so far from wishing to be freed from their bodies, that together with their confessions in Christ they declare the resurrection of the flesh. No method of punishment then will that be which is honoured even with the confession of the faith, witnessing, through its return back to life, to the Divine Power of the Saviour the being able to do all things easily.

6. Another. If the soul pre-existing according to them sinned and was for this reason entangled with flesh, why does the Law order the graver offences to be honoured with death, and suffer him who has committed no crime to live? For I suppose that it would rather have been right to let those who are guilty of the basest ill linger long in their bodies, that they might be the more heavily punished, and to let those who had committed no crime free from their bodies, if the embodiment ranks as a punishment. But on the contrary, the murderer is punished with death, the righteous man suffers nothing in his body. The embodiment does not therefore belong to punishment.

7. Another. If souls were embodied for previous sins, and the nature of the body were invented as a species of punishment for them, how did the Saviour profit us by abolishing death? how was not rather decay a mercy, destroying that which punished us, and putting an end to the wrath against us? Hence one might rather say that it were meeter to give thanks to decay than on the contrary to Him Who laid on us endless infliction through the resurrection of the dead. And yet we give thanks as freed from death and decay through Christ. Hence embodiment is not of the nature of punishment to the soul of man.

8. Another from the same idea. If the souls of men were entangled with earthly bodies in satisfaction of elder transgressions, what thank tell me shall we acknowledge to God Who promises us the Resurrection? For this is clearly a renewal of punishment and a building up of what hurts us, if a long punishment is clearly bitter to every one. It is then hard that bodies should rise which have an office of punishment to their wretched souls. And yet nature has from Christ, as a gift renewing it unto joy, the resurrection. The embodiment is not therefore of the nature of punishment.
9. Another. The Prophetic word appears as publishing to us some great and long desired-feast. For, says it, the dead shall arise, and they that be in the tombs shall be raised. But if the embodiment were indeed of the nature of punishment to the wretched souls of men, how would not the Prophet rather sorrow when proclaiming these things as from God? How will that proclamation be in any way good which brings us the duration of what vexes us? For he should rather have said, if he wished to rejoice those who had received bodies by reason of sin, The dead shall not arise, and the nature of the flesh shall perish. But on the contrary he rejoices them saying that there shall be a resurrection of bodies by the will of God. How then can the body wherein both ourselves rejoice and God is well pleased be (according to the uncounsel of some) of the nature of a punishment?

10. Another. God, in blessing the blessed Abraham promised that his seed should be as the multitude innumerable of the stars. If it be true that the soul sinning before the body is sent down to earth and flesh to be punished, God promised to the righteous man, an ignoble multitude of condemned, runagates from good, and not a seed participant of blessing. But God says this as a blessing to Abraham: hence the origin of bodies is freed from all accusal.

11. Another. The race of the Israelites spread forth into a multitude great and innumer-able. And indeed justly marvellous at this does the hierophant Moses pray saying to them, And behold ye are this day as the stars of heaven for multitude: the Lord God of your fathers make you a thousand times so many more as ye are. But if it were punishment to the souls of men to be in the world with bodies, and they must needs so be, and not bare of them, Moses' saying will be found to be verily a curse, not a blessing. But it is not so, it was made as a blessing: the embodiment therefore is not of the nature of punishment.

12. Another. To those who attempt to ask amiss God endures not to give. And an unlying witness to us will be the disciple of the Saviour, saying, Ye ash and receive not, because ye ash amiss. If then it were a punishment to a soul to be embodied, how would not one with reason say that Hannah the wife of Elkanah missed widely of what was fit, when she so instantly poured her prayer unto God and asked for a man child. For she was asking for the downfall of a soul and its descent into a body. How then came God to give her the holy Samuel as her son, if it were wholly of necessity that a soul should sin, in order that so, entangled with a body, it might fulfil the woman's request. And yet God gave, to Whom it is inherent to give only good things and, by readily assenting to her, He frees her request from all blame. Hence embodiment is not a result of sin, nor yet of the nature of punishment as some say.

13. Another. If the body has been given as a punishment to the soul of man, what in-duced Hezekiah the king of Jerusalem, although good and wise, to deprecate not without bitter tears the death of the body, and to shrink from putting off the instrument of his punishment, and to beseech that he might be honoured with an increase of years, although
he surely ought, if he were really good, not to have deprecated death, but to have thought it a burden to be entangled with a body and to have acknowledged this rather than the other as a favour. And how did God promise him as a favour saying, \textit{Behold I will add unto thy days fifteen years}, albeit the promise was an addition of punishment, not a mode of kindness, if these set forth the truth? Yet the promise from above was a gift and the addition a kindness. Hence the embodiment is not a punishment to souls.

14. \textit{Another}. If the body is given to the soul of man in the light of punishment, what favour did God repay to the Eunuch who brought up Jeremiah out of the dungeon, saying, I will give thy life for a prey and will save thee from the Chaldeans? For He should rather have let him die that He might also honour him, releasing him from the prison and punishment. What tell me did He give to the young men of Israel, in delivering them from the flame and from the cruelty of the Babylonians? why did He rescue the wise Daniel from the cruelty of the lions? But verily He doeth these things in kindness and is glorified because of them. The dwelling in the flesh is not then of the nature of punishment, in order that honour and punishment at God's hands may not be one and the same.

15. \textit{Another}. Paul teaching us that there shall be in due time an investigation before the Divine Judgment-seat of each man's life says, \textit{For we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according to that he done, whether it be good or bad}. But if it be only for the things done in the body that a man either receiveth punishment at the hands of the Judge, or is accounted worthy of befitting reward, and no mention is made of prior sins, nor any charge previous to his birth gone into: how had the soul any pre-existence, or how was it humbled in consequence of sin, as some say, seeing that its time with flesh is alone marked out, for that the things alone that were done in it are gone into?

16. \textit{Another}. If souls were embodied on account of previous sins, how does Paul write to us saying, \textit{Present your bodies a living sacrifice, holy, acceptable unto God}? For if in the nature of punishment they were given to our wretched souls, how should we present then for an odour of a sweet smell to God? how will that be acceptable through which we received our sentence? or what kind of virtue at all will that admit of, whose nature is punishment, and root sin?

17. \textit{Another}. Shewing that corruption is extended against the whole nature of man, because of the transgression in Adam, Paul saith, \textit{Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression}. How then does he say that death reigned \textit{even over them that had not sinned}, if the mortal body were given us in consequence of former sins? For where at all are they that have not sinned, if the embodiment be the punishment of faults, and our being in this life with our body is a pre-existing charge against us? Unlearned then is the proposition of our opponents.
18. Another. The Disciples once made enquiry of our Saviour concerning one born blind, and said, *Master who did sin, this man or his parents, that he was born blind?* For since it is written in the prophetic Scriptures, of God, that He visits *the iniquity of the fathers upon the children,* the disciples began to imagine that such was the case with this man. What then does Christ say to this? Verily I say to you, *neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.* How then does He exempt them from sin, although not free from blame as to their lives? for being men, they were surely liable also to faults. But it is manifest and clear that the discourse pertains to the period prior to birth, during which they not yet existing, neither had they sinned, that Christ may be true.

19. Another. The blessed Prophet Isaiah explaining the reason of the earth being made says, *He created it not in vain, He formed it to be inhabited.* But it was altogether right that the earth should be inhabited, not filled with bare spirits, nor with fleshless and unclad souls, but with bodies suitable to it. Was it then Divine Counsel that wrought that souls should sin, in order that the nature of bodies should also come into being, and thus at length the earth be shewn to have been created not in vain? But this is absurd; the other therefore has the better.

20. Another. Wisdom the Artificer of all things says of herself in the book of Proverbs *I was she in whom He rejoiced,* the Creator of all that is, and *I daily rejoiced always before Him when He rejoiced in having consummated the world and took delight in the sons of men.* When then on His completion of the world, God rejoices exceedingly in the forming of man, how will he not be bereft of all sense who subjects the soul to previous sins and says that it was therefore embodied, and was punished after this fashion? For will not God be the maker of a prison rather than a world? will He not be delighting contrary to reason in those who are undergoing punishment? And how will He be Good who delights in things so absurd? But verily He is Good and therefore the Maker of things good: the embodiment will not therefore be of the nature of punishment.

21. Another. If the soul of man by its entanglement with flesh pays the penalty of transgressions prior to its birth in the world, and the body occupies the position of a punishment to it, why was the Flood brought *in upon the world of the ungodly,* and Noah being upright was preserved and has this recompense of his faith from God? For ought not rather those who had sinned exceedingly to have lingered longer time in the body that they might be punished also more severely, and the good to have been set free from their bonds of flesh and received the release from the body as the recompense of their piety toward God? But I suppose that the Creator of all being Righteous lays on each rank the sentence due to it. Since then He being Righteous punishes the ungodly with the death of the body, gladdens again the righteous with life together with the body: bodies are no punishment to the souls of men, that God be not unrighteous, punishing the ungodly with favour, honouring again the righteous with punishment.
22. Another. If to pay the penalty of previous offences the soul has descended into flesh and body, how did the Saviour love Lazarus, raising him, and compelling him. who was once set free from his bands to return to them again? But Christ did it helping him and as a friend did He honour the dead by raising him from the dead. To no purpose then is the proposition of the opponents.

23. Another. If, as those in their nonsense say, the body was given to the soul in the light of a punishment, devised on account of former sin of its, it was sin that brought in the nature of human bodies. But again also death entered by sin: sin therefore clearly appears arming itself against itself, undoing the beginning by what follows, and Satan is therefore divided against himself, how then shall his kingdom stand? as our Saviour saith. But verily so to think is incredible: the contrary therefore is true.

24. Another. God created all things in incorruption and He made not death, but through envy of the devil came death into the world. But if it be true, that the body was given in nature of punishment to the soul of man, why, sirs, should we accuse the envy of the devil for bringing in to us the termination of wretchedness and destroying the body which is our punishment? And for what in the world do we offer thanks to the Saviour for having again bound us to the flesh through the resurrection? yet we do indeed give thanks, and the envy of the devil has vexed our nature, procuring corruption to our bodies. No mode of punishment then is the body nor yet is it the wages of our former sin.

And the world was made by Him.

The Evangelist in these words needfully indicates that the world was made through the Very Light, that is, the Only-Begotten. For although, having called Him most distinctly Word at the beginning, he affirmed that all things were made through Him, and that without Him nothing was brought into being, and demonstrated thereby that He was their Maker and Creator: yet it was necessary now most particularly to take this up again anew, that no room of error and perdition might be left to those who are wont to pervert the uprightness of the Divine dogmas. For when he said of the Light that it was in the world, that no one wresting the saying to senseless conceptions, should make the Light connumerate with the visible portions of the universe (as sun and moon and stars for example are in the world, but as parts of the universe, and as limbs of one body), profitably and of necessity does the Evangelist introduce the Only-Begotten as Fashioner and Artificer of the whole universe, and thereby again fully stablishes us and leads us into an unerring and right apprehension of the truth. For who would be so silly or have such great folly in his mind, as not to conceive that wholly other than the universe is He through Whom it is said to have been made, and to put the creature in its own place, to sever off the Creator in reasoning and to conceive that His Nature is Divine? For the thing made must needs be other in nature than the Maker, that maker and made appear not the same.
For if they be conceived of as the same, without any inherent distinction as to the mode of being, the made will mount up to the nature of the Maker, the Creator descend to that of the creatures, and will no longer have Alone the power of bringing into being, but this will be found to exist in potential in things made also, if nothing at all severs them from being consubstantial with God: and so at length the creature will be its own creator and the Evangelist will endow the Only-Begotten with a mere title of honour when he says that He was in the world, and the world, was made by Him. But he knows that the Creator of all things is One in Nature. Not as the same then will made and Maker, God and creature be conceived of by those who know how to believe aright, but the one will be subject as a bondman, acknowledging the limit of its own nature: the Son will reign over it, having Alone with the Father the power both to call things which he not as though they were and by His ineffable Power to bring that which is not yet into being.

But that the Son being by Nature God, is wholly Other than the creature, we having already sufficiently gone through in the Discourse of the Holy Trinity, will say nothing more here. But we will add this for profit, that in saying that the world was made through Him he brings us up to the thought of the Father, and with the "Through Whom" brings in also the "Of Whom." For all things are from the Father through the Son in the Holy Ghost.

*And the world knew Him not.*

The bearer of the Spirit is watchful and hastens to forestall the sophistry of some; and you may marvel again at the reasoning in his thoughts. He named the Son Very Light, and affirmed that He lighteth every man that cometh into the world, and besides says that He was in the world and the world was made through Him.

But one of our opponents might forthwith say, "If the Word, sirs, were light and if it lighted the heart of every man, unto Divine knowledge that is and unto the understand-ing that befits man, and if it were always in the world and were Himself its Maker, how came He to be unknown even during so long periods? He therefore was not lighting nor yet was He all the Light."

These things the Divine meets with some warmth saying *The world knew Him not:* not on His own account was He unknown, says he; but let the world blame its own weakness. For the Son lighteth, the creature blunts the grace. It had imparted to it sight to conceive of Him Who is God by Nature, and it squandered the gift, it made things made the limit of its contemplation, it shrank from going further, it buried the illumination under its negligence, it neglected the gift which that it might not befall him Paul commands his disciple to watch. Nought then to the light is the ill of the enlightened. For as the light of the sun rises upon all, but the blind is nothing profited, yet we do not therefore reasonably blame the sun’s ray, but rather find fault with the disease of the sight (for the one was lighting, the other received not the lighting): so (I deem) ought we to conceive of the Only-Begotten also, that He is
Very Light. But the god of this world, as Paul too saith, hath blinded the minds of them which believe not, lest the light of the knowledge of God should shine among them. We say then that the man was subjected to blindness herein, not that he reached a total deprivation of light (for the God-given understanding is surely preserved in his nature) but that he was quenching it with his more foolish manner of life and that by turning aside to the worse he was wasting and melting away the measure of the grace. Wherefore the most wise Psalmist too when representing to us the character of such an one, then indeed (and rightly) begs to be enlightened, saying to God, Open Thou mine eyes that I may behold wondrous things out of Thy law. For He gave them the law to be their help, which re-kindled in us the Divine Light and purged away like a sort of humour from the eyes of the heart the darkness which came upon them from the ancient unlearning.

The world then is under the charge of unthankfulness alike and want of perception in this matter, both as ignorant of its own Creator, and shewing forth no good fruit from being lighted, that that again may be manifestly true of it, which was sung by prophet's voice of the children of Israel, I looked that it should bring forth grapes, but it brought forth thorns. For the fruit of being enlightened is verily the true apprehension of the Only Begotten, hanging like a grape-bunch from the vine branch, I mean man's understanding, and not on the contrary the uncounsel that leads to polytheistic error, like the sharp briar rising up within us and wounding to death our mind with its decepts.

11 He came unto His own and His own received Him not.

The Evangelist pursues his plea that the world knew not its Illuminer, that is the Only-Begotten, and from the worse sin of the children of Israel, he hastens to clench the charges against the Gentiles and shews the disease of ignorance alike and unbelief which lay upon the whole world. Very appositely does he drive forward to discourse of the Incarnation, and from speaking of the Godhead, he comes down by degrees to the exposition of the Dispensation with Flesh, which the Son made for our sakes.

For it were no marvel if the world knew not, says he, the Only-Begotten, seeing that it had left the understanding that befits man, and was ignorant that it is and was made in honour, and compared to the beasts that perish, as the Divine Psalmist also said; when the very people who were supposed above all to belong to Him shook Him off when present with the Flesh and would not receive Him when He came among them for salvation to all, recompensing to faith the kingdom of Heaven. But observe how exact is his language about these things. For the world he accuses of not at all knowing Him Who lighteth it, elaborating for it a pardon so to speak just on this account, and preparing beforehand reasonable causes for the grace given to it: but of those of Israel who were reckoned among those specially belonging to Him, he says, Received Him not. For it would not have been true to say, Knew Him not, when the older law preached Him, the Prophets who came after led them by the
hand to the apprehension of the truth. The sentence therefore of severity upon them was just, even as the goodness too upon the Gentiles. For the world, or the Gentiles, having lost their relation with God through their downfall into evil, lost besides the knowledge of Him Who enlighteneth them: but the others, who were rich in knowledge through the law and called to a polity pleasing to God, were at length voluntarily falling away from it, not receiving the Word of God Who was already known to them and Who came among them as to His own. For the whole world is God's own, in regard of its creation, and its being brought into being from Him and through Him: but Israel will more fitly be called His own, and will gain the glory hereof, both on account of the election of the holy fathers and for that he was named the beginning and the first-born of the children of God. For Israelis My son, My first-born, says God somewhere to Moses: whom also setting apart for Himself as one and picked out, He was wont to call His own people, saying to Pharaoh king of Egypt Let My people go. Proof from the books of Moses also shews that Israel specially pertains unto God. For when, it says, the Most High was dividing the nations, when he was separating the sons of Adam, he set the bounds of the nations according to the member of the angels of God, and his people Jacob became the Lord's portion, Israel the lot of his inheritance. Among whom He also walked, as in His own lot and special portion, saying, I am not sent but unto the lost sheep of the house of Israel.

But when He was not received, He transfers the grace to the Gentiles, and the world which knew Him not at the beginning is lighted through repentance and faith, and Israel returns to the darkness whence he had come forth. Wherefore the Saviour too saith, For judgement I am come into this world, that they which see not might see, and that they which see might be made blind.

12 But as many as received Him, to them gave He power to become the sons of God, to them that believe on His Name.

A right judgement verily and worthy of God! The firstborn, Israel, is cast out; for he would not abide in ownness with God, nor did lie receive the Son, Who came among His own, he rejected the Bestower of Nobility, he thrust away the Giver of Grace: the Gentiles received Him by faith. Therefore will Israel with reason receive the wages of their folly, they will mourn the loss of good things, they will receive the bitter fruit of their own ill-counsel, bereft of the sonship; and the Gentiles will delight them selves in the good things that are through faith, they shall find the bright rewards of their obedience and shall be planted out in his place. For they shall be cut out of the olive tree which is wild by nature, and be grafted contrary to nature into a good olive tree. And Israel shall hear, Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger: but one of Christ's disciples shall say to the Gentiles, But ye are a chosen generation, a royal priesthood, an holy nation, a pe-
culiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous Light. For since they received the Son through faith, they receive the power to be ranked among the sons of God. For the Son gives what is His alone and specially and of nature to be in their power, setting it forth as common, making this a sort of image of the love for man that is inherent to Him, and of His love for the world. For in none other way could we who bore the image of the earthly escape corruption, unless the beauty of the image of the heavenly were impressed upon us, through our being called to sonship. For being partakers of Him through the Spirit, we were sealed unto likeness with Him and mount up to the primal character of the Image after which the Divine Scripture says we were made. For thus hardly recovering the pristine beauty of our nature, and re-formed unto that Divine Nature, shall we be superior to the ills that have befallen us through the transgression. Therefore we mount up unto dignity above our nature for Christ's sake, and we too shall be sons of God, not like Him in exactitude, but by grace in imitation of Him. For He is Very Son, existing from the Father; we adopted by His Kindness, through grace receiving I have said, Ye are gods and all of you are children of the Most High. For the created and subject nature is called to what is above nature by the mere nod and will of the Father: but the Son and God and Lord will not possess this being God and Son, by the will of God the Father, nor in that He wills it only, but beaming forth of the Very Essence of the Father, He receives to Himself by Nature what is Its own Good. And again He is clearly seen to be Very Son, proved by comparison with ourselves. For since that which is by Nature has another mode of being from that which is by adoption, and that which is in truth from that which is by imitation, and we are called sons of God by adoption and imitation: hence He is Son by Nature and in truth, to Whom we made sons too are compared, gaining the good by grace instead of by natural endowments.

13 Which were begotten, not of blood nor of the will of the flesh nor of the will of man but of God.

They who, he says, have been called by faith in Christ unto sonship with God, put off the littleness of their own nature, and adorned with the grace of Him Who honoureth them as with a splendid robe mount up unto dignity above nature: for no longer are they called children of flesh, but rather offspring of God by adoption.

But note how great guardedness the blessed Evangelist used in his words. For since he was going to say that those who believe are begotten of God, lest any should suppose that they are in truth born of the Essence of God the Father and arrive at an exact likeness with the Only-Begotten, or that of Him too is less properly said, From the womb before the Day star begat I Thee, and so at length He too should be brought down to the nature of creatures, even though He be said to be begotten of God, needs does he contrive this additional caution. For when he had said that power was given to them from Him Who is by Nature Son, to
become *sons of God*, and had hereby first introduced that which is of adoption and grace, without peril does he afterwards add *were begotten of God*; that he might shew the greatness of the grace which was conferred on them, gathering as it were into kinness of nature that which was alien from God the Father and raising up the bond to the nobility of its Lord, by means of His warm love to it.

What more then, will one perchance say, or what special have they who believe in Christ over Israel, since he too is said to have been begotten of God, as in, *I begat and exalted sons, but they rejected Me*? To this I think one must say, first, that the Law having a shadow of good things to come, and not the very image of the things, did not give to the children of Israel to have even this in truth, but limned as in type and outline upon them, until the time of reformation, as it is written, wherein they should at length be manifested who should more fitly and truly call God Father, because the Spirit of the Only-Begotten dwells in them. For the one had the *spirit of bondage to fear*, the other the *spirit of adoption* unto liberty, whereby we cry *Abba, Father*. Therefore the people who should attain unto sonship through faith that is in Christ, were fore-described in Israel as it were in shadow, even as we conceive that the circumcision in Spirit was fore-typified in theirs of old in the flesh, and in short, all of ours were in them in type. Besides, we say that Israel was called to sonship typically through the mediator Moses. Wherefore they *were baptized into* him too, as Paul saith, *in the cloud and in the sea*, and were refashioned out of idolatry unto the law of bondage, the commandment contained in the letter being ministered by angels: but they who by faith in Christ attain unto sonship with God, are baptized into nought originate, but into the Holy Trinity Itself, through the Word as Mediator, Who conjoined to Himself things human through the Flesh which was united to Him, being conjoined of nature to the Father, in that He is by Nature God. For so mounteth up the bond unto sonship, through participation with the in truth Son, called and so to say raised up to the dignity which is in Him by Nature. Wherefore we who have received the regeneration by the Spirit through faith, are called and are begotten of God.

But since some in mad peril dare to lie, as against the Son, so against the Holy Ghost too, saying that He is originate and created, and to thrust Him forth altogether from. Consubstantiality with God the Father, come let us again arraying the word of the true Faith against their unbridled tongues, beget occasions of profit both to ourselves and to our readers. For if neither God by Nature, O sirs, nor yet of God, is He Who is His Own Spirit and therefore Essentially inexistent in Him, but is other than He, and not removed from being connatural with things made, how are we who are begotten through Him said to be *begotten of God*? For either we shall say that the Evangelist certainly lies, or (if he is true and it be so and not otherwise), the Spirit will be God and of God by Nature, of Whom we too being accounted worthy to partake through faith to Christ-ward, are rendered *partakers of the Divine Nature* and are said to be *begotten of God*, and are therefore called gods, not by
grace alone winging our flight to the glory that is above us, but as having now God too indwelling and lodging in us, according to what is said in the prophet, *I will dwell in them and walk in them*.

For let them tell us who are filled full with so great unlearning, how, having the Spirit dwelling in us, we are according to Paul *temples of God*, unless He be God by Nature. For if He be a creature and originate, wherefore does God destroy us, as *defiling the temple of God* when we defile the body wherein the Spirit indwells, having the whole Natural Property of God the Father and likewise of the Only-Begotten? And how will the Saviour be true in saying: *If a man love Me, he will keep My Words: and My Father will love him and we will come unto him and make Our abode with him and rest in him?* albeit it is the Spirit Who dwells in us, and through Him do we believe that we have the Father and the Son, even as John himself said again in his epistles, *Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit*. And how at all will He be called Spirit of God, if He be not of Him and in Him by Nature and therefore God? For if being, as those say, originate, He is the Spirit of God, there is nothing to hinder the other creatures too from being called spirits of God. For this will have already overtaken them in potential, if it is at all possible that originate essence should be Spirit of God.

And it were meet in truth to set forth a long discourse upon these things and to satiate more at length, overturning the uncounsels of the heretics. But having already sufficiently gone through what relates to the Holy Ghost, in the *De Trinitate*, we shall therefore forbear to say much yet.

14 *And the Word was made Flesh.*

He has now entered openly upon the declaration of the Incarnation. For he plainly sets forth that the Only-Begotten became and is called son of man; for this and nought else does his saying that *the Word was made Flesh* signify: for it is as though he said more nakedly *The Word was made Man*. And in thus speaking he introduces again to us nought strange or unwonted, seeing that the Divine Scripture ofttimes calls the whole creature by the name of flesh alone, as in the prophet Joel: *I will pour out My Spirit upon all flesh*. And we do not suppose that the Prophet says that that the Divine Spirit should be bestowed upon human flesh soul-less and alone (for this would be by no means free from absurdity): but comprehending the whole by the part, he names man from the flesh: for thus it was right and not otherwise. And why, it is needful I suppose to say.

Man then is a creature rational, but composite, of soul that is and of this perishable and earthly flesh. And when it had been made by God, and was brought into being, not having of its own nature incorruption and imperishableness (for these things appertain essentially to God Alone), it was sealed with the spirit of life, by participation with the Divinity gaining the good that is above nature (for He *breathed*, it says, *into his nostrils the breath of life and*
man became a living soul). But when he was being punished for his transgressions, then with justice hearing *Dust thou art and unto dust shalt thou return*, he was bared of the grace; *the breath of life*, that is the Spirit of Him Who says I am the Life, departed from the earthy body and the creature falls into death, through the flesh alone, the soul being kept in immortality, since to the flesh too alone was it said, *Dust thou art and unto dust shalt thou return*. It needed therefore that that in us which was specially imperilled, should with the greater zeal be restored, and by intertwining again with Life That is by Nature be recalled to immortality: it needed that at length the sentence. *Dust thou art and unto dust shalt thou return* should be relaxed, the fallen body being united ineffably to the Word That quickeneth all things. For it needed that becoming His Flesh, it should partake of the immortality that is from Him. For it were a thing most absurd, that fire should have the power of infusing into wood the perceptible quality of its inherent power and of all but transfiguring into itself the things wherein it is by participation, and that we should not fully hold that the Word of God Which is over all, would in-work in the flesh His own Good, that is Life. For this reason specially I suppose it was that the holy Evangelist, indicating the creature specially from the part affected, says that *the Word of God became Flesh*, that so we might see at once the wound and the medicine, the sick and the Physician, that which had fallen unto death and Him Who raised it unto life, that which was overcome of corruption and Him Who chased away the corruption, that which was holden of death and Him Who is superior to death, that which was bereft of life and the Giver of life. But he says not that the Word came into flesh but that It *was made* Flesh, that you may not suppose that He came to it as in the case of the Prophets or other of the Saints by participation, but did Himself become actual *Flesh*, that is man: for so we just now said. Wherefore He is also God by Nature in Flesh and with Flesh, as having it His own, and conceived of as being Other than it, and worshipped in it and with it, according to what is written in the prophet Isaiah, *Men of stature shall come over unto thee and they shall be thine: they shall come after thee; in chains they shall come over and they shall fall down unto thee, they shall make supplication unto thee, for God is in thee, and there is no God beside thee*. Lo they say that God is in Him, not severing the Flesh from the Word; and again they affirm that there is none other God save He, uniting to the Word that which He bears about Him, as His very own, that is the temple of the Virgin: for He is One Christ of Both.

*And dwelt among us.*

The Evangelist profitably goes over again what he has said, and brings the force of the thought to a clearer comprehension. For since he said that the Word of God was made Flesh, lest any out of much ignorance should imagine that He forsook His own Nature, and was in truth changed into flesh, and suffered, which were impossible (for the Godhead is far removed from all. variableness and change into ought else as to mode of being): the Divine
exceeding well added straightway And dwelt among us, that considering that the things mentioned are two, the Dweller and that wherein is the dwelling, you might not suppose that He is transformed into flesh, but rather that He dwelt in Flesh, using His own Body, the Temple that is from the Holy Virgin. For in Him dwelt all the fulness of the Godhead bodily, as Paul saith. 

But profitably does he affirm that the Word dwelt in us, unveiling to us this deep Mystery also: for we were all in Christ, and the community of human nature mounteth up unto His Person; since therefore was He named the last Adam, giving richly to the common nature all things that belong to joy and glory, even as the first Adam what pertained to corruption and dejection. The Word then dwelt in all through one that the One being declared the Son of God with power according to the Spirit of holiness, the dignity might come unto all the human nature and thus because of One of us, I have said Ye are gods and all of you are children of the Most High might come to us also. Therefore in Christ verily is the bond made free, mounting up unto mystic union with Him Who bare the form of the servant; yet in us after the likeness of the One because of the relation after the flesh. For why doth He take on Him not the nature of angels but the seed of Abraham, whence in all things it behoved Him to he made like unto His brethren, and to become in truth Man? Is it not clear to all, that He descended unto the condition of bondage, not Himself giving thereby ought to Himself, but bestowing Himself on us, that we through His Poverty might be rich, and, soaring up through likeness to Him unto His own special good, might be made gods and children of God through faith? For He Who is by Nature Son and God dwelt in us, wherefore in His Spirit do we cry Abba Father. And the Word dwells in One Temple taken for our sakes and of us, as in all, in order that having all in Himself, He might reconcile all in one body unto the Father, as Paul saith.

And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Having said that the Word was made Flesh, that is Man, and having brought Him down to brotherhood with things made and in bondage, he preserves even thus His Divine dignity intact and shews Him again full of the own Nature of the Father inherent to Him. For the Divine Nature has truly stability in Itself, not enduring to suffer change to ought else, but rather always unvarying and abiding in Its own Endowments. Hence even though the Evangelist says that the Word was made Flesh, he yet affirms that It was not overcome by the infirmities of the flesh, nor fell from Its pristine Might and Glory, when It clad Itself in our frail and inglorious body. For we saw, he says, His Glory surpassing that of others, and such as one may confess befits the Only-Begotten Son of God the Father: for full was He of grace and truth. For if one looks at the choir of the saints and measures the things that are wondrously achieved by each, one will with reason marvel and be delighted at the good
things that belong to each and will surely say that they are filled with glory from God. But the Divines and witnesses say that they have seen the glory and grace of the Only-Begotten, not competing with that of the rest, but very far surpassing it and mounting up by incomparable excellencies, having no measured grace, as though another gave it, but perfect and true as in the Perfect, that is, not imported nor supplied from without in the way of accession, but essentially in-existent, and the fruit of the Father’s essential Property passing Naturally to the Son Who is of Him.

And if it seem good to any to test more largely what has been said, let him consider with himself both the deeds that are wonderfully done by each of the saints and those of our Saviour Christ and he will find the difference as great as we have just said. And there is this besides;----they are true servants about the house, He as a Son over his own house. And the Divine Scripture says of the Only-Begotten, Blessed be he that cometh in the Name of the Lord, but of the saints God the Father says, I have even sent unto you all my servants the prophets. And the one were recipients of the grace from above, the other as Lord of Hosts says, If I do not the works of My Father, believe Me not: but if I do, though ye believe not Me, believe My works. If then the Only-Begotten is seen by the very works to be as great in power as the Father, He will conformably be celebrated by equal honours, as the Doer of equal works, and will surely as much surpass, even when in the Flesh, those who have been called unto brotherhood, as God by Nature overlaps the limits of men, and the Very Son the sons by adoption.

But since it is written in the blessed Luke, And Jesus increased in wisdom and grace, we must observe here that the Spirit-clad said that the Son hath His glory full of grace. Whither then will that which is full advance, or what addition will that at all admit, beyond which there is nought? Hence He is said to increase, not in that He is Word and God, but because He ever more greatly marvelled at, appeared more full of grace to those who saw Him, through His achievements, the disposition of those who marvelled advancing, as is more true to say, in grace, than He Who is Perfect as God. Be these things then spoken for profit, though they be somewhat discursive.

15 John bare witness of Him and cried.

The most wise Evangelist follows again the course of his thoughts and makes the sequel duly correspondent to what preceded. For when he said of the Son of God, we beheld His Glory, the Glory as of the Only-Begotten of the Father, that he might not appear to alone say this (the word we have seen not suiting a single person), he joins with himself his namesake witness, having one and the same piety with himself. I then, says he, bear witness (for I have beheld what I said), and the Baptist likewise bears witness. A most weighty pair of Spirit-clad, and a notable pair of men foster-brothers in truth and unknowing how to lie.
But see how exceeding forcible he made his declaration. For he not only says that John bears witness of Him, but profitably adds and cried, taking his proof from the words The voice of him that crieth in the wilderness, and this too exceeding well. For it was possible that some of the opponents might say, When did the Baptist witness to the Only-Begotten or to whom did he impart the things regarding Him? He cried then, says he, that is, not in a corner does he utter them, not gently and in secret does he bear witness: you may hear him crying aloud more clear than a trumpet, (not you alone hearing these things,) widespread and to all is his speech, glorious the herald, remarkable the voice, great and not unknown the Forerunner.

This was He of Whom I spake, He that cometh after me is preferred [ has become] before me, for He was before me.

Having named the witness same-minded and same-named with himself, and having shewn that he used a great voice for the service of his preaching, he profitably adds the mode too of his testimony: for it is in this in particular that the whole question lies. What then do we find the great John crying regarding the Only-Begotten? He that cometh after me has become before me for He was before me. Deep is the saying and one that demands keen search into its meaning.

For the obvious and received meaning is thus: As far as belongs to the time of the Birth according to the Flesh, the Baptist preceded the Saviour, and Emmanuel clearly followed and came after by six whole months, as the blessed Luke related. Some suppose that John said this, that it may be understood thus, He that cometh after me, in point of age, is preferred before me. But he who fixes a keener eye on the Divine thoughts may see, in the first place, that this view introduces us to futile ideas and carries us far from the needful subject of consideration. For the holy Baptist is introduced as a witness, not in order to shew that Christ was once later, then again earlier in the time of His Birth, but as a co-witness of His Glory, the Glory as of the Only-Begotten of the Father full of grace and truth.

What meaning then can one give to such unseasonably introduced explanations as these? or how can one give us any clear interpretation, by understanding of time the words before us, He That cometh after me became before me? For be it laid down beyond a doubt that the Lord came after the Baptist, as being second to him in time according to the Flesh: how will He be also before him, I mean in time? for due order and sequence call us to this sense analogously to what preceded. But I think that it is evident to every one, that this is an impossibility. For that which cometh short of anything in point of time will never have the start of its leader. Hence it is a thing utterly senseless and altogether past belief, to imagine that the holy Baptist said of time after the Flesh, He that cometh after me has become before me. But understanding it rather in accordance with the line of thought that preceded, we will believe that it was said in some such sense as this. The blessed Baptist meetly carries up
his mode of speaking from a customary phrase to its spiritual import, and advances as it were from an image drawn from our affairs to the exposition of subtler thoughts.

For that which leads is ever considered to be more glorious than those which are said to follow, and things which succeed yield the palm to those that precede them. As for example, he who is a skilled worker in brass, or carpenter, or weaver, takes the lead and has superiority over him who is conceived as following by being a learner and advancing to perfect knowledge. But when such an one has surpassed the skill of his teacher and leaving that behind attains to something superior, I deem that he who is surpassed may not unfitly say of his outstripping pupil, He that cometh after me, has become before me.

Transferring then after this sort the force of our idea to our Saviour Christ and the holy Baptist, you will rightly understand it. Take now the account of each from the beginning. The Baptist was being admired by all, he was making many disciples, a great multitude of those who came for Baptism was always surrounding him: Christ, albeit superior, was unknown, they knew not that He was Very God. Since then He was unknown, while the Baptist was admired, He seemed I suppose to fall short of him; He came a little after him who had still the higher position in honour and glory from men. But He That cometh after has become before, being shewn to be greater and superior to John. For the One was at length revealed by His works to be God, the other not surpassing the measure of human nature, is found at last to have become after.

Hence the blessed Baptist said darkly, He that cometh after me has become before me, instead of, He who was once behind me in honour, is beheld to be more glorious, and surpasses by incomparable excellencies the measure that befits and belongs to me. Thus understanding the words, we shall find him a witness of the Glory of the Only-Begotten and not an unseasonable setter forth of useless things. For his saying that Christ is greater than himself who has a great reputation for holiness, what else is it than witnessing to His especial glory?

For He was before me.

Having said that He has become before me, he needfully adds, For He was before me, ascribing to Him glory most ancient, and affirming that the precedence of all things accrued not to Him in time, but is inherent in Him from the beginning as God by Nature. For He was before me, says he, instead of, Always and every-way superior and more glorious. And by His being compared with one among things originate, the judgment against all is concentrated in behalf of Him Who is above all. For we do not contemplate the great and glorious dignity of the Son as consisting in this alone that He surpassed the glory of John, but in His surpassing every originate essence.
16 And of His fulness have all we received.

The Evangelist in these words accepts the true testimony of the Baptist, and makes clear the proof of the superiority of our Saviour, and of His possessing essentially the surpassing every thing originate, both in respect of glory itself (whereof he is now more especially speaking) and of the bright catalogue of all the other good things.

For most excellently, says he, and most truly does the Baptist appear to me to say of the Only-Begotten, For He was before me, that is far surpassing and superior. For all we too, who have been enrolled in the choir of the saints, enjoy the riches of His proper good, and the nature of man is ennobled with His rather than its own excellences, when it is found to have ought that is noble. For from the fulness of the Son, as from a perennial fountain, the gift of the Divine graces springing forth comes to each soul that is found worthy to receive it. But if the Son supplies as of His Natural fulness, the creature is supplied:----how will He not be conceived of as having glory not similar to the rest, but such as will be seem the Only-Begotten of God, having the superiority over all as the fruit of His own Nature, and the pre-eminence as the Dignity of His Father's Being? And I think that the most wise Paul too when defining as to the nature of all things, was moved thereby to true ideas, so as hence at length to address the creature, For what hast thou that thou didst not receive? For together with being, the well-being after such and such wise, is God's gift to the creature, and it has nothing of its own, but becomes rich only with the munificence of Him Who gives to it. But we must note again that he says that the Son is full, that is, All-perfect in all things, and so greatly removed from being lacking in anything whatever, that He can bestow even on all, refusing diminution, and preserving the greatness of His own excellence always the same.

17 And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ.

Having said that the glory of the Only-Begotten was found more brilliant than any fame among men, and introducing the greatness in holiness incomparable above all saints that is in Him, he studies to prove this from those who have mounted up to the height of virtue. Of John then the Saviour saith, Verily I say unto you, Among them that are horn of women there hath not risen a greater than John the Baptist. But this so great and exalted man, he brought forward but now, as himself says, crying and saying with a loud voice, He that cometh after me is preferred before me for He was before me. But since John's glory was inferior and gave place to the Only-Begotten, how must one not needs suppose that no one of the saints besides is brought up to equal measure with the Saviour Christ in regard of the glory which appears in the splendour of their actions? The Saints then that lived at the time of the Advent, not being able to surpass the virtue of John, nor mounting up to the measure that accrued to him, will with him yield the victor's palm to Christ, if the blessed Baptist
gaining the highest summit in what is good, and having failed in no manner of excellence, receives not through the voice of another the judgment of inferiority to Him, but himself sealed it against himself, speaking, as a saint, truly. But since it was necessary that Emmanuel should be shewn to be greater and better than the saints of old, needs does the blessed Evangelist come to the hierophant Moses first; to whom it was said by God, *I know thee before all and thou didst find grace in My sight.* For that he was known before all to God, we shall know by this again: *If,* he says, *there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches.* The all-wise Moses having therefore so great excellency above the elder saints, he shews that the Only-Begotten is in every way superior and of more renown, that He might be shewn *in all things to have the pre-eminence,* as Paul saith: and therefore he says, *And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ:* for I think that the blessed Evangelist would indicate something of this kind: The great Baptist, he says, made true confession declaring openly respecting the Only-Begotten, *He that cometh after me is preferred before me, for He was before me,* for *of His fulness have all we received.* And let no one suppose that the Only-Begotten surpasses John or the rest of the saints who belonged to the times of the Advent, but came short of the glory of the elder saints, who were illustrious in holiness in the times before the Advent; for he will see Him, says he, far surpassing the measure of Moses, although he possessed the superiority in holiness as compared with them; for the Lawgiver clearly affirmed that He knew him before all. John then was convicted by his own mouth of coming behind the glory of Christ: he comes short of His splendour, and there is no question at all about him, or anything to embarrass the finding out of the truth.

Whence then shall we find that the hierophant Moses himself also came short of the glory of the Lord? Let the student, he says, diligently examine the evangelic grace given to us by the Saviour, in contrast with the grace of the law that was through Moses. For then will he see that the Son was as much superior, as He is proved to be the Lawgiver of better things than the polity of the law and introducing things superior to all those which were through Moses. For *the law,* he says, *was given through Moses, grace and truth came by Jesus Christ.* What then is the distinction between the law and the grace that comes through the Saviour, let him again see who is fond of search and an ally of good labours; we will say a little out of much, believing that boundless and vast is the number of the thoughts thereto belonging. The Law therefore was condemning the world (for God through it *concluded all under sin,* as Paul saith) and shewing us subject to punishments, but the Saviour rather sets it free, for *He came not to judge the world but to save the world.* And the Law too used to
give grace to men, calling them to the knowledge of God, and drawing away from the worship of idols those who had been led astray and in addition to this both pointing out evil and teaching good, if not perfectly, yet in the manner of a teacher and usefully: but the truth and grace which are through the Only-Begotten, does not introduce to us the good which is in types, nor limn things profitable as in shadow, but in glorious and most pure ordinances leads us by the hand unto even perfect knowledge of the faith. And the Law used to give the spirit of bondage to fear, but Christ the spirit of adoption unto liberty. The Law likewise brings in the circumcision in the flesh which is nothing (for circumcision is nothing, as Paul writes to certain): but our Lord Jesus Christ is the Giver of circumcision in the spirit and heart. The Law baptizes the defiled with mere water: the Saviour with the Holy Ghost and with fire. The Law brings in the tabernacle, for a figure of the true: the Saviour bears up to Heaven itself and brings into the truer tabernacle, which the Lord pitched and not man. And it were not hard to heap up other proofs besides, but we must respect our limits.

But we will say this for profit and need. The blessed Paul in few words solved the question, saying of the law and of the Saviour's grace, For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For he says that the commandment by Moses is the ministration of condemnation; the grace through the Saviour, he calls the ministration of righteousness, to which he gives to surpass in glory, most perfectly examining the nature of things, as being clad with the Spirit. Since then the Law which condemns was given by Moses, the grace which justifies came by the Only-Begotten, how is not He, he says, superior in glory, through Whom the better things were ordained? The Psalmist then will also be true, crying aloud in the Spirit that our Lord Jesus Christ surpasses the whole illustrious multitude of the saints. For who, he says, among the clouds shall be made equal unto the Lord? or who shall be likened unto the Lord among the sons of God? For the spiritual clouds, that is the holy Prophets, will yield the palm to Christ, and will never think that they ought to aim at equal glory with Him, when he who was above all men known of God, Moses, is brought down to the second place: and they who were called sons of God at the time of the Advent, will not be wholly likened to Him Who is by Nature Son, but will acknowledge their own measure, when the holy Baptist says that he himself is far behind, of whom He That knoweth the hearts says, Among them that are born of women there hath not risen a greater than John the Baptist. True therefore is the blessed Evangelist, saying that he has seen His glory, the glory as of the Only-Begotten of the Father, that is, which beseems the Only-Begotten Son of God the Father, and not rather those who are called to brotherhood with Him, of whom He is Firstborn.
CHAPTER X. That the Only-Begotten is Alone by Nature the Son from the Father, as being of Him and in Him.

18 No man hath seen God at any time; the Only-Begotten God, Which is in the Bosom of the Father, He hath declared Him.

See again herein the vigilance of the Spirit-clad. He was not ignorant that some would surely say, bitterly searching into the things which are spoken of the Only-Begotten: You said, good sir, that you had beheld His Glory, the glory as of the Only-Begotten of the Father: then when you ought to unfold to us the explanation of this and to tell us some thing God-befitting and due, you made your demonstration from His superiority to Moses and to the measure of John, as though one could not in any other way see His Glory, although the blessed Prophet Isaiah says, I saw the Lord sitting upon a throne high and lifted up and His train filled the temple. Above it stood the Seraphim, each one had six wings, with twain he covered his face and with twain he covered his feet and with twain he did fly; and one cried unto another and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory: Bzekiel again cried openly to us that he both saw the Cherubim, having a firmament like a sapphire resting upon their heads, and upon a throne likewise the Lord of Hosts: his words are these, And there was a voice, says he, from the firmament that was over their heads, and above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it: and I saw as the colour of amber, from the appearance of his loins even upwards and from the appearance of his loins even downwards, I saw as it were the appearance of fire and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

Since therefore it was not unlikely that not a few of the more unlearned would say some such things to us, needs does the blessed Evangelist hasten to cut short their attempts, saying, No man hath seen God at any time; for the Only-Begotten Himself being God, Which is in the bosom of God the Father, made this declaration to us, saying most clearly to the hierophant Moses, There shall no man see My Face and live: and sometime to His own disciples, Not that any man hath seen the Father, save He Which is of God, He hath seen the Father. For to the Son Alone That is by Nature is the Father visible and that in such wise as one may think that the Divine Nature Divinely sees and is seen, and to none other of things which are. Yet will the speech of the holy Prophets in no way be false when they cry aloud that they saw the Lord of Hosts: for they do not affirm that they saw that very essential Thing that the Nature of God is, but they themselves too openly cry out, This is the appearance of the likeness of the Glory of the LORD. Therefore the fashion of the Divine Glory was darkly
formed out of things such as are ours, and was rather a likeness giving things Divine as it were in a picture, while the truth of them mounts up to excellence above mind and speech. Most excellently then does the most wise Evangelist saying, *And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth,* bring in the demonstration thereof from His superiority to all. For like as from *the beauty of the creatures proportionably is the Power of the Creator of all beheld,* and *the heavens without voice declare the glory of God, and the firmament sheweth His handywork,* so again will the Only-Begotten be proved superior in Glory and more resplendent, surpassing apprehension, as regards the power of the eye, as God; and wherein He surpasses the creature, therein deemed of and glorified as being above it. Such thought then and no other I deem that the words now before us are replete with. But we must note again that he both calls the Son *Only-Begotten God,* and says that He is in the *Bosom of the Father,* that He may be shewn again to be outside of any con-naturality with the creature and to have His own proper Being of the Father and in the Father. For if He is verily *Only-Begotten God,* how is He not Other in nature than they who are by adoption gods and sons? For the Only-Begotten will be conceived of not among many brethren, but as the Only one from the Father. But since, while there are as Paul saith many who are called gods in heaven and earth, the Son is *Only-Begotten God,* He will clearly be outside of the rest and will not be reckoned among those who are gods by grace, but will rather be Very God with the Father. For so does Paul conjoin Him, saying to us, *But to us One God the Father of Whom are all things, and One Lord Jesus Christ by Whom are all things.* For the Father being by Nature One God, the Word That is of Him and in Him will not remain external from being God, eminent in the ownness of Him Who begat Him, and ascending essentially to equal Dignity, because He is by Nature God.

Therefore does he say that He is in the *Bosom of the Father,* that you may again conceive His being in Him and of Him according to what is said in the Psalms: *From the womb before the day-star begat I Thee.* For as here he puts *From the womb,* because of His being of Him and that really, from likeness of things belonging to us (for things born of men proceed from the womb); so too when he says in the *bosom,* he would plainly shew the Son all but in the womb of the Father which begat Him forth, (as it were in some Divine gleaming forth and unspeakable forth-come unto His own Person), but which yet possesses Him, since not by cutting away or division after the flesh, did the Divine Offspring come forth of the Father. And indeed the Son somewhere says that He is in *the Father and has again the Father in Him.* For the very own of the Father’s Essence passing essentially into, the Son, shews the Father in Him, and the Father again has the Son rooted in Himself in exact sameness of Essence and begotten of Him, yet not by division or interval of place, but inherent and ever co-existing; thus rather shall we piously understand that the Son is in the *Bosom of the Father,* not as some of those who are wont to fight against God have taken it, whose
damnation is just: for they pervert all equity, as the Prophet says, undoing the ears of the simpler ones and sinning without heed against the brethren, for whom Christ died.

What it is then that these both think and say and try to teach others, we must needs say. When the holy Evangelist says that the Son is in the Bosom of God the Father, and the children of the Church think rightly, and affirm that He is therefore of the Father and in the Father, and contend and that aright, that the true mode of Generation must be preserved; straightway they that are drunk with all unlearning laugh outright and even dare to say: Your opinion, sirs, is all nonsense: for not well-instructedly do ye think of God, deeming that because the Son is said to be in the Bosom of the Father, He is therefore wholly of His Essence, and foolishly imagining that He is the Fruit of the Inoriginate Nature. For have ye not heard, say they, in the Gospel parables, when Christ Himself was discoursing of the Rich man and Lazarus, that it came to pass that Lazarus died and was carried by the angels into Abraham's bosom? will ye then grant, because Lazarus was in the bosom of Abraham, that therefore he is of him and in him by nature, or will ye not rightly refuse to say this, and yourselves too with us allow that love is meant by the "bosom"? we say therefore that the Son is in the Bosom of God the Father, instead of in His love, as Himself also says, The Father loveth the Son.

But when the fault-finders hit us with these words, though they be zealous to nought but railing, then we too will answer them, arraying against them the right word of the truth: The bosom, good sirs, according to you means love: for this we just now heard you say. Shall we then, since God loved the world, as the Saviour saith, and The Lord loveth the gates of Sion, according to the holy Psalmist, fearlessly say that both the world itself and the gates of Sion are in the bosom of God the Father? And when He says too to the hierophant Moses, Put thine hand into thy bosom, does He bid him, tell me, love his hand and not rather keep it hidden? Then how shall we not incur great laughter hereby, yea rather how shall we not behave with impiety towards the Father Himself, if we say that all things are in His Bosom, and make that common to the rest which is the special prerogative of the Only-Begotten, in order that the Son may have nought above the creature?

Hence bidding good bye to their ill-counsel, we will go on the straight road of thoughts of the Truth, when the Son is said to be in the Bosom of the Father, conceiving of Him as of Him and in Him: and accurately taking in the force of the thought, we shall find it thus and not otherwise. The Only-Begotten God, he says, Which is in the Bosom of the Father, He hath declared. For when he said Only-Begotten and God, he straightway says, Which is in the Bosom of the Father, that He may be conceived of as Son of Him and in Him Naturally, saying Bosom of the Father instead of Essence, as by corporeal simile. For things manifest are types of things spiritual, and things among us lead us by the hand to the apprehension of the things which are above us: and the corporal things are often taken in the way of image and introduce to us the apprehension of subtler thoughts, even though they be in their proper time understood as they were uttered, as I mean that to Moses, Put thine hand into
thy bosom. And it will no way hurt our argument to say that Lazarus was laid in Abraham’s bosom, but will aid it rather and will go along with our thoughts. For the Divine Scripture says so to speak thus: Lazarus having died and deceased from his life in the body, was carried into Abraham’s bosom, instead of "was numbered among Abraham’s children." For "I have made thee a father of many nations," said God to him, for so is it somewhere written of him, For a father of many nations have I made thee.

19, 20 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ.

The Evangelist recalls his own words and endeavours to explain to us more fully (doing exceeding well) what he had already told us told us briefly as in summary. For having said There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light, needs does he bring in the mode also of the witness given by him. For when, he says, the chiefs of the Jewish divisions after the Law, sent priests and Levites to him, bidding them ask him, what he would say of himself, then very clearly did he confess, spurning all shame for the truth’s sake. For he said, I am not the Christ. Therefore neither do I, says he, the compiler of this Book, lie saying of him, He was not the Light but to bear witness of the Light.

21 And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that Prophet? And he answered, No.

Having said by way of explanation, he confessed, I am not the Christ; he tries to shew how or in what manner the confession was made; and he appears to me to wish thereby to lay bare the ill-instructedness of the Jews. For professing themselves to be wise they became fools, and puffed up at their knowledge of the Law, and ever putting forward the commandments of Moses and asserting that they were perfectly instructed in the words of the holy Prophets, by their foolish questions they are convicted of being wholly uninstructed. For the hierophant Moses saying that the Lord should be revealed as a Prophet foretold to the children of Israel, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto Him shall ye hearken; according to all that thou desirdest of the Lord thy God in Horeb. The blessed Isaiah, introducing to us the forerunner and foremessenger, says, The voice of one crying in the wilderness Prepare ye the way of the Lord,
make His paths straight: and in addition to these the Prophet Joel says of the Tishbite (he was Elias) Behold, I send you Elijah the Tishbite who shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth with a curse.

There being then three, who were promised should come, Christ and John and Elias, the Jews expect that more will come, that they may rightly hear, Ye do err not knowing the Scriptures. For when they enquired of the blessed Baptist and learned that he was not the Christ, they answer, What then? art thou Elias? and on his saying I am not, when they ought to have asked respecting the fore-runner (for he it was that remained) they ignorantly return to Christ Himself. Who was revealed through the Law as a Prophet. For see what they say, not knowing what was told them through Moses, Art thou the Prophet? and he answered, No. For he was not the Christ, as he had already before declared.

22, 23 What sayest thou of thyself? I am the voice of one crying in the wilderness.

He accuses them sharply as knowing nothing, and accredits the design or purpose entrusted to him by Prophetic testimony. For I come, he says, to say nothing else than that He, The Looked for, is at length at the doors, yea rather the Lord within the doors. Be ye ready to go whatsoever way He bids you, ye have gone the way given you through Moses, take up that by Christ: for this the choir of the holy Prophets foretold you.

A setting forth of sayings concerning the way that is after Christ.

Isaiah. Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths.

The same. And an highway shall be there and a way, and it shall be called The way of holiness; no lion shall be there nor any ravenous beast shall go up thereon, but the redeemed shall walk there.

The same. I will give beginning to Sign, and will exhort Jerusalem unto the way.

The same. And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known.

Jeremiah. Stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for you souls.

What then is the good way and that purifies those who walk in it, let Christ Himself say: I am the Way.

24 And they had been sent from the Pharisees.
They who were sent from the Jews (they were Levites and certain of those who belonged to the priesthood) were convicted of asking foolish questions. For supposing that Christ was one person, the Prophet declared by the Law another, they said, after the holy Baptist had said, *I am not the Christ, Art thou the Prophet?* But lo, the multitude of the Pharisees also is caught in conceit of wisdom rather than having really an accurate knowledge of the Divine oracles. For why, it says, *baptizest thou at all, if thou be not the Christ nor Elias neither the Prophet?* and they are shewn again to be full of no small senselessness against the Baptist. For they do not, it seems, vouchsafe to put him in the number of those expected, but sick with the haughtiness that was their foster-sister 17, they deem that he is nought, albeit he be fore-announced by the Prophet’s voice. For though they heard, *I am the voice of one crying in the wilderness Prepare ye the way of the Lord:* receiving not his word, they rebuke him without restraint saying after this sort: There is nought in thee, Sir, worthy of credit, nor wondrous nor great: why *baptizest thou even at all?* why dost thou, who art absolutely nothing, take in hand so great a thing? It was the habit of the ungodly Pharisees to act thus, to disparage one who was already come, to pretend to honour one who was to come. For in order that they might always procure for themselves honours at the hand of the Jews, and might procure to themselves incomes of money, they desire that none save themselves should appear illustrious. For thus slew they the heir Himself also, saying *Come let us kill Him and let us seize on His inheritance.*

26 *I baptize with water.*

Much enduringly does the blessed Baptist bear with the fault finders: and very seasonably does he make the declaration regarding himself a basis of saving preaching: and teaches those who were sent from the Pharisees now even against their will that Christ was within the doors. For I, he says, am bringing in an introductory Baptism, washing those defiled by sin with water for a beginning of penitence and teaching them to go up from the lower unto the more perfect. For this were to accomplish in act, what I was sent to preach, Prepare ye, I mean, the way of the Lord. For the Giver of the greater and most notable gifts and Supplier of all perfection of good things, *standeth among you,* unknown as yet by reason of the veil of flesh, but so much surpassing me the Baptist, that I must deem myself not to have the measure even of a servant’s place in His Presence. For this I deem is the meaning of, *I am not worthy to unloose His shoe-latchet.*

And in saying what is true, he works something else that is useful, for he persuades the haughty Pharisee to think lowlily, and brings himself in as an example of this.

But he says that *these things were done in Bethabara beyond Jordan,* putting this too as a sign of accurate and careful narration. For we are all accustomed, so to speak, in our accounts of things that require it to mention also the places where they happened.
Cyril Arch-Bishop of Alexandria on the Gospel according to John, Book I.

8 S. John writes on the Son's Eternal Generation.

9 Origin of S. John writing his Gospel.

10 S. John begins with the Son's Eternal Generation.

12 "Beginning" the most backward point that thought can reach.

13 Examples of co-existence and in-existence together.

14 "Beginning" may also mean Sovereignty.

15 "Was" prior to any beginning.

17 The Father and Son distinct in Person.

18 The Father and the Son One in Essence, distinct in Person.

20 The Father and the Son One in Essence, distinct in Person.

21 The Son in nothing less than the Father.

23 The Son Perfect God.

25 The Son Perfect even as the Father.

26 God the Son Perfect God.

27 The Son God, because Son.

28 The Son God, lest the Father be inferior even to us.

29 The Son Equal to the Father, because not less.

30 The Son Perfect, lest the Father be imperfect.

32 Examples of things inexisting.

33 Blasphemies of Eunomius.

35 Words uttered against the Son mere emptiness.

37 Christ Lawgiver and Law-keeper.

39 Human language weak to express things Divine.

40 Sameness of nature does not destroy individuality.

42 Properties of the Father and the Son common, except only being Father and Son.

43 Between the Father and the Son nothing intervenes.

45 The article limits to a strict sense.

46 The Jews never heard the Father's Voice.
48 The Son knows Perfectly
His Father. 49
God the Son external to all things. 51
52 The Father and Son co-work, not as separate.
The Persons of the Holy Trinity not severed One from Another. 53
54 Heretics take only what seems on their side.
God the Son created man Equally with the Father. 55
56 Through does not imply inferiority.
58 God the Son in all as Life.
The Son quickens as God. 59
60 God the Son God, because
He gives Life. 61
God the Son, Who giveth Light, God. 63
64 God the Son God because
He giveth Light. 65
66 God the Son God, Who giveth Light. 67
68 The creature darkness,
the Son Light. 69
70 The Evangelist and Baptist
two witnesses. 71
72 S. John Baptist accredited, as sent.
God the Son Light, the Baptist a lamp. 73
74 The Saints have light, not from themselves.
76 God the Son God,
Who giveth light. 77
78 God the Son Light,
the creature lighted. 79
80 God the Son Light,
the creature lighted. 81
82 Testimonies that God the
Son is our Light. 83
The creature aids from what it receives. 85
86 The Son lights and gladdens
the creature with His own Light. 87
88 Christ in the world and everywhere.
the creature enters at its creation. 89
90 Foolish imagination of some.
The soul not prior to the body. 91
92 Souls not created
before their bodies. 93
94 Souls and bodies alike created
in Blessing to us from God. 95
96 Bodies given us not for punishment
but in God's good pleasure. 97
98 Bodies a kindness, not a punishment.
God the Son Uncreated Light. 99
100 The world knew not God the Son,
through its own fault. 101
102 God the Son not received
by Israel, who was His own. 103
104 Israel rejected,
the Gentiles received. 105
106 Israel had the type,
we the verity. 107
108 God the Son was made Flesh,
giving of His own life to our flesh. 109
110 God the Son made Flesh a new
first-fruit to the whole human nature. 111
112 God the Son works as God, the rest as servants.
The two witnesses to our Lord. 113
114 How to understand, He that cometh
after me has become before me. 115
116 All that we have a gift from the Son's fulness.
S. John the Baptist confessed his Lord's superiority. 117
118 God the Son's gifts contrasted
with those given of old through Moses. 119
120 Christ's glory that of God, the saints' that of men.
122 The Unseen God how said to have been seen.
God the Son in the Father and from the Father. 123
124 The Bosom of the Father, the Intimate
Oneness with Him of God the Son. 125
126 S. John Baptist’s testimony.
Prophecies of Christ. 127
128 The Pharisees pretending to honour
the coming, reject the come. 129
[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. a Taking Ἀρχή to include its meaning of Sovereignty.

2. a "For God giveth not the Spirit by measure unto him." E. V. The Alexandrine family of Greek MSS, (to which S. Cyril’s copy of New Testament plainly belonged) and the Codex Sinaiticus, omit the nominative.

3. a S. Cyril with the uncial MSS. ABC. has through God in the place of of God through Christ.

4. a S. Cyril punctuates thus, with many of the Fathers and with the uncial MSS. CDL.

5. b S. Cyril means to say that first, He would have His own actual Being: and that over and above this, if He were originate, since all things originate partake of Him as their source of Life, He must needs partake of Himself as source of Life to Himself.

6. a ἄγγελοι. The Greek word "angel" signifying literally a messenger and used in classic Greek in that meaning.

7. b "Mine Anointed," E. V. "My Christ," LXX.

8. a ἐξ ἀκράτου θεολογίας "from pure Theology," speaking of the Divine feature apart from the Dispensation with the Flesh.

9. b ἀποτομίας as in Rom. 1. c. “cutting off.”

10. c οἰκείωσις, the relation of belonging to the household.

11. d τῷ τῆς ἰδιότητος ἀποκεκλήσεται λόγῳ.

12. a "The Only-Begotten God." So read the uncial MSS. BCL of the Alexandrine family and the Codex Sinaiticus and so S. Cyril here.

13. b Joel. S. Cyril quotes apparently from memory.

14. c Tishbite LXX. "Prophet" Heb.

15. d Ἀρχὴ, "beginning" or "sovereignty"; vide supra p. 14.

16. e So the uncial MSS. ABCL & the Codex Sinaiticus read, giving ἀπεσταλμένοι in place of οἱ ἀπεσταλμένοι.

17. f τὴν δὲ ἑαυτοῖς συντεθραμμένην νοσοῦντες ἀλαζανείαν.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.

[Translated by P. E. Pusey]

CHAPITERS IN BOOK II.

Chapter 1. That the Holy Ghost is in the Son, not by participation, nor from without, but Essentially and by Nature: on the words, And John bare record, I saw the Spirit descending from Heaven like a dove and It abode upon Him.

Chapter 2. That the Son is not in the number of things originate, but above all, as God and of God, on the words, He that cometh from above is above all.

Chapter 3. That the Son is God and of God by Nature, on the words, He that hath received His testimony, hath set to his seal that God is true.

Chapter 4. That not by participation are the Properties of God the Father in the Son, but Essentially and by Nature, on the words, The Father loveth the Son, and hath given all things into His Hand.

Chapter 5. That the Son is not in the number of worshippers, in that He is Word and God, but rather is worshipped with the Father, on the words, Ye worship ye know not what, we know what we worship.

Chapter 6. That the Son is not inferior to the Father, either in power, or in operation for any work, but is Equal in Might, and Consubstantial with Him, as of Him and that by Nature, on the words, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

Chapter 7. That nought of God-befitting dignities or excellences is in the Son, by participation, or from without, on the words, For the Father judgeth no man, but hath committed all judgment unto the Son.

Chapter 8. That the Son being God and of God by Nature, and the Exact Image of Him Who begat Him, hath equal honour and glory with Him, on the words, That all men should honour the Son even as they honour the Father.

Chapter 9. That the Son is in nothing inferior to God the Father, but is of Equal Might in operation as to all things, as God of God, on the words, I can of Mine own Self do nothing: as I hear, I judge.
29 The next day he seeth Jesus coming to him.

In a very little time, the Baptist is declared to be Prophet alike and Apostle. For Whom he was heralding as coming, Him now come he points out. Therefore, he bounded beyond even the measure of prophets, as the Saviour Himself saith when discoursing with the Jews concerning him, What went ye out into the wilderness for to see? A prophet, yea, I say unto you and more than a prophet. For they in their times prophesied that Christ should be revealed, but he, crying that He shall come, also pointed Him out come. For the next day, saith he, he seeth Jesus coming to him.

And saith, Behold the Lamb of God, Which taketh away the sin of the world.

No longer has prepare ye the way fit place, since He at length is seen and is before the eyes for Whom the preparation is made: the nature of the thing began to need other words. It needed to explain, Who He is Who is come, and to whom He maketh His descent Who hath come to us from Heaven. Behold, therefore, saith he, the Lamb of God Which taketh away the sin of the world, Whom the Prophet Isaiah did signify to us, saying, He is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb: Whom of old, too, saith he, the law of Moses typified, but then it saved in part, not extending mercy to all (for it was a type and shadow): but now He Who of old was dimly pictured, the very Lamb, the spotless Sacrifice, is led to the slaughter for all, that He might drive away the sin of the world, that He might overturn the destroyer of the earth, that dying for all He might bring to nought death, that He might undo the curse that is upon us, that He might at length end Dust thou art, and unto dust shalt thou return, that He might become the second Adam, not of the earth, but from heaven, and might be the beginning of all good to the nature of man, deliverance from the imported corruption, Bestower of eternal life, foundation of our recon-
ciliation to God, beginning of godliness and righteousness, way to the Kingdom of Heaven. For one Lamb died for all, saving the whole flock on earth to God the Father, One for all, that He might subject all to God, One for all, that He might gain all: that at length all should not henceforth live to themselves but to Him Which died for them and rose again. For since we were in many sins, and therefore due to death and corruption, the Father hath given the Son a redemption for us, One for all, since all are in Him, and He above all. One died for all, that all should live in Him. For death having swallowed up the Lamb for all, hath vomited forth all in Him and with Him. For all we were in Christ, Who on account of us and for us died and rose again. But sin being destroyed, how could it be that death which was of it and because of it should not altogether come to nothing? The root dying, how could the shoot yet survive? wherefore should we yet die, now that sin hath been destroyed? therefore jubilant in the Sacrifice of the Lamb of God we say: O death, where is thy sting? O grave, where is thy victory? For all iniquity, as the Psalmist sings somewhere, shall stop her mouth, no longer able to accuse those who have sinned from infirmity. For it is God that justifieth, who is he that condemneth? Christ hath redeemed us from the curse of the law, being made a curse for us, that we might escape the curse from transgression.

This is He of Whom I said.

He leads the hearers to remembrance of his words, and yields to Christ the superiority in glory, accomplishing the work, not of love, but rather of truth and necessity. For the creature is subject, even if it willeth not, to the Creator? the bond to the Lord, the supplied to the Giver. But in what manner Christ was after John, but preferred before him, for He was before him, as himself confesseth, we have spoken sufficiently in what has preceded.

And I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water.

He that leaped in the depth of the womb of his mother at the voice of the Holy Virgin while yet bearing the Lord, prophet before the travail-pang, disciple in the womb, says of the Saviour, I knew Him not, and says truly, for he does not lie. For God knows all things of Himself and untaught, but the creature, by being taught. For the Spirit indwelling in the Saints, fulfils what is lacking, and gives to human nature His Own good, I mean, knowledge of things to come, and of the hidden mysteries. Therefore the holy Baptist saying that he does not know the Lord, will by no means speak untruly, in regard of the property of human nature, and the measure befitting the creature, but will attribute the knowledge of all things to God Alone, Who through the Holy Ghost enlighteneth man to the apprehension of hidden things. And very profitably doth he say that of himself he knew not Christ, but is come for that very purpose, to make Him manifest to Israel, that he may not seem to run of his own
accord to bear testimony, nor be thought by any the minister of his own will, but the worker of the Divine dispensation, the minister of the Counsel from above revealing to him the Lamb Which taketh away the sin of the world.

In order therefore that the Jews may the more easily come to believe on our Saviour Christ, and may have the most worthy conception of Him, he says that having not known Him, he knows Him, that they may understand then at length God Who revealed Him, and awestruck at the judgment from above, may receive his word concerning Him, and, seeing the servant so great, may proportionally estimate the Dignity of the Master. For his saying, that he was come to make Him manifest to Israel, how does it not denote the care belonging to a servant?

CHAPTER I. That the Holy Ghost is in the Son not by participation, not from without, but Essentially and by Nature.

32, 33 And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and It abode upon Him. And I knew Him not: but He That sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining upon Him, the Same is He Which baptizeth with the Holy Ghost.

Having said above that he knew Him not, he profitably explains and uncovers the Divine Mystery, both shewing that He Who told him was God the Father, and clearly relating the manner of the revelation. By all does he profit the mind of the headers; and whereby he says that the Mystery of Christ to men-ward was taught him of God, he shews that his opposers are fighting against the decree from above, and to their own peril arraying themselves against the mighty purpose of the Father. For this was the part of one skillfully persuading them to desist from their vain counsel, and to receive Him Who by the goodwill of the Father came for the salvation of all. He therefore testifieth, both that he saw the Spirit descending from Heaven upon Him, in the form of a Dove, and that It abode upon Him. Then besides, he says that himself was the ear-witness of Him Who sent him to baptize with water, that He upon Whom the Spirit came and abode upon Him is He which baptizeth with the Holy Ghost. Most worthy of belief then the witness, supernatural the sign, above all the Father Who revealed.

And these things are thus. But perchance the heretic fond of carping will jump up, and with a big laugh, say; What again, sirs, say ye to this too, or what argument will ye bring forth, wresting that which is written? Lo, he saith that the Spirit descendeth upon the Son; lo, He is anointed by God the Father; That Which He hath not, He receives forsooth, the Psalmist co-witnessing with us and saying, as to Him: Wherefore God, Thy God, hath
anointed Thee with the oil of gladness above Thy fellows. How then will the Son any more be Consubstantial with the Perfect Father, not being Himself Perfect, and therefore anointed? To this then I think it right to say to those who overturn the holy doctrines of the Church, and pervert the truth of the Scriptures: Awake, ye drunkards, from your wine, that viewing the clear beauty of the truth, ye may be able with us to cry to the Son: Of a truth Thou art the Son of God. For if thou fully believe that He is by Nature God, how will He not have perfection? For time is it that ye now speak impiously against the Father Himself also: for whence must He needs, as thou sayest, have perfection? how will He not be brought down to the abasement of His Offspring, which according to you is imperfect, in that the Divine Essence in the Son has once received the power of not having Perfection, according to your unlearned and uninstructed reasoning? For we will not divide that Great and Untaint Nature into different Words, so that it should be imperfect perchance in one, and again Perfect in the other. Since the definition of human nature too is one in respect of all men, and equal in all of us, what man will be less, qua man? but neither will he be considered more so than another. And I suppose that one angel will differ in nothing from another angel in respect of their being what they are, angels to wit, from sameness of nature, being all linked with one another unto one nature. How then can the Nature Which is Divine and surpassing all, shew Itself in a state inferior to things originate in Its own special good, and endure a condition which the creature cannot endure? How will It be at all simple and uncompounded, if Perfection and imperfection appear in It? For It will be compounded of both, since Perfection is not of the same kind as imperfection. For if they be of the same kind, and there be no difference between them, every thing which is perfect will without distinction be also imperfect: and if ought again be imperfect, this too will be perfect. And the charge against the Son will be nought, even though according to your surmisings He appear not Perfect: but neither will the Father Himself, though witnessed to in respect of His Perfection, surpass the Son, and there is an end of our dispute. But if much interval severs imperfection from perfection, and the Divine Nature admits both together, It is compound, and not simple.

But perchance some one will say, that contraries are incompatible, and not co-existent in one subject at the same time, as for instance in a body white and black skin together. Well, my friend, and very bravely hast thou backed up my argument. For if the Divine Nature be One, and there be none other than It, how, tell me, will It admit of contraries? How will things unlike to one another come together into one subject? But since the Father is by Nature God, the Son too is by Nature God. He will therefore in nothing differ, in respect of being Perfect, from the Father, since He is begotten of His Divine and most Perfect Essence. For must not He needs be Perfect Who is of a Perfect Parent, since He is both His exact Likeness, and the express Image of His Person, as it is written? But every one will I suppose consent and agree to this. Or let him come forward and say, how the Son is the exact Image...
of the Perfect Father, not having Perfection in His Own Nature, according to the uncounsel of some. For since He is the Impress and Image, He is Himself too perfect as He, Whose Image He is.

But, says one, John saw the Spirit descending from Heaven upon the Son, and He has Sanctification from without, for He receives it as not having it. Time then is it to call Him openly a creature, barely honoured with a little excellence, perfected and sanctified in equal rank with the rest, and having His supply of good things an acquired one. Then how does the Evangelist not lie, when he says, Of His fulness have all we received? For how will He be full in His Own Nature, Who Himself receiveth from Another? Or how will God be at all conceived of as Father if the Only-Begotten is a creature, and not rather Son? For if this be so, both Himself will be falsely called Father, and the Son will not be Truth, having upon Him a spurious dignity, and a title of bare words. The whole therefore will come to nothing; the Father being neither truly father, nor the Son this by Nature, which He is said to be. But if God be truly Father, He surely has whereof He is Father, the Son, that is, of Himself.

Then how will the Godhead Holy by Nature beget that of Itself which is void of holiness, and bring forth Its own Fruit destitute of Its own inherent Properties? For if He hath sanctification from without, as they babbling say; they must needs confess, even against their will, that He Was not always holy, but became so afterwards, when the Spirit descended upon Him, as John saith. How then was the Son holy even before the Incarnation? for so did the Seraphim glorify Him, repeating the Holy, in order, from the first to the third time. If then He was holy, even before the Incarnation, yea rather being ever with the Father, how needed He a sanctifier, and this in the last times, when He became Man? I marvel how this too escapes them, with all their love of research. For must we not needs conceive, that the Son could at any time reject sanctification, if it be not in Him essentially, but came to Him as it does to us, or any other reasonable creature? But that which falls away from sanctification, will it not be altogether under the bonds of sin, and sink to the worse, no longer retaining power to be apart from vice? Therefore neither will the Son be found to be unchangeable, and the Psalmist will lie crying in the Spirit as to Him, But Thou art the Same.

Besides what has been already said, let this too be considered, for it brings in a kindred idea: All reasoning will demonstrate that the partaken is somewhat other by nature than the partaker. For if this be not true, but that shall in no wise differ from this, and is the same; that which partakes of ought partakes of itself, which is incredible even to think of (for how can any one be imagined to partake of himself?). But if the things mentioned lie altogether in natural diversity one to another, and the necessity of reasoning separates them, let them who give the Spirit by participation to the Only-Begotten, see to what a depth of impiety they sink unawares. For if the Son is partaker of the Spirit, and the Spirit is by Nature holy, He Himself will not be by Nature holy, but is shewn to be hardly so through combination with another, transelemented by grace to the better, than that wherein He was at first. But
let the fighter against God again see, into how great impiety the question casts him down. For first some change and turning, as we said before, will be found to exist respecting the Son. And being according to you changed, and having advanced unto the better, He will be shewn to be not only not inferior to the Father, but even somehow to have become superior: and how this is, we will say, taking it from the Divine Scripture. The divine Paul says somewhere of Him: Be each among you so minded, according to what was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Since then even before the Incarnation, He was in the form and equality of the Father, but at the time of the Incarnation receiving the Spirit from Heaven was sanctified, according to them, and became by reason of this better alike and greater than Himself, He surpasses at length it is plain even the measure of His Father. And if on receiving the Spirit He mounted up unto dignity above that of the Father, then is the Spirit superior even to the Father Himself, seeing that He bestows on the Son the superiority over Him. Who then will not shudder at the mere hearing of this? For hard is it in truth even to go through such arguments, but no otherwise can the harm of their stubbornness be driven off. Therefore we will say again to them: If when the Word of God became Man, He is then also sanctified by receiving the Spirit: but before the Incarnation was in the Form and Equality of the Father, not yet according to them sanctified, time is it they should boldly say, that God the Father is not holy, if the Word Who is in all things altogether Con-formal and Equal to Him, was not holy in the beginning, but barely in the last times became so. And again, if He is truly the Word of God, Who receiveth the Spirit, and is sanctified in His Own Nature, let our opponents say, whether in doing this, He became greater or less than Himself, or remained the Same. For if He hath nothing more from the Spirit, but remaineth the same as He was, be not offended at learning that It descended on Him. But if He was injured by receiving It, and became less, you will introduce to us the Word as passible, and will accuse the Essence of the Father as wronging rather than sanctifying. But if He became better by receiving the Spirit, but was in the Form and Equality of the Father, even before, according to you, He became bettered, the Father hath not attained unto the height of glory, but will be in that measure of it, in which the Son Who hath advanced to the better was Con-formal and Equal to Him. Convenient is it then, I deem, to say to the ill-instructed heretics, Behold o foolish people and without understanding, which have eyes, and see not; which have ears and hear not; for the god of this world hath indeed blinded the eyes of them, which believe not, lest the light of the glorious gospel of Christ should shine unto them: worthy of pity are they rather than of anger. For they understand not, what they read.

But that the reasoning is true, will be clear from hence, even if we have not, by our previous attempts, made the demonstration perfectly clear. Again shall this is spoken by
the mouth of Paul be brought forward: *Be each among you, saith he, so minded, according to what was also in Christ Jesus, Who being in the Form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the Form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Lo, he much marvels at the Son, as being Equal and Con-formal with God the Father, not, by reason of His Love to us, seizing this, but descending to lowliness, through the Form of a servant, emptied by reason of His Manhood. But if, sirs, He on receiving the Spirit were sanctified rather, when He became Man, and were, through the sanctification, rendered superior to Himself, into what kind of lowliness shall we see Him to have descended? How is That made low that was exalted, how did That descend that was sanctified, or how did it not rather ascend, and was exalted for the better? What emptiness hath filling through the Spirit? or how will He at all be thought to have been Incarnate for our sakes, Who underwent so great profit in respect of Himself? How did the Rich become poor for our sakes, who was enriched because of us? How was He rich even before His Advent, Who according to them received in it what He had not, to wit the Spirit? Or how will He not rather justly offer to us thank-offering for what by means of us He gained? Be astonished, as it is written, *O ye heavens, at this: and be horribly afraid, saith the Lord: for the people of the heretics have in truth committed two evils, understanding neither what they say, nor whereof they affirm, and think it not grievous thus to incur such danger in the weightiest matters. For else would they, shedding bitter tears from their eyes, and lifting up a mighty voice on high, have approached, saying, *Set a watch, O Lord, before my mouth, keep the door of my lips. Incline not my heart to words of wickedness. For words of wickedness in truth are their words, travailing with extremest mischief to the hearers. But we, having expelled their babbling from our heart, will walk in the right way of the faith, bearing in mind that which is written: *Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Come then, and bringing into captivity our mind as to the subjects before us, let us subject it to the glory of the Only-Begotten, bringing all things wisely to His obedience, that is, to the mode of the Incarnation. For, being Rich, for our sakes He became poor, that we through His poverty might be rich.

Receive then, if you please, our proof through that also which is now before us, opening a forbearing ear to our words. The Divine Scripture testifies that man was made in the Image and Likeness of God Who is over all. And indeed, he who compiled the first book for us (Moses, who above all men was known to God) says, *And God created man, in the Image of God created He him. But that through the Spirit he was sealed unto the Divine Image, himself again taught us, saying, *And breathed into his nostrils the breath of life. For the Spirit at once began both to put life into His formation and in a Divine manner to impress His own Image thereon. Thus the most excellent Artificer God, having formed the reasonable living creature upon the earth, gave him the saving commandment. And he was in Paradise, as it is written,
still keeping the Gift, and eminent in the Divine Image of Him That made him, through the Holy Ghost That indwelt him. But when perverted by the wiles of the devil, he began to despise his Creator, and by trampling on the law assigned him, to grieve his Benefactor, He recalled the grace given to him, and he that was made unto life then first heard Dust thou art, and unto dust shalt thou return. And now the Likeness to God was through the inroad of sin defaced, and no longer was the Impress bright, but fainter and darkened because of the transgression. But when the race of man had reached to an innumerable multitude, and sin had dominion over them all, manifoldly despoiling each man’s soul, his nature was stripped of the ancient grace; the Spirit departed altogether, and the reasonable creature fell into extremest folly, ignorant even of its Creator. But the Artificer of all, having endured a long season, at length pities the corrupted world, and being Good hastened to gather together to those above His runaway flock upon earth; and decreed to trans-element human nature anew to the pristine Image through the Spirit. For no otherwise was it possible that the Divine Impress should again shine forth in him, as it did aforetime.

What then He contrives to this end, how He implanted in us the inviolate grace, or how the Spirit again took root in man, in what manner nature was re-formed to its old condition, it is meet to say. The first man, being earthy, and of the earth, and having, placed in his own power, the choice between good and evil, being master of the inclination to each, was caught of bitter guile, and having inclined to disobedience, falls to the earth, the mother from whence he sprang, and over-mastered now at length by corruption and death, transmits the penalty to his whole race. The evil growing and multiplying in us, and our understanding ever descending to the worse, sin reigned, and thus at length the nature of man was shewn bared of the Holy Ghost Which indwelt him. For the Holy Spirit of wisdom will flee deceit, as it is written, nor dwell in the body that is subject unto sin. Since then the first Adam preserved not the grace given him of God, God the Father was minded to send us from Heaven the second Adam. For He sendeth in our likeness His own Son Who is by Nature without variableness or change, and wholly unknowing of sin, that as by the disobedience of the first, we became subject to Divine wrath, so through the obedience of the Second, we might both escape the curse, and its evils might come to nought. But when the Word of God became Man, He received the Spirit from the Father as one of us, (not receiving ought for Himself individually, for He was the Giver of the Spirit); but that He Who knew no sin, might, by receiving It as Man, preserve It to our nature, and might again inroot in us the grace which had left us. For this reason, I deem, it was that the holy Baptist profitably added, I saw the Spirit descending from Heaven, and It abode upon Him. For It had fled from us by reason of sin, but He Who knew no sin, became as one of us, that the Spirit might be accustomed to abide in us, having no occasion of departure or withdrawal in Him.

Therefore through Himself He receives the Spirit for us, and renews to our nature, the ancient good. For thus is He also said for our sakes to become poor. For being rich, as God
and lacking no good thing, He became Man lacking all things, to whom it is somewhere said and that very well, What hast thou that thou didst not receive? As then, being by Nature Life, He died in the Flesh for our sakes, that He might overcome death for us, and raise up our whole nature together with Himself (for all we were in Him, in that He was made Man): so does He also receive the Spirit for our sakes, that He may sanctify our whole nature. For He came not to profit Himself, but to be to all us the Door and Beginning and Way of the Heavenly Goods. For if He had not pleased to receive, as Man, or to suffer too, as one of us, how could any one have shewn that He humbled Himself? or how would the Form of a servant have been fittingly kept, if nothing befitting a servant were written of Him? Let not then the all-wise account of the dispensation be pulled to pieces, whereof the divine Paul himself rightly cries in admiration: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. For wisdom indeed and God-befitting, is the great mystery of the Incarnation seen to be.

Such an apprehension of our Saviour do I suppose that we who choose to be pious, and rejoice in orthodox doctrines, ought to have. For we too will not descend to such lack of reason as to suppose that in the Son by Nature was the Spirit by participation and not rather essentially inherent even as in the Father Himself. For as of the Father, so also of the Son, is the Holy Ghost. So did we also read in the Divine Scriptures. For it says: After they were come to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not.

But if it seem good to any one, with over contentious zeal, to object to our words hereon, and to assert again, that the Spirit is in the Son by participation, or that, not being in Him before, He then came to be in Him, when He was baptized, in the period of His Incarnation, let him see, into what and how great absurdities he will fall. For first, the Saviour saith: Among them that are born of women there hath not arisen a greater than John the Baptist. And the word is true: but we see him who hath attained to the summit of glory and virtue that belong to us, honouring Christ with incomparable excellencies. For I am not worthy, says he, to stoop down and unloose the latchet of His shoes. How then is it not absurd, yea rather impious, to believe that John was filled with the Holy Ghost, even from his mother’s womb, because it is so written of him: and to suppose that his Master, yea rather the Master and Lord of all, then first received the Spirit, when He was baptized, albeit holy Gabriel says to the holy Virgin: The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God. And let the lover of learning see, with how great a meaning the word travaileth. For of John, it saith, he shall be filled with the Holy Ghost (for the Holy Ghost was in him as a gift, and not essentially), but of the Saviour, he no longer saith shall be filled, (in rightness of conception,) but that holy Thing which shall be born of thee. Nor did he add shall be, for It was always Holy by Nature, as God.
But since I deem that we ought to seek after what is profitable from all quarters; the
voice of the archangel having been once brought forward, come, let us exercise ourselves a
little in it. The Holy Ghost, says he, shall come upon thee, and the Power of the Highest shall
overshadow thee; therefore also That Holy Thing which shall be born of thee, shall be called
the Son of God. Let him then, who from great unlearning, opposeth the right doctrines of
the Church, tell us, whether even before the Incarnation the the Word of God the Father
was Son, or had the glory in name only, but was a bastard, and falsely called. For if he say
that He was not the Son at all, he will deny the Father (for of whom will He be the Father,
if He have no Son?): and he will think contrary to all the Divine Scriptures. But if he confess
that the Son even before the Incarnation both was and was called Son, how does the
Archangel tell us that That which should be born of the holy Virgin shall be called the Son
of God, albeit He was this by Nature even long before? As therefore the Son being from
eternity with the Father, as having Origin of Being, is at the time of His Incarnation called
Son of God, from His appearing in the world with a Body; so, having in Himself Essentially
His Own Spirit, He is said to receive It as Man, preserving to the Humanity the order befitting
it, and with it appropriating for our sakes the things befitting it. But how can the Word be
thought of at all apart from Its Own Spirit? For would it not be absurd to say, that the spirit
of man, which is in him, according to the definition of nature, and for the completeness of
the living-being, was separated from him? But I suppose that this is most evident to all. How
then shall we sever the Spirit from the Son, Which is so inherent and essentially united, and
through Him proceeding and being in Him by Nature, that It cannot be thought to be
Other than He by reason both of Identity of working, and the very exact likeness of Nature.
Hear what the Saviour saith to His own disciples, If ye love Me, keep My Commandments,
and I will pray the Father, and He shall give you Another Comforter, the Spirit of Truth,
Whom the world cannot receive. Lo, plainly He calls the Holy Ghost Spirit of Truth. But that
He and none other than He is the Truth, hear Him again saying, I am the Truth. The Son
by Nature then being and being called Truth, see how great Oneness with Him the Spirit
hath. For the disciple John saith somewhere of our Saviour, This is He that came by water
and blood and the spirit 3, Jesus Christ; not by water only, but by water and blood: and it
is the Spirit That beareth witness, because the Spirit is Truth. Therefore also, the Holy Ghost
indwelling in our inner man, Christ Himself is said to dwell therein, and so it is. And indeed
the blessed Paul most clearly teaching this, says, But ye are not in the flesh, but in the Spirit,
If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he
is none of His. And if Christ be in you, the body is dead because of sin, but the Spirit is life
because of righteousness. Apply, sir, a quick ear to what is said. Having named the Spirit of
Christ That dwelleth in us, he straightway added, If Christ be in you, introducing the exact
likeness of the Son with the Spirit, Which is His Own and proceeding from Him by Nature.
Therefore He is called the Spirit of adoption also, and in Him we cry Abba, Father. And as
the blessed John somewhere says, *Hereby know we that He dwelleth in us, because He hath given us of His Spirit.*

I think then that these things will suffice, to enable the children of the Church to repel the mischief of the heretics. But if any one be sooned in the unmixed strong drink of their unlearning, and suppose that the Son then first received the Spirit, when He became Man: let him shew that the Word of God was not holy before the Incarnation, and we will hold our peace.

But one may well wonder that the holy Evangelist every where preserves with much observance what befits the Divine Nature. For since he said above, that *no man hath seen God at any time,* and now says that the blessed Baptist *saw the Spirit descend from Heaven upon* the Son, he adds of necessity, *I saw the Spirit,* but in the form of a Dove, not Himself by Nature, as He is, but shadowed in the gentlest animal; that in this again He might be shewn to preserve His Natural Affinity and Likeness to the Son, Who saith, *Learn of Me, for I am meek and lowly in heart.* Therefore the Spirit will not fall away from being God by Nature: for the never having been seen at any time has been preserved to Him, save under the form of a dove, by reason of the need of the disciple. For the blessed Baptist says that the descent of the Spirit was given him by way of a sign and token, adding to his testimonies respecting our Saviour, *He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the Same is He Which baptizeth with the Holy Ghost.* Therefore I think we may fitly laugh to scorn those senseless heretics who take as matter of fact, that which was set forth by way of sign, even though it took place as part of the oeconomy, as hath been already said, for the need’s sake of the human race.

34 *And I saw, and bare record that this is the Son of God.*

Sure is the witness; who, what he hath actually seen, that he also speaketh. For haply he was not ignorant of that which is written, *That which thine eyes have seen, tell. I saw then,* says he, the sign, and understood That Which was signified by it. I bear record that this is the Son of God, Who was proclaimed by the Law that is through Moses, and heralded by the voice of the holy Prophets. The blessed Evangelist seems to me again to say with some great confidence, *This is the Son of God,* that is, the One, the Only by Nature, the Heir of the Own Nature of the Father, to Whom we too, sons by adoption, are conformed and through Whom we are called by grace to the dignity of sonship. For as from God the Father every family in Heaven and earth is named, from His being properly, and first, and truly Father, so is all sonship too from the Son, by reason of His being properly and Alone truly Son, not bastard nor falsely-called, but of the Essence of God the Father, not by off-cutting or emanation or division or severance (for the Divine Nature is altogether Impassible): but as One of One, ever Co-existing and Co-eternal and Innate in Him Who begat Him, being
in Him, and coming forth from Him, Indivisible and without Dimensions; since the Divinity is neither after the manner of a body, nor bounded by space, nor of nature such as to make progressive footsteps. But like as from fire proceedeth the heat that is in it, appearing to be separate from it in idea, and to be other than it, though it is of it and in it by nature, and proceedeth from it without suffering any harm in the way of offcutting, division, or emanation (for it is preserved whole in the whole fire): so shall we conceive of the Divine Offspring too, thinking thereon in a manner most worthy of God, and believing that the Son subsists of Himself, yet not excluding Him from the One Ineffable Godhead, nor saying that He is Other in substance than the Father. For then would He no longer be rightly conceived of as Son, but something other than He, and a new god would arise, other than He That Only Is. For how shall not that which is not consubstantial with God by Nature, wholly fall away from being Very God? But since the blessed Baptist is both trustworthy, and of the greatest repute, and testifieth that This is the Son of God: we will confess the Son to be altogether Very God, and of the Essence of the Father. For this and nothing else, does the name of Sonship signify to us.

35, 36  Again the next day after John stood, and two of his disciples, and looking upon Jesus as He walked, he saith, Behold the Lamb of God, Which taketh away the sin of the world.

Already had the blessed Baptist pointed Him out before; but lo, repeating again the same words, he points Jesus out to his disciples, and calls Him the Lamb of God, and says that He taketh away the sin of the world, all but bringing his hearers to remembrance of Him Who saith in the Prophets: I, even I, am He That blotteth out thy transgressions, and will not remember thy sins. But not in vain does the Baptist repeat the same account of the Saviour. For it belongs to skill in teaching, to infix in the souls of the disciples the not yet received word, not shrinking at repetition, but rather enduring it for the profit of the pupils. For therefore does the blessed Paul too say, To write the same things to you, to me indeed is not grievous, but for you it is safe.

37  And the two disciples heard him speak, and they followed Jesus.

Seest thou the fruit, handmaid of teaching, yielded therefrom? Seest thou how great gain accrued from repetition? Let him then who is entrusted with teaching learn from this, to shew himself superior to all indolence, and to esteem silence more hurtful to himself than to his hearers, and not to bury the Lord’s talent in listless sloth, as in the earth, but rather to give His money to the exchangers. For the Saviour will receive His own with usury, and will
quicken as seed the word cast in. You have here a most excellent proof of what has been said. For the Baptist, not shrinking from pointing out the Lord to his disciples, and from saying a second time, Behold the Lamb of God, is seen to have so greatly profited them, as to at length even persuade them to follow Him and already to desire discipleship under Him.

38 Then Jesus turned and saw them following, and saith unto them, What seek ye?

Fitly does the Lord turn to them that follow Him, that thou mayest learn in act that which is sung, I sought the Lord, and He heard me. For while we do not yet seek the Lord by good habits and Tightness in believing, we are in some sort behind Him: but when, thirsting after His Divine law, we track the holy and choice way of righteousness, then at length will He look upon us, crying aloud what is written, Turn ye unto Me, and I will turn unto you, saith the Lord of Hosts. But He saith unto them, What seek ye? not as though ignorant (whence could it be so?), for He knoweth all things, as God; but making the question a beginning and root of His discourse.

They said unto Him, Rabbi, where dwellest Thou?

Like people well instructed do they that are asked reply. For already do they call Him, Master, thereby clearly signifying their readiness to learn. Then they beg to know His home, as about therein to tell Him at a fit season of their need. For probably they did not think it right to make talk on needful subjects the companion of a journey. Be what is said again to us for a useful pattern.

39 He saith unto them, Come and see.

He doth not point out the house, though asked to do it, but rather bids them come forthwith to it: teaching first, as by example, that it is not well to cast delays in the way of search after what is good (for delay in things profitable is altogether hurtful): and this too besides, that to those who are still ignorant of the holy house of our Saviour Christ, that is, the Church, it will not suffice to salvation that they should learn where it is, but that they should enter into it by faith, and see the things mystically wrought therein.

They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour.

Assiduously did the disciples apply themselves to the attainment of the knowledge of the Divine Mysteries. For I do not think that a fickle mind beseems those who desire to learn, but rather one most painstaking, and superior to feeble mindedness in good toils, so
as during their whole life time to excel in perfect zeal. For this I think the words, they abode with Him that day, darkly signify. But when he says, it was about the tenth hour, we adapting our own discourse to each man’s profit, say that in this very thing, the compiler of Divinity through this so subtle handling again teacheth us, that not in the beginning of the present world was the mighty mystery of our Saviour made known, but when time now draws towards its close. For in the last days, as it is written, we shall be all taught of God. Take again I pray as an image of what has been said about the tenth hour, the disciples cleaving to the Saviour, of whom the holy Evangelist says that having once become His guests they abode with Him: that they who through faith have entered into the holy house, and have run to Christ, may learn that it needs to abide with Him, and not to desire to be again estranged, either turning aside into sin, or again returning to unbelief.

40, 41, 42 One of the two which heard John speak and followed Him, was Andrew Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.

They who even now received the talent, straightway make traffic of their talent, and bring it to the Lord. For such are in truth obedient and docile souls, not needing many words for profit, nor bearing the fruit of their instruction, after revolutions of years or months, but attaining the goal of wisdom along with the commencement of their instruction. For give, it says, instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. Andrew then saves his brother (this was Peter), having declared the whole mystery in a brief summary. For we have found, he says, Jesus, as Treasure hid in a field, or as One Pearl of great price, according to the parables in the Gospels.

And when Jesus beheld him, He said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

He after a Divine sort looketh upon him, Who seeth the hearts and reins; and seeth to how great piety the disciple will attain, of how great virtue he will be possessed, and at what consummation he will leave off. For He Who know-eth all things before they be is not ignorant of ought. And herein does He specially instruct him that is called, that being Very God, He hath knowledge untaught. For not having needed a single word, nor even sought to learn who or whence the man came to Him; He says of what father he was born, and what was his own name, and permits him to be no more called Simon, already exercising lordship
and power over him, as being His: but changes it to Peter from Petra: for upon him was He about to found His Church.

43 The day following Jesus would go forth into Galilee; and findeth Philip, and saith unto him, Follow Me.

Likeminded with those preceding was Philip, and very ready to follow Christ. For Christ knew that he would be good. Therefore also He says Follow Me, making the word a token of the grace that was upon him, and wherein he bid him follow, testifying to him that most excellent was his conversation. For He would not have chosen him, if he had not been altogether good.

45 Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph.

Exceeding swift was the disciple unto the bearing fruit, that hereby he might shew himself akin in disposition to them that had preceded. For he findeth Nathanael, not simply meeting him coming along, but making diligent search for him. For he knew that he was most painstaking and fond of learning. Then he says that he had found the Christ Who was heralded through all the Divine Scripture, addressing himself not as to one ignorant, but as to one exceedingly well instructed in the learning both of all-wise Moses and of the prophets. For a not true supposition was prevailing among the Jews as regards our Saviour Jesus Christ, that He should be of the city or village of Nazareth, albeit the Divine Scripture says that He is a Bethlehemite, as far as pertains to this. And thou, Bethlehem, it says, in the land of Judah, house of Ephrata, art little to be among the thousands of Judah, for out of thee shall He come forth unto Me. That is to be ruler in Israel, Whose goings forth have been from of old, from everlasting. For He was brought up in Nazareth, as the Evangelist himself too somewhere testified, saying, And He came to Nazareth, where He had been brought up; but He was not thence, but whence we said before, yea rather, as the voice of the prophet affirmed. Philip therefore following the supposition of the Jews says, Jesus of Nazareth.

46 Can there any good thing come out of Nazareth?

Nathanael readily agrees that something great and most fair is that which is expected to appear out of Nazareth. It is, I suppose, perfectly clear, that not only did he take Nazareth as a pledge of that which he sought, but bringing together knowledge from the law and Prophets, as one fond of learning he gained swift understanding.
Come and see.

Sight will suffice for faith, says he, and having only conversed with. Him you will confess more readily, and will unhesitatingly say that He is indeed the Expected One. But we must believe that there was a Divine and Ineffable grace, flowing forth with the words of the Saviour, and alluring the souls of the hearers. For so it is written, that all wondered at the gracious words which proceeded out of His Mouth. For as His word is mighty in power, so too is it efficacious to persuade.

47 Behold an Israelite indeed, in whom is no guile.

Not having yet used proof by means of signs, Christ endeavoured in another way to persuade both His own disciples, and the wiser of those that came to Him, that He was by Nature Son and God, but for the salvation of all was come in human Form. What then was the mode that led to faith? God-befitting knowledge. For knowledge of all things befiteth God Alone. He receiveth therefore Nathanael, not hurrying him by flatteries to this state, but by those things whereof he was conscious, giving him a pledge, that he knoweth the hearts, as God.

48 Whence knowest thou me?

Nathanael begins to wonder, and is called to a now firm faith: but desires yet to learn, whence He has the knowledge concerning him. For very accurate are learning-seeking and pious souls. But perhaps he supposed that somewhat of him had been shewn to the Lord by Philip.

Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

The Saviour undid his surmise, saying that even before his meeting and conversing with Philip, He had seen him under the fig-tree, though not present in Body. Very profitably are both the fig-tree and the place named, pledging to him the truth of his having been seen. For he that has already accurate knowledge of what was with him, will readily be admitted.

49 Rabbi, Thou art the Son of God, Thou art the King of Israel.

He knows that God Alone is Searcher of hearts, and giveth to none other of men to understand the mind, considering as is likely that verse in the Psalms, God trieth the hearts and reins. For as accruing to none else, the Psalmist hath attributed this too as peculiar to
the Divine Nature only. When then he knew that the Lord saw his thoughts revolving in his mind in yet voiceless whispers, straightway he calls Him Master, readily entering already into discipleship under Him, and confesses Him Son of God and King of Israel, in Whom are inexistent the Properties of Divinity, and as one well instructed he affirms Him to be wholly and by Nature God.

50 *Because I said unto thee, I saw thee under the fig tree,*
*believest thou? thou shalt see greater things than these.*

Thou shalt be firmer unto faith, saith He, when thou seest *greater things than these.* For he that believed one sign, how shall he not by means of many be altogether bettered, especially since they shall be more wonderful than those now wondered at?

51 *Verily, verily I say unto you, hereafter ye shall see*
*Heaven open, and the angels of God ascending and descending upon the Son of Man.*

Common now to all is the word which seals the faith of Nathanael. But in saying that angels shall be seen speeding up and down *upon the Son of Man,* that is, ministering and serving His commands, for the salvation of such as shall believe, He says that then especially shall He be revealed as being by Nature Son of God. For it is not one another that the rational powers serve but surely God. And this does not take away subjection among the angels (for this will not be reasonably called bondage). But we have heard of the Holy Evangelists, that *angels came* to our Saviour Christ, *and ministered unto Him.*

Chap. ii.2,3 *And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.*

Seasonably comes He at length, to the beginning of miracles, even if He seems to have been called to it without set purpose. For a marriage feast being held (it is clear that it was altogether holy), the mother of the Saviour is present, and Himself also being bidden comes together with His own disciples, to work miracles rather than to feast with them, and yet more to sanctify the very beginning of the birth of man: I mean so far as appertains to the flesh. For it was fitting that He, Who was renewing the very nature of man, and refashioning it all for the better, should not only impart His blessing to those already called into being, but also prepare before grace for those soon to be born, and make holy their entrance into being.
Receive also yet a third reason. It had been said to the woman by God, *In sorrow thou shalt bring forth children.* How then was it not needful that we should thrust off this curse too, or how else could we escape a condemned marriage? This too the Saviour, being loving to man, removes. For He, the Delight and Joy of all, honoured marriage with His Presence, that He might expel the old shame of child-bearing. For if any man be in Christ, he is a new creature; and old things are passed away, as Paul saith, *they are become new.* He cometh therefore with. His disciples to the marriage. For it was needful that the lovers of miracles should be present with the Wonderworker, to collect what was wrought as a kind of food to their faith. But when wine failed the feasters, His mother called the Lord being good according to His wonted Love for man, saying, *They have no wine.* For since it was in His Power to do whatsoever He would, she urges Him to the miracle.

*4 Jesus saith unto her*  
*Woman, what have I to do with thee?*  
*Mine hour is not yet come.*

Most excellently did the Saviour fashion for us this discourse also. For it behoved Him not to come hastily to action, nor to appear a Worker of miracles as though of His Own accord, but, being called, hardly to come thereto, and to grant the grace to the necessity rather than to the lookers on. But the issue of things longed for seems somehow to be even more grateful, when granted not off-hand to those who ask for it, but through a little delay put forth to most lovely hope. Besides, Christ hereby shews that the deepest honour is due to parents, admitting out of reverence to His Mother what He willed not as yet to do.

*5 His mother saith unto the servants, Whatsoever He saith unto you, do.*

The woman having great influence to the performing of the miracle, prevailed, persuading the Lord, on account of what was fitting, as her Son. She begins the work by preparing the servants of the assembly to obey the things that should be enjoined.
Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now.

The ministers accomplish what is commanded, and by unspeakable might was the water changed into wine. For what is hard to Him Who can do all things? He that calleth into being things which are not, how will He weary, trans-ordering into what He will things already made? They marvel at the thing, as strange; for such are Christ’s works to look upon. But the governor of the feast charges the bridegroom with expending what was better on the latter end of the feast, not unfitly, as appears to me, according to the narration of the story.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him.

Many most excellent things were accomplished at once through the one first miracle. For honourable marriage was sanctified, the curse on women put away (for no more in sorrow shall they bring forth children, now Christ has blessed the very beginning of our birth), and the glory of our Saviour shone forth as the sun’s rays, and more than this, the disciples are confirmed in faith by the miracle.

The historical account then will stop here, but I think we ought to consider the other view of what has been said, and to say what is therein signified. The Word of God came down then from Heaven, as He Himself saith, in order that having as a Bridegroom, made human nature His own, He might persuade it to bring forth the spiritual offspring of Wisdom. And hence reasonably is the human nature called the bride, the Saviour the Bridegroom; since holy Scripture carries up language from human things to a meaning that is above us. The marriage is consummated on the third day, that is, in the last times of the present world: for the number three gives us beginning, middle, end. For thus is the whole of time measured. And in harmony with this do we see that which is said by one of the prophets, He hath smitten, and He will bind us up. After two days will He revive us, in the third day He will raise us up, and we shall live in His Sight. Then shall we know if we follow on to know the Lord;
His going forth is prepared as the morning. For He smote us for the transgression of Adam, saying, Dust thou art, and unto dust shalt thou return. That which was smitten by corruption and death He bound up on the third day: that is, not in the first, or in the middle, but in the last ages, when for us made Man, He rendered all our nature whole, raising it from the dead in Himself. Wherefore He is also called the Firstfruits of them that slept. Therefore in saying it was the third day, whereon the marriage was being consummated, he signifies the last time. He mentions the place too; for he says it was in Cana of Galilee. Let him that loves learning again note well: for not in Jerusalem is the gathering, but without Judaea is the feast celebrated, as it were in the country of the Gentiles. For it is Galilee of the gentiles, as the prophet saith. It is I suppose altogether plain, that the synagogue of the Jews rejected the Bridegroom from Heaven, and that the church of the Gentiles received Him, and that very gladly. The Saviour comes to the marriage not of His own accord; for He was being bidden by many voices of the Saints. But wine failed the feasters; for the law perfected nothing, the Mosaic writing sufficed not for perfect enjoyment, but neither did the measure of implanted sobriety reach forth so as to be able to save us. It was therefore true to say of us too, They have no wine. But the Bounteous God doth not overlook our nature worn out with want of good things. He set forth wine better than the first, for the letter killeth, but the Spirit giveth life. And the law hath no perfection in good things, but the Divine instructions of Gospel teaching bring in fullest blessing. The ruler of the feast marvels at the wine: for every one, I suppose, of those ordained to the Divine Priesthood, and entrusted with the house of our Saviour Christ, is astonished at His doctrine which is above the Law. But Christ commandeth it to be given to him first, because, according to the voice of Paul, The husbandman that laboureth must be first partaker of the fruits. And let the hearer again consider what I say.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

The Jews are again hereby too convicted of despising the laws given them, and making of no account the Mosaic writings, looking only to their own love of gain. For whereas the law commanded that they who were about to enter into the Divine temple should purify themselves in many ways; those who had the power of forbidding it hindered not the bankers or money-changers, and others besides, whose employment was gain, usury and increase, in their lusts (for the whole aim of merchants is comprised in these things): they hindered them not from defiling the holy court, from entering into it as it were with unwashen feet, yea rather they themselves altogether used to enjoin it, that God might say truly of them, Many pastors have destroyed My vineyard, they have: trodden My portion under foot, they have made My pleasant portion a desolate wilderness, they have made it desolate. For of a truth the Lord’s vineyard was destroyed, being taught to trample on the Divine worship itself, and through the sordid love of gain of those set over it left bare to all ignorance.
15 And when He had made a scourge of small cords, He
drove them all out of the temple.

Reasonably is the Saviour indignant at the folly of the Jews. For it befitted to make the
Divine Temple not an house of merchandise, but an house of prayer: for so it is written. But
He shows His emotion not by mere words, but with stripes and a scourge thrusts He them
forth of the sacred precincts, justly devising for them the punishment befitting slaves; for
they would not receive the Son Who through faith maketh free. See I pray well represented
as in a picture that which was said through Paul, If any man dishonour the Temple of God,
him shall God dishonour.

16 Take these things hence; make not My Father’s House
an house of merchandise.

He commands as Lord, He leads by the hand to what is fitting, as teacher; and along
with the punishment He sets before them the declaration of their offences, through shame
thereof not suffering him that is censured to be angry. But it must be noted that He again
calls God His own Father specially, as being Himself and that Alone by Nature of Him, and
truly Begotten. For if it be not so, but the Word be really Son with us, as one of us, to wit
by adoption, and the mere Will of the Father: why does He alone seize to Himself the boast
common to and set before all, saying, Make not My Father’s House, and not rather, our
Father’s House. For this I suppose would have been more meet to say, if He had known
that Himself too was one of those who are not sons by Nature. But since the Word knows
that He is not in the number of those who are sons by grace, but of the Essence of God the
Father, He puts Himself apart from the rest, calling God His Father. For it befits those who
are called to sonship and have the honour from without, when they pray to cry, Our Father
Which art in Heaven: but the Only Begotten being Alone One of One, with reason calls God
His Own Father.

But if we must, applying ourselves to this passage, harmonize it more spiritually with
that above, the lection must be considered differently.

And found in the temple those that sold oxen and sheep,
&c.

See again the whole scheme of the Dispensation to usward drawn out by two things.
For with the Cananites, I mean those of Galilee, Christ both feasts and tarries, and them
that bade Him, and hereby honoured Him, He made partakers of His Table; He both aids
them by miracles and fills up that which was lacking to their joy (and what good thing does
He not freely give?): teaching as in a type that He will both receive the inhabitants of Galilee,
that is the Gentiles, called as it were to them through the faith that is in them, and will bring
them into the Heavenly Bridal-chamber, that is unto the church of the first-born, and will make them sit down with the saints (for the holy disciples sat down with the feasters); and will make them partake of the Divine and spiritual feast, as Himself saith, *Many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven*, nought lacking unto their joy. For *everlasting joy shall be upon their heads*. But the disobedient Jews He shall cast forth of the holy places, and set them without the holy inclosure of the saints; yea, even when they bring sacrifices He will not receive them: but rather will subject them to chastisement and the scourge, *holden with the cords of their own sins*. For hear Him saying, *Take these things hence*; that thou mayest understand again those things which long ago by the mouth of the Prophet Isaiah He saith, *I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks and of he goats, neither come ye to appear before Me, for who hath required this at your hand? tread not My courts any more. If ye bring an offering of fine flour, vain is the oblation, incense is an abomination unto Me; your new moons and sabbaths and great day I cannot endure, your fasting and rest and feasts My soul hateth: ye are become satiety unto Me, I will no longer endure your sins*. This He most excellently signifieth in type, devising for them the *scourge of cords*. For scourges are a token of punishment.

17 *And His disciples remembered that it was written, The zeal of Thine House hath eaten Me up.*

The disciples in a short time get perfection of knowledge, and comparing what is written with the events, already shew great progress for the better.

18 *What sign shewest Thou unto us, seeing that Thou dost these things?*

The multitude of the Jews are startled at the unwonted authority, and they who are over the temple are extremely vexed, deprived of their not easily counted gains. And they cannot convict Him of not having spoken most rightly in commanding them not to exhibit the Divine Temple as a house of merchandise. But they devise delays to the flight of the merchants, excusing themselves that they ought not to submit to Him off-hand, nor without investigation to receive as Son of God Him Who was witnessed to by no sign.

19 *Destroy this temple.*

To them who of good purpose ask for good things, God very readily granteth them: but to them who come to Him, tempting Him, not only does He deny their ambition in respect of what they ask, but also charges them with wickedness. Thus the Pharisees demanding a
sign in other parts of the Gospels the Saviour convicted saying, *An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.* What therefore He said to those, this to these too with slight change: for these (as did those) ask, tempting Him. Nor to those who were in such a state of mind would even this sign have been given, but that it was altogether needful for the salvation of us all.

But we must know that they made this the excuse of their accusation against Him, saying falsely before Pontius Pilate, what they had not heard. For, say they, *This Man saith, I am able to destroy the Temple of God.* Wherefore of them too did Christ speak in the prophets, *False witnesses did rise up: they laid to My charge things that I knew not:* and again, *For false witnesses are risen up against Me, and such as breathe out cruelty.* But He does not urge them to bloodshed saying, *Destroy this Temple,* but since He knew that they would straightway do it, He indicates expressively what is about to happen.

20 *Forty and six years was this Temple in building, and wilt Thou rear it up in three days?*

They mock at the sign, not understanding the depth of the Mystery, but seize on the disease of their own ignorance, as a reasonable excuse for not obeying Him, and considering the difficulty of the thing, they gave heed rather as to one speaking at random, than to one who was promising ought possible to be fulfilled, that that may be shewn to be true that was written of them, *Let their eyes be darkened, that they see not,* and *ever bow Thou down their backs:* in order that in a manner ever stooping downwards and inclining to the things alone of the earth, they may receive no sight of the lofty doctrines of piety towards Christ, not as though God Who is loving to man grudged them those things, but rather with even justice was punishing them that committed intolerable transgressions.

For see how foolishly they insult Him, not sparing their own souls. For our Lord Jesus Christ calls God His Father, saying, *Make not My Father's House an House of merchandise.* Therefore when they ought now to deem of Him as Son and God, as shining forth from God the Father, they believe Him to be yet bare man and one of us. Therefore they object the time that has been spent in the building of the Temple, saying, *Forty and six years was this Temple in building, and wilt Thou rear it up in three days?* O drunken with all folly, rightly, I deem, one might say to you, if a wise soul had been implanted in you, if ye believe that your Temple is the House of God, how ought ye not to have held Him to be God by Nature, Who dares fearlessly tell you, *Make not My Father's House an House of merchandise?* How then, tell me, should He have need of a long time for the building of one house? or how should He be powerless for anything whatever, who in days only seven in number,
fashioned this whole universe with ineffable Power, and has His Power in only willing? For these things the people skilled in the sacred writings ought to have considered.

21, 22 But He spake of the Temple of His Body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them: and they believed the Scripture, and the word which Jesus had said.

Acceptable to the wise man is the word of wisdom, and the knowledge of discipline abideth more easily with men of understanding, and as in wax not too hard, the impression of seals is well made, so in the more tender hearts of men the Divine Word is readily infixed: wherefore the hard of heart is also called wicked. The disciples then, being of a good disposition, become wise, and ruminate the words of divine Scripture, nourishing themselves to more accurate knowledge, and thence coming firmly to belief. Since the Body of Christ is called a temple also, how is not the Only-Begotten Word Which indwelleth therein, God by Nature, since he that is not God cannot be said to dwell in a Temple? Or let one come forward and say, what saint’s body was ever called a temple; but I do not suppose any one can shew this. I say then, what we shall find to be true, if we accurately search the Divine Scripture, that to none of the Saints was such honour attached. And indeed the blessed Baptist, albeit he attained unto the height of all virtue, and suffered none to exceed him in piety, was through the madness of Herod beheaded, and yet is no such thing attributed to him. On the contrary, the Evangelist devised a grosser word for his remains, saying this too, as appears to me by an oeconomy, in order that the dignity may be reserved to Christ Alone. For he writes thus; And the blood-shedder to wit, Herod, sent and beheaded John in the prison, and his disciples came and took up his carcase. If the body of John be called a carcase, whose temple will it be? In another sense indeed, we are called temples of God, by reason of the Holy Ghost indwelling in us. For we are called the temples of God, and not of ourselves.

But haply some one will say: How then, tell me, doth the Saviour Himself call His own Body a carcase, For wheresoever He saith the carcase is, there will the eagles be gathered together. To this we say, that Christ saith this not of His Own Body, but in manner and guise of a parable He signifieth that concourse of the Saints to Him, that shall be at that time when He appeareth again to us, with the holy angels, in the glory of His Father. For like as, saith He, flocks of carnivorous birds rush down with a sharp whizzing to fallen carcases, so shall ye too be gathered together to Me. Which indeed Paul too doth make known to us, saying, For the trumpet shall sound, and the dead shall be raised incorruptible; And again in another place, and we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever
be with the Lord. That therefore which is taken by way of similitude for an image will no wise damage the force of the truth.

23 Now when He was in Jerusalem at the Passover in the feast day, many believed in His Name, when they saw the miracles which He did.

Christ ceaseth not from saving and helping. For some He leads to Himself by wise words, the rest startling by God-befitting Power too, He taketh in His net to the faith, by the things which they see Him work persuaded to confess, that the Artificer of these so great wonders is of a truth God.

24 But Jesus did not commit Himself unto them.

Not firmly established is the judgment of new believers, nor is the mind firmly built upon fresh miracles. And how should they whose course of instruction was yet so to say green, be already rooted in piety? Therefore Christ doth not yet commit Himself to the novices, shewing that a great thing and most worthy of love is affinity with God, and that it doth not just lie before those who desire to have it, but is achieved by zeal for good, and diligence and time.

Let the stewards of the Mysteries of the Saviour hence learn, not suddenly to admit a man within the sacred veils, nor to permit to approach the Divine Tables, neophites untimely baptized and not in right time believing on Christ the Lord of all. For that He may be an Ensample to us in this also, and may teach us whom fittingly to initiate, He receives indeed the believers, but is seen not yet to have confidence in them, in that He does not commit Himself to them: that hence it may be manifest, that it befits novices to spend no small time under instruction; for scarce even so will they become faithful men.

25 Because He knew all, and needed not that any should testify of man; for He knew what was in man.

Divine is this excellence too along with the rest which are in Christ, and in no one of created beings is it. For to Him Alone Who is truly God doth the Psalmist ascribe it, saying, He fashioneth their hearts alike, He considereth all their works. But if while God Alone understandeth what is in us, Christ understandeth them: how shall He not be God by Nature, Who knoweth the secrets, and knoweth the deep and secret things, as it is written? For what man knoweth the things of a man, save the spirit of man which is in him? Though no man knoweth, God will not be ignorant, for neither is He reckoned in the number of all, of whom "No man" may rightly be predicated, but as being external to all, and all things under His Feet, He will know. And Paul too will testify, saying, For the word of God is quick and
powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the Eyes of Him. For as having planted the ear, He hears all things, and as having formed the eye, He observeth. And indeed He is introduced saying in Job, Who is this that hideth counsel from Me, holding words in his heart, and thinketh to conceal them from Me? In order then that we might acknowledge that the Son is by Nature God, needs does the Evangelist say that He needed not that any should testify of man, for He knew what was in man.

Chap. iii, 2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night and said unto Him,

More ready is Nicodemus to believe, but overcome by no good fear, and not despising the opinion of men, he refuses boldness, and is divided in opinion into two, and halts in purpose, feeble upon both his knee joints, as it is written, forced by the convictions of his conscience to the duty of believing by reason of the exceedingness of the miracles, but esteeming the loss of rulership over his own nation a thing not to be borne, for he was a ruler of the Jews. Deeming that he can both preserve his repute with them, and be a disciple secretly, he cometh to Jesus, making the darkness of the night an aider of his scheme, and by his secret coming convicted of double mindedness.

3, Rabbi, we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him

In these words he supposes that he can attain complete piety, and imagines that it will be sufficient for his salvation, to marvel merely at those things which call for wonder: nought else but this does he seek. Calling him a Teacher from God, and a co-worker with Him, he does not yet know that He is by Nature God, nor understand the plan of the dispensation with Flesh, but still approaches as to a mere man, and hath but slight conception of Him.

4 Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him,

Faith consisteth not, O Nicodemus, in what thou thinkest. Speech sufficeth not unto thee for righteousness, neither wilt thou achieve piety by mere words. For 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. But the will of the Father is, that man be made partaker
of the Holy Ghost, that the citizen of earth reborn unto an unaccustomed and new life, be
called a citizen of Heaven. When He calls the new birth of the Spirit \textit{from above}, He sheweth
clearly that the Spirit is of the Essence of God the Father, as indeed Himself too saith of
Himself, \textit{I am from above}. And the most wise Evangelist again saith of Him, \textit{He that cometh
from above is above all.}

But that the Spirit is of the Essence of God the Father we shall speak more largely in its
proper place.

5 How can a man be born when he is old? can he enter a
second time into his mother's womb, and be born? Jesus
answered,

Nicodemus is convicted hereby of being still carnal, and therefore no way receiving the
\textit{things of the Spirit of God.} For he thinketh that this so dread and illustrious Mystery is
foolishness. And hearing of the birth spiritual and from above, he imagineth the carnal
womb returning to birth-pang of things already born, and, not attaining beyond the law of
our nature, measureth things Divine; and finding the height of its doctrines unattainable
by his own conceptions, he falleth down, and is carried off. For as things that are dashed by
mighty blows upon the hard stones again rebound, so too I deem the unskilled mind falling
upon conceptions of greater calibre than it, being relaxed returns, and ever glad to remain
in the measure that suits it, despises an understanding better and loftier than itself. In which
case the ruler of the Jews now being, receives not the spiritual birth.

\textit{Except a man be born of water and of the Spirit, he cannot
enter into the Kingdom of God.}

Since the man did not understand as he ought, what the need of being born from above
meant, He instructs him with plainer teaching, and sets before him the more open knowledge
of the Mystery. For our Lord Jesus Christ was calling the new birth through the Spirit \textit{from
above}, shewing that the Spirit is of the Essence That is above all essences, through Whom
we become \textit{partakers of the Divine Nature}, as enjoying Him Who proceeds from It Essentially,
and through Him and in Him re-formed to the Archetype-Beauty, and thus re-born unto
newness of life, and re-moulded to the Divine Sonship. But Nicodemus not so understanding
the word \textit{from above}, imagined it was meant that the future birth should take place after
the manner of bodies: therefore also falling into imaginations which shut him up in impossibil-
ity, he was caught alike senseless and hard of learning. Of necessity therefore does the Sa-
vior answer yet more mildly, as to one more infirm of habit, and removing the veil that
seemed to be thrown over His Words, He now says openly, \textit{Except a man be born again of
water and of the Spirit, he cannot enter into the Kingdom of God}. For since man is compound,
and not simple in his nature, being combined of two, to wit, the sensible body and intellectual soul, he will require two-fold healing for his new birth akin to both the fore-named. For by the Spirit is the spirit of man sanctified, by the sanctified water again, his body. For as the water poured into the kettle, being associated with the vigour of fire, receives in itself the impress of its efficacy, so through the inworking of the Spirit the sensible water is trans-elemented to a Divine and ineffable efficacy, and sanctifieth those on whom it comes.

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

By another argument again He persuades him to mount up to a higher understanding, and on hearing of spiritual birth, not to think of the properties of bodies. For as it is altogether necessary, saith He, that the offspring of flesh should be flesh, so also is it that those of the Spirit should be spirit. For in things the mode of whose being is different, in these must surely the mode of generation also be not the same. But it is to be known that we call the spirit of a man the offspring of the Spirit, not as being of It by Nature (for that were impossible), but in the first place, and that in order of time, because that through Him that which was not was called into being, and in the second place and oeconomically, because of its being re-formed unto God through Him, He stamping His Own Impress upon us, and trans-fashioning our understanding to His own Quality, so to speak. For so I deem, you will understand aright that too which is said to some by Paul, My little children, of whom I travail in birth again until Christ be formed in you, and again, For in Christ Jesus I have begotten you through the Gospel.

7, 8 Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.

It is the excellence of a teacher, to be able manifoldly to manage the mind of the hearers, and to go through many considerations, heaping up proofs where the argument appears hard. He takes then the figure of the mystery from examples, and says, This spirit belonging to the world and of the air, blows throughout the whole earth, and running where it listeth, is shewn to be present by sound only, and escapeth the eye of all, yet, communicating itself to bodies by the subtlest breaths, it infuseth some perception of its natural efficacy. So do thou, saith He, conceive of the new birth also through the Spirit, led on by little examples to what is greater, and by the reasoning brought forward as it were in an image, conceiving of what is above the senses.
Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him,

Long discourse nothing profits him who understandeth not a whit. Wise then is the saying in the book of Proverbs, *Well is he that speaketh in the ears of them that will hear.* And this the Saviour shewed by trial to be true, giving Himself an ensample to us in this too. For the teacher will be wholly free from the charge of not being able to persuade, saying what himself thinks good, though he profit nothing by reason of the dulness of the hearers. Besides we learn by this, that *hardness in part is happened to Israel. For hearing they hear and understand not.*

Art thou a master of Israel and knowest not these things?

By one Christ convicts all, that adorned with the name of teachers, and clothed with the mere repute of being learned in the law, they bear a mind full of ignorance, and unable to understand one of those things, which they ought not only to know, but also to be able to teach others. But if he that instructeth be in this condition, in what is he that is instructed, seeing that the disciple exceedeth not the measure of his master, according to the word of the Saviour? For *the disciple, saith He, is not above his master.* But since they were thus un-instructed, true is Christ in likening them to *whited sepulchres.* Most excellently doth Paul too say to the ruler of the Jews, *God shall smite thee, thou whited wall.*

Verily, verily, I say unto thee, We speak that we do know and testify that we have seen.

He finds the man careless of learning and exceedingly uninstructed and, by reason of his great grossness of mind, utterly unable to be led unto the comprehension of Divine doctrines, albeit many words had been expended with manifold examples. Whence letting alone, as was fitting, accurate explanation, He at length advises him to accept in simple faith, what he cannot understand. He testifies that Himself knows clearly what He saith, by the illustriousness of His Person shewing that yet to gainsay is most dangerous. For it was not likely that Nicodemus would forget, who had affirmed that he knew it of our Saviour Christ, that He was a *Teacher come from God.* But to resist one who is from God and God, how would it not be fraught with peril? for the thing is clearly a fighting with God. But hence we ought to know, who have authority to teach, that for those just come to the faith, faith in simple arguments is better than any deep reasoning, and more elaborate explanation. And Paul also used to feed *with milk* some, not yet able to bear stronger meats. And the most wise Solomon again somewhere says to us, *Thou shalt wisely know the souls of thy flock,* meaning that we should not set before those who come to us the word of doctrine indiscriminately, but fitly adapted to the measure of each.
And ye receive not our witness.

As having in Himself the Father and the Spirit Naturally, the Saviour set forth the person of the Witnesses in the plural number, that, as in the law of Moses, by the mouth of two or three witnesses, what is said may be established. For He shews that the Jews in no wise will to be saved, but with unbridled and heedless impetus are they being borne unto the deep pit of perdition. For if they can neither from their great unlearning understand what is proclaimed to them, nor yet receive it in faith, what other means of salvation may be devised for them? Well then and very justly did the Saviour say that Jerusalem would be without excuse, as snatching upon herself self-called destruction. O Jerusalem, Jerusalem, saith He, that killest the prophets and stoneth them, which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you.

12, 13 If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, the Son of man Which is in heaven.

A doctrine, saith He, not exceeding the understanding befitting man, ye from your extreme folly received not, and how shall I explain to you things more Divine? For they who in their own matters are most foolish, how shall they be wise in matters above them? And they who are powerless as to the less, how shall they not find the greater intolerable? And if, says He, ye believe not Me being Alone in speaking, but seek many witnesses for every thing, whom shall I bring to you as a witness of the heavenly Mysteries? For no man hath ascended up to heaven but He That came down from heaven the Son of man. For since the Word of God came down from heaven, He says that the son of man came down, refusing after the Incarnation to be divided into two persons, and not suffering certain to say that the Temple taken by reason of need of the Virgin is one Son, the Word again which appeared from God the Father another: save only as regards the distinction which belongs to each by nature. For as He is the Word of God, so Man too of a woman, but One Christ of both, Undivided in regard of Sonship and God-befitting Glory. For how does He clothe as its own the Temple of the Virgin, with what befitteth the bare Word Alone: and again appropriateth to Himself what befitteth the Flesh only? For now He saith that the Son of man hath come down from heaven: but at the time of His Passion, He feareth, and is sore afraid, and very
heavy, and is recorded as Himself suffering the Sufferings which befitted His Human Nature only.

14, 15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life.

Him should not perish but have eternal life. Having explained sufficiently, and set before him the reason, why His Word of teaching does not run forth into the boundless and supernatural, but descends again to those things that were typically done by Moses of old, knowing that he could by leadings by means of figures scarce arrive at knowledge of the truth, rather than by the exactitude of spiritual inspirations, He saith He must surely be lifted up, as the serpent was by Moses, shewing that search of history is most necessary, and all but saying to this man of no understanding, Search the Scriptures, for they are they which testify of Me. For serpents were springing upon them of Israel in the wilderness, and they, falling like ears of corn, and not a little distressed at this danger unexpectedly visiting them, with most piteous cry called for salvation from above and from God. But He, since He was Good and full of compassion, as God, commands Moses to set up a brazen serpent; and commands them therein to have a forethought of the salvation by faith. For the remedy to one bitten, was to look at the serpent put before him, and faith along with the sight wrought deliverance at the last extremity to the beholders. So much for the history. But it represents in act as it were in a type, the whole Mystery of the Incarnation. For the serpent signifies bitter and manslaying sin, which was devouring the whole race upon the earth, manifoldly biting the soul of man, and infusing the varied poison of wickedness. And no otherwise could we escape it thus conquering us, save by the succour alone which is from heaven. The Word of God then was made in the likeness of sinful flesh, that He might condemn sin in the flesh, as it is written, and to those who gaze on Him with more steadfast faith, or by search into the Divine doctrines, might become the Giver of unending salvation. But the serpent being fixed upon a lofty base, signifies that Christ was altogether clear and manifest, so as to be unknown to none, or His being lifted up from the earth, as Himself says, by His Passion on the Cross.

16 For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He desireth to shew openly herein, that He is God by Nature, since one must needs deem that He Who came forth from God the Father, is surely God also, not having the honour from without, as we have, but being in truth what He is believed to be. With exceeding skill does He say this, having joined therewith the love of God the Father to us, well and
opportune coming to discourse thereon. For He shames the unbelieving Nicodemus, yea rather, He shews that he is ungodly also. For the not coming readily to believe, when God teaches anything, what else is it, than laying upon the Truth a charge of falsehood? Besides this, in saying that He was given for the life of the world, He persuades him to consider seriously, of how great punishment they will be in danger, who from their mad folly, have made of no account so wondrous grace of God the Father. For God, says He, so loved the world that He gave His Only Begotten Son.

Let the Christ-opposing heretic again hear, and let him come forward and say, what is the greatness of the Love of God the Father, or how we should reasonably marvel at it. But he will say that the marvel of the love is seen, in His giving His Son for us, and that the Only Begotten. In order then that the great love of God the Father may remain and be preserved, let Him be held to be Son not a creature, I mean Son of the Essence of the Father, that is to say, Consubstantial with Him Who begat Him, and God verily and in truth. But if, according to thy speech, o thou, He possesseth not the being of the Essence of God the Father, He will also lose the being by Nature Son and God, and the wide-spread marvel of the Love of God will at length come to nought: for He gave a creature for creatures, and not truly His Son. Vainly too will the blessed Paul trouble us, saying, He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God? For confessedly he that despised trampleth under foot, but not the Very Son, but a fellow servant of Moses, if indeed creature be always akin to creature, in respect at least of having been made, even if it surpass the glory of another, in the excellences of being greater or better. But the word of Paul is true; and a severer penalty shall he pay who hath trodden under foot the Son, not as though he were transgressing against a creature, or one of the fellow servants of Moses. Great then and above nature is the Love of the Father, Who for the life of the world gave His Own Son and Who is of Himself.

17 For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Having plainly called Himself the Son of God the Father, He thought not good to leave the word without witness, but brings forward proof from the quality, so to say, of the things themselves, making the hearers more steadfast unto faith. For I was not sent, saith He, like the law-expounder Moses, condemning the world by the law, nor introducing the commandment unto conviction of sin, nor do I perform a servile ministry, but I introduce loving-kindness befitting the Master: I free the embondaged, as Son and Heir of the Father, I transform the law that condemneth into grace that justifieth, I release from sin him that is holden with the cords of his transgressions, I am come to save the world, not to condemn it. For it was right, it was right, saith He, that Moses, as a servant, should be a minister of the
law that condemns, but that I as Son and God should free the whole world from the curse of the law and, by exceedingness of lovingkindness, should heal the infirmity of the world. If then the grace that justifieth is better than the commandment that condemneth, how is it not meet to conceive that He surpasseth the measure of the servant Who introduceth so God-befitting authority, and releaseth man from the bonds of sin?

This then is one aim of the passage under consideration, and no mean one. A second besides this, revolving through the same circuit, and introducing a consideration akin to those above, will be given from love of learning. The Saviour saw that Nicodemus was cleaving to the law of Moses, and was fast held to the more ancient commandment, and was somehow startled at the new Birth through the Spirit, shrinking from the new and Gospel polity, supposing it seems that this would be more burdensome than the things already enjoined. Being therefore not ignorant, as God, of the fear which from his ignorance had sprung upon him, by using one short argument, He frees him from all trouble on this score, and shews that the commandment of Moses, by reason of its condemning the world, is harder to be borne, and introduces Himself as a mild Judge, saying, *For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.*

18 *He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God.*

Having proved by facts, that He is both Son of God the Father, and introduceth into the world grace which is more excellent than the ministration of Moses (for how is not the being justified by grace better than the being condemned by the law?), He devised, as God, another way to bring unto the faith, from all quarters driving together to salvation them that were lost. He puts forth then to the believer as his reward the not being called to judgement, to the unbeliever punishment, bringing into one and the same way by both, calling to come readily unto the faith, some by desire for the grace, others by fear of suffering. He shews that heinous and great is the crime of unbelief, since He is Son and Only Begotten. For by how much is that worthy of belief which is insulted, so much the more will that which despises be condemned for his dire transgression. He says that *he that believeth not is condemned already,* in that he hath already determined against himself the due sentence of punishment, by knowingly rejecting Him Who gives not to be condemned.

19 *And this is the condemnation, that light is come into the world, and men loved darkness rather than light.*

He lets not the condemnation of the unbelievers remain without consideration, but recounts its causes, and shews clearly that, according to the words of the Proverbs, *Not unjustly...*
is the net spread for the birds. For they, saith He, who when it was in their power to be illuminated preferred to remain in darkness, how will not they fairly be determiners of punishment against themselves, and self-invited to suffering which it was in their power to escape, if they had been right provers of things, choosing rather to be enlightened than not, and studying to make the baser things second to the better? But He preserved the mind of man free from the bonds of necessity, and tending by its own impulses to both sides, that it might justly receive praise for good things, and punishment for the contrary. As indeed He sheweth in another place, saying, If ye be willing and obedient, ye shall, eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Profitably doth He go over what has been said, and convicts indolence unto things helpful of proceeding from love of evil, and of having its root in unwillingness to learn those things whereby one may become wise and good. For the doer of evil, says He, flees from and refuses the being in the Divine Light: not hiding from shame on account of evil (for so he would have been saved) but desiring to remain in ignorance of what is becoming, lest transgressing he should be smitten, falling upon the now keener convictions of his own conscience, and by means of at length clearly knowing what is good, should pay a more woeful account to the Judge, if he should not do what was pleasing to God. But he that doeth truth (that is, the lover and doer of the works of the Truth) cometh to the light, that his deeds may be made manifest that they are wrought in God. For he doth not reject the illumination in the Spirit, by It specially led to be able to understand in all calm collectedness, whether he hath transgressed the Divine commandment, and whether he hath wrought all things according to the Law of God.

It is then a plain proof of an unbridled tendency to evil, and unrestrained pleasure in what is worse, not to wish to learn that whereby one may avail to attain unto what is better: again of desire for the best, to thirst for illumination, and to make His Law a rule so to say and index unto a conversation pleasing to God. And the Divine Psalmist knowing that this was so, sings, The Law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

22, 23, 24 After these things came Jesus and His disciples into the land of Judaea. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.
After the conversation with Nicodemus had now reached its conclusion, the Divine Evangelist again prepares something else most profitable. For enlightened by the Divine Spirit to the exposition of things most needful, he knew that it would exceedingly profit his readers to know clearly, how great the excellence, and by how great measures, the baptism of Christ surpasses that of John. For it was indeed not far from his expectation, that certain would arise who of their folly should dare to say, either that there was no difference whatever between them, but that they ought to be crowned with equal honours; or, having stumbled into folly even wilder than this, say, that the vote of superiority ought to be taken away from Christ’s baptism, and the superiority shamelessly lavished on the baptism by water. For what daring is not attainable by the ill-instructed, or through what blasphemy do they not rush, who rising up against the holy doctrines of the Church, pervert all equity, as it is written? The most wise Evangelist then, that he might destroy beforehand the plea for their vain-babbling, introduces the holy Baptist laying before his disciples the solution of the question. Christ therefore baptizes through His own disciples: likewise John too, and not altogether by the hands of others, nor yet did he baptize in those same fountains, where Christ was manifested doing this, but near to Salim, as it is written, and in one of the neighbouring fountains. And through the very distinction (in a way) of the fountains of waters does he shew the difference of the baptism, and signify as in a figure that his baptism is not the same as that of our Saviour Christ: yet was it near and round about, bringing in a kind of preparation and introduction to the more perfect one. As then the law of Moses too is said to have a shadow of the good things to come, not the very image of the things (for the Mosaic letter is a kind of preparatory exercise and pre-instruction for the worship in the Spirit, travailing with the truth hidden within), so shalt thou conceive too of the baptism unto repentance.

25, 26 Then there arose a question between some of John’s disciples and a Jew about purifying. And they came unto John, and said unto him,

The Jews being powerless to commend the purifications of the law, and not able to advocate the cleansing through the ashes of an heifer, plan something against John’s disciples, whereby they thought to cause them no slight vexation, albeit easily worsted in their own matters. For since they who attended the blessed Baptist, appeared to be more excellent and of more understanding than the Pharisees, admiring the baptism of their own teacher, and opposing the purifications after the law; they are vexed at these things, who are diligent in reviling only and most ready unto all wickedness: and even overturning their own case, they praise Christ’s Baptism, not rightly disposed, nor pouring forth true praise on it, but exasperated to the mere distressing of them; and lending out a statement against their opinion,
until their purpose should attain its accomplishment. They cannot then adduce any reasonable proof, nor do they even support Christ out of the holy Scriptures (for, whence were such understanding to the uninstructed?): but they merely allege in confirmation of their own arguments, that very few in number are those who come to John, but that they flock together to Christ. For haply they in their exceeding folly thought that they should carry off the vote of victory, and might speak out in behalf of the legal purifications, as having already conquered, by giving the palm over John's to the Baptism bestowed by Christ on those who come to Him. And they vex those with whom their dispute was: but they get off with difficulty and leave the disciples of John, much more beaten by their ill-considered dispute. For they crown with compulsory praises, and against their will, the Lord.

27 Rabbi, He that was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him. John answered and said,

The disciples bitten by the words of the Pharisees, and looking to the very nature of the thing, were not able to convict them as liars, but were reasonably at a loss, and being ignorant of the great dignity of our Saviour, are exceedingly startled at John's shortcoming, and mingling words of love with reverence and admiration, they desire to learn, why He That was borne witness to by his voice, prevents him in honour, outstrips him in grace, and in baptizing takes in His net, not a portion of the whole Jewish multitude, but even all of them. And they made the inquiry as it seems not without the Will of God: for hence the Baptist invites them to an accurate and long explanation respecting the Saviour, and introduces the clearest distinction between the baptisms.

A man can receive nothing, except it be given him from heaven.

He says that there is nothing good in man, but must needs be wholly the gift of God, For it befits the creation to hear, What hast thou that thou didst not receive? I think then that we ought to be content with the measures allotted to us, and to rejoice in the honours apportioned to us from heaven, but by no means to stretch out beyond, nor in desire ever of what is greater unthankfully to despise the decree from above, and fight against the judgment of the Lord, in shame that one should appear to receive what is less than the more perfect: but with whatsoever God shall please to honour us, to value that highly. Let not my disciple therefore, saith he, be ashamed, if I do not overleap the measure given me, if I do not contemplate the greater, and am contracted to the glory befitting a man.
Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.

He brings his disciples to the recollection of the words which they have already often heard, partly reproving them rightly, as steeped in forgetfulness of things profitable, and slumbering in respect to this so most dread doctrine, partly persuading them to remember the Divine Scripture, as having been nourished in zeal for the knowledge of these things; Whom it preaches as the Christ to come, whom again as the Baptist the forerunner. For thus would they, having received knowledge of each, be in no wise angry, seeing them in the state befitting each. I shall need then, saith he, no other witnesses to this, I have my own disciples as ear-witnesses, I confessed my state of servitude, when I fore-announced, I was sent, I am not the Christ. Let Him overcome, prevail, shine forth yet more as Lord and God.

He That hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled.

The discourse again took its rise from likeness to our affairs, but leads us to the knowledge of subtle thoughts. For types of things spiritual are those which endure the touch of the hand, and the grossness of corporeal examples introduceth oftentimes a most accurate proof of things spiritual. Christ then, says he, is the Bridegroom and ruler of the assembly, I the bidder to the supper and conductor of the bride, having as my chiefest joy and illustrious dignity, to be only enrolled among His friends, and to hear the Voice of Him That feasteth. I have therefore even now that that I long for, and my dearest wish is fulfilled. For not only did I preach that Christ would come, but Him already present have I seen, and His very Voice do I lay up in my ears. But ye, most wise disciples, seeing the human nature that is betrothed to Christ, going to Him, and beholding the nature which was cut off and a run-away from its love to Him attaining to spiritual union through holy Baptism, grieve not, saith he, that it befits not me, but rather runs very gladly to the spiritual Bridegroom (for this were in truth just and more fitting). For He That hath the bride is the Bridegroom; that is, seek not in me the crown of the Bridegroom, not for me does the Psalmist rejoice, saying, Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house, for the King hath desired thy beauty: nor seeking my chamber doth the bride say, Tell me, O Thou Whom my soul loveth, where Thou feest, where Thou makest Thy flock to rest at noon: she has the Bridegroom from Heaven. But I will rejoice, having surpassed the honour becoming a bondman, in the title and reality of friendship.
I deem then that the meaning of the passage, has been full well interpreted: and having already sufficiently explained the spiritual marriage, I think it tedious to write any more about it.

30 He must increase, but I must decrease.

He convicts his disciples of being yet troubled about trifles, and of taking unseasonable offence at what they by no means ought, and of not yet knowing accurately, Who and whence Emmanuel is. For not thus far, saith he, shall His Deeds be marvelled at, nor because more are baptized by Him, shall He for this alone surpass my honour, but He shall attain to so great a measure of honour, as befitteth God. For He must needs come to increase of glory, and, through daily additions of miracles, ever mount up to the greater, and shine forth with greater splendour to the world: but I must decrease, abiding in that measure wherein I appear, not sinking from what was once given me, but in such a degree inferior to Him That advanceth ever to an increase of glory, as He hasteth and passeth on.

And this the blessed Baptist interpreteth to us. But our discourse will advance profitably through examples, making the force of what has been said clearer. Let then a stake two cubits long be fixed in the ground: let there lie near a plant too, just peeping above the ground, putting forth green shoots into the air, and ever thrust up to a greater height by the resistless vigour from the roots; if then one could put voice into the stake, and it should then say of itself and its neighbour the plant, This must increase, but I decrease; one would not reasonably suppose that it indicated any harm to itself, nor that its existing measure would be clipped, but it would be affirming its decrease in that sort only, in which it is found less than that which is ever advancing towards increase. Again you may take an example akin to this one, and suppose the brightest of the stars to cry out saying of the sun, It must increase, but I decrease. For while in the gloom of night the depth of the atmosphere is darkened, one may well admire the morning star flashing forth its golden light, and conspicuous in its full glory: but when the sun now gives notice of its rising, and bedews the world with a moderate light, the star is surpassed by the greater, and gives place to him advancing little by little. And it too might well speak the words of John, being in that same state, which he says he is enduring.

CHAPTER II. That the Son is not in the number of things originate, but above all, as God of God.

31 He That cometh from above is above all.

No great thing is it, saith he, nor exceeding wonderful, if Christ surpass the glory of human nature: for not thus far doth He set the bounds of His own glory, but is over all creation, as God, is above all things made, not as numbered among all, but as excepted from
all, and Divinely set over all. He adds the reason, shaming the gainsayer, and silencing the opposer. *He That cometh from above,* saith he, that is, *He That is born of the root from above,* preserving in Himself by Nature the Father's Natural goodness, will confessedly possess the being *above all.* For it would be impossible that the Son should not altogether appear to be such as *He That begat is conceived of,* and rightly. For the Son Who excelleth in sameness of Nature, the Brightness and express Image of the Father, how will He be inferior to Him in glory? Or will not the Property of the Father be dishonoured in the Son, and we insult the Image of the Begotten, if we count Him inferior? But this I suppose will be manifest to all. Therefore is it written also, *That all men, should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father.* *He That glorieth in equal honour with God the Father,* by reason of being of Him by Nature, how will He not be conceived of as surpassing the essence of things originate? for this is the meaning of *is above all.*

But I perceive that the mind of the fighters against Christ will never rest, but they will come, as is probable, vainly babbling and say, "When the blessed Baptist says that the Lord sprang *from above,* what reason will compel us to suppose that He came of the Essence of the Father, by reason of the word *from above,* and not rather from heaven, or even from His inherent superiority above all, so that for this reason He should be conceived of and said to be also above all?" When therefore they aim at us with such words, they shall hear in return, Not your most corrupt reasonings o most excellent, will we follow, but rather the Divine Scriptures and the Sacred Writings only. We must then search in them, how they define to us the force of *from above.* Let them hear then a certain one of the Spirit-clad crying, *Every good gift and every perfect gift is from, above, and cometh down from the Father of lights.* Lo, plainly he says that *from above* is from the Father: for knowing that nought else surpasseth things originate save the Ineffable Nature of God, he rightly attached to it the term *from above.* For all things else fall under the yoke of bondage; God alone riseth above being ruled, and reigneth: whence He is truly *above all.* But the Son, being by Nature God and of God, will not be excluded from the glory in respect of this. But if ye deem that *from above* ought to be taken as Of heaven, let the word be used of every angel and rational power. For they come to us from heaven who inhabit the city that is above, and *ascend and descend,* as the Saviour somewhere says, *upon the Son of man.* What then persuaded the blessed Baptist to attribute that which was in the power of many to the Son Alone specially, and as to One coming down from above to call Him, *He That cometh from above?* For surely he ought to make the dignity common to the rest, and say, They that come from above are above all. But he knew that the expression was due to the One Son, as sprung of the Supreme Root.
Therefore *from above* does not mean from heaven: but will be piously and truly understood, in the sense we spoke of before. For how is He at all *above all*, if *from above* signify not From the Father, but rather From Heaven? For if this be so, every one of the angels too will be *above all*, as coming from thence. But if each one escapes being reckoned among *all*, of whom at last will *all* be composed? or how will the word *all* remain intact, preserving accurately its meaning, while such a multitude of angels overpass and break down the boundary of *all*? For *all* it is no longer, if they remain outside, who were in *all*. But the Word That shone forth ineffably from God the Father, having His Proper Birth *from above*, and being of the Essence of the Father as of a fountain, will not by His *coming* wrong the word *all*, seeing He escapes being reckoned among *all* as if a part: but rather will be *above all*, as Other than they, both by Nature and God-befitting Power and all other Properties of Him Who begat Him.

But perchance they will say abashed at the absurd result of the investigation, " *From above* means not from heaven, but from His inherent superiority above all." Come then, testing more accurately the force of what is said, let us see at what an end their attempt will terminate. First then, it is wholly foolish and without understanding, to say that the Son Himself hath come from His Own Dignity, and that as from a certain place or out of one, He One and the Same advances from His Own Excellency to be *above all*. In addition to this, I would also most gladly enquire of them, in respect of the excellence above all, whether they will grant it to the Son Essentially and irrevocably, or added from without in the nature of accident. If then they say that He hath the Excellence by acquisition, and is honoured with dignities from without, one must needs acknowledge that the Only-Begotten could exist deprived of glory, and be stripped of the acquired (as they call it) grace, and be deprived of being *above all*, and appear bare of the excellence which they now admire, since an accident may be lost, seeing that it belongeth not to the essence of its subject. There will therefore be change and varying in the Son: and the Psalmist will lie hymning Him with vain words, *The heavens shall perish, but Thou shalt endure: yea all of them shall wax old like a garment, as a vesture shalt Thou change them and they shall be changed: but Thou art the Same, and Thy years shall have no end.* For how is He the Same, if with us He changeth, and that with changes for the worse? Vainly too (it seems) doth He glory of Himself, saying, *Behold, behold, I am, I change not, and there is no God beside Me.* And how will not the passions of the offspring reach up to the Father Himself too, since He is His Impress and Exact Likeness? God the Father then will be changeable, and has the Supremacy over all accruing to Him: I omit the rest. For what belongs to the Image will of necessity appertain unto the Archetype. But they will not say that He hath the supremacy from without (shuddering at such difficulties alike and absurdities of their arguments), but Essential rather and irrevocable. Then again (o most excellent) how will ye not agree with us even against your will, that the Son being by Nature God, is *above all*, and therefore cometh of the Alone Es-
sence of God the Father? For if there be nought of things originate which is not parted off
by the force of the All, but the Son is above all, to wit, as Other than all, and having the Es-

tential Supremacy over all, and not the same in nature with all, how will He not be at length
conceived of as Very God? For He Who is Essentially separate from the multitude of created
beings, and by Nature escapes the being classed among things originate, what else can He
be, save God? For we see no mean, as far as regards existing essence. For the creation is ruled
over, and God is conceived of as over it. If then the Son be by Nature God, and have been
ineffably begotten of God the Father, from above signifies the Nature of the Father. Therefore
the Only Begotten is above all, inasmuch as He too is seen to be of that Nature.

He that is of the earth is earthly and speaketh of the earth. The earthborn (says he) will
not effect equally in power of persuasion with Him Who is God over all. For he that is of
the earth will speak as man, and will rank merely as an adviser, committing to his disciples
the whole reins of desire to believe: but He That cometh from above, as God, having used
discourse with a certain Divine and ineffable grace, sends it into the ears of those who come
to Him. But in proportion as He is by Nature Superior, so much the more effectually will
He surely in-work. And with much profit does the blessed Baptist say such things to his
disciples. For since they were beholding him surpassed by the glory of the Saviour, and were
now not a little offended thereat, wherefore they came to him and said, Rabbi, He That was
with thee beyond Jordan, to Whom thou barest witness, behold the Same baptizeth, and all
men come to Him; needs did the Spirit-clad, cutting off the sickness of offence, and implanting
in his disciples a healthful perception on most necessary points, explain the Saviour’s su-
premacy over all, and teach no less the cause why all men were already going to Him, and
leaving the baptism by water alone, went to the more Divine and perfect one, to wit, that
by the Holy Ghost.

He that cometh from heaven is above all. This testifieth (saith he) that very great and
incomparable the distinction between those of the earth and the Word of God That cometh
down from above and from Heaven. If I am not fit to teach, and my word alone suffice you
not, the Son Himself will confirm it, testifying that in an incomprehensible degree differs
the earth-born from the Beginning Which is above all. For disputing somewhere with the
unholy Jews, the Saviour said, Ye are from beneath; I am from above. For He says that the
nature of things originate is from beneath, as subject and of necessity in bondservitude to God
Who calleth them into being: from above again He calleth the Divine and Ineffable and
Lordly Nature, as having all things originate under Its feet, and subjecting them to the yoke
of His Authority. For not idly did the blessed Baptist add these things to, those above. For
that; he may not be supposed by his disciples to be inventing empty arguments, and from
fear of seeming with reason inferior to Christ, to call Him greater and from above, himself
from beneath and of the earth; needs does he from what the Saviour Himself said, seal the
force of the things said, and shew the explanation to be not as they thought, an empty excuse, but rather a demonstration of the truth.

But since the other part of the verse runs thus, And what He hath seen and heard, that He testifieth, come we will discuss a few things on this too. We are so constituted and habituated, as to receive the full proof of everything, by means of two especial senses particularly, I mean sight and hearing. For having been both ear-witnesses and eye-witnesses of anything, we come to speak positively thereof. Persuading them therefore to hasten to belief in Christ (for He speaks, says he, that He knows accurately), he takes again, as it were, from the likeness to us, that we may understand it more Divinely, and says, What He hath seen and heard, that He testifieth.

And no man receiveth His testimony.

Not as though no one receiveth the testimony, that Christ is God by Nature and, sprung from above and the Father, is above all, does the blessed Baptist say this (for many received, and have believed it, and before all Peter, saying, Thou art the Christ, the Son of the Living God): but as having himself conceived of the great dignity of the Speaker more rightly than they all, does he all but shaking his head, and smiting with right hand on his thigh, marvel at the folly of them that disbelieve Him.

CHAPTER III. That Christ is God and of God by Nature.

33 He that hath received His testimony hath set to his seal that God is true.

In no other way was it possible to shew the impiety of them that believe not, except the glorious achievement of the believers were made known. For by the contrast of good things is the evil easily discerned, and the knowledge of what is better convicts the worse. If any then (saith he) have assented to the words of Him That cometh from above, he hath sealed and confirmed by his understanding, that truth is ever akin and most dear to the Divine Nature. Whence the converse is manifest to them that see. For he who thrusts away the faith will surely witness against himself, that God is not true. But we must again take notice, that he removes the Son from consubstantiality with the creation, and shews by what has been said that He is by Nature God. For if he that believeth the things spoken by Him, and receiveth the testimony which He gave of Himself, sealed and well confirmed that God is true; how shall not Christ be conceived of as by Nature God, Who is testified of as true by the credit of the things just said? or let our opponent again say how the Divine Nature is honoured, as being true, by our Saviour’s testimony being received. For if He be not wholly by Nature God, he that believeth will not be reverencing the Divine Nature, as true, but rather one (according to them) the fairest of creatures. But since, when Christ is believed, the declaration
of being true extendeth to God, it is I suppose altogether clear, that He being God, not falsely so called, Himself taketh honour to Himself from those who believe.

But the enemy of the truth will not (it seems) agree to these words of ours, but will start up strong, not admitting the Son to be by Nature God: and will say again, Thou cavillest, sir, and contrivest turns of many-varied reasonings, ever rejecting somehow the simple and right sense. For since the Word of God hath come down from Heaven, calling out openly, I speak not of Myself, but the Father Which sent Me, He gave Me a commandment, what I should say and what I should speak: and again, All things that I have heard of My Father, I will make known unto you: or also, as the holy Baptist averred in the following words, For He Whom God hath sent speaketh the words of God: therefore of Him is he saying, He that receiveth His testimony hath set to his seal, that God is True. For verily is God the Father true, but thou attemptest to bring round to the Son what is due to Another.

What then shall we say to these things? shall we class the Only-Begotten among the prophets, fulfilling the ministry befitting Prophets, and doing nought besides? For by whom is it not unhesitatingly received, that Prophets used to bring us voices from God? Then what excellence is there in the Son, if He accomplish this alone? how is He above all, if He is still ranked along with Prophets, and is clad in slave-befitting measure? How, as though surpassing them in glory doth He say in the Gospels, 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 hath sanctified and sent into the world, Thou blasphemest: because I said, I am the Son of God? For in these words He clearly severeth Himself off from the company of Prophets, and saith that they were called gods, because the Word of God came to them, but Himself He confesseth Son. For to the holy Prophets was imparted grace by measure through the Spirit; but in our Saviour Christ it hath pleased all the fullness of the God-head to dwell bodily, as Paul saith; wherefore also of His fullness have all we received, as John affirmed. How then will the Giver be On a par with the recipients, or how will the Fullness of the God-head be reckoned in the portion of the minister?

Let them then hence consider narrowly, into how great blasphemy their argument will hazard them. And how one ought to understand the words, I speak not of Myself, but the Father Which sent Me, He gave Me a commandment what I should say and what I should speak, will be explained more at large in its proper time and place. But I think that at present the objections of our opponents ought to be made a foundation of piety, and from what they put forth, we ought to contend for the doctrines of the Church. They then affirm that the Son has received commandments from the Father, and says nothing of Himself: but whatsoever He heard, as Himself says, these things He is zealous to say to us too. Well, let him hold to this; for we will agree, since this nothing wrongeth the Son, as far at least as concerns the question of whence He is; yea rather it bringeth in a most beautiful economy in respect of the present subject. Therefore when they hear Him say, I and the Father are
One; He that hath seen Me hath seen the Father; I am in the Father, and the Father in Me: let them receive His testimony, let them set to their seal, that God the Father is true, persuading the Son to speak what He knoweth accurately; let them not disbelieve the words of the Saviour, interpreting to us the things of His Father.

34 For He Whom God hath sent speaketh the words of God.

The Father then knoweth that His own Son is in Him the Same by Nature (for this I suppose the words, are One, signify, and nothing else), and acknowledgeth Him as Son not creature; Son I mean of His own Essence, and not honoured with the bare name of Sonship. For He knows that He is the Exact Image of His own Proper Self, so that He is perfectly seen in Him, and depicts in Himself Him That by Nature Ineffably beamed forth from Him, and hath in Himself the Son, is again in the Son, by reason of Sameness of Essence.

These things, o heretic, by considering, thou shalt release thyself from bitter disease, and us from trouble in argument and controversy. For He Whom God hath sent speaketh the words of God. If these words be considered simply, what will there be of marvel in the Son? For was not every one of the holy Prophets also both sent from God, and did he not declare His words? And indeed it is somewhere said to the hierophant Moses, And now come, I will send thee into Egypt, and thou shalt say unto Pharaoh, Thus saith the Lord: to the most holy Jeremiah, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. What more then is there in the Son by Nature Who speaketh the words of God, because He is sent by Him? He will be declared to us again (it seems) as a Prophet, and nothing else, in respect of ministry. Therefore you will here understand hath sent, either in respect of the Incarnation and the Coming into this world with Flesh: or again you will take it in a more God-befitting and higher sense. For the Father hid not the Son in Himself, but He beamed forth of His Nature, as brightness from light, after the unspeakable and inexplicable mode of Divine Generation: which too the Only-Begotten was making known to us, in saying, I came forth from the Father, and am come. For the Son hath come forth from the Father into His Proper Being, even though He be in Him by Nature. And what I came forth there means, this again the being sent here signifies. The Word then (he says) That hath appeared and flashed forth from the Father, in that He is God of God, will use words befitting God: but the words befitting God are true words, and such as reject all stain of falsehood. He then that receiveth the testimony of the Saviour hath sealed that God is true; for He is indeed by Nature God.

For He giveth not the Spirit by measure. Promise now specially keen attention, my good friend, that with me you may wonder at the sober wisdom of the Saints. He said therefore that the Son was both sent of God, and speaketh the words of God. But he is observed as far
as belongs to the simple force of the words to clothe Him with the prophetic measure, as we have just said. He removes Him then in these words from equality with them, and through this one token gives us to understand, how great, yea, rather now how incomparable the difference. For it is impossible, saith he, that they who have received the Spirit by measure, could give It to another. For never hath saint to saint been the bestower of the Holy Ghost: but the Son giveth to all, as of His own fulness. He then giveth not by measure, nor hath He, as they, some little portion of the Spirit, and this by participation: but since He was shewn to be the Giver too of It, it is manifest I suppose that He hath It wholly Essentially in Himself. He then that hath so great superiority over them, will not speak the things of God as one of them, but being God of God, will pour forth words befiting God.

But it will no how interfere with what has been said that certain deem that by Apostolic hands the Spirit was given to some: for we will believe them to be invokers of the Spirit, rather than truly givers of It: since the blessed Moses too was not enjoined himself to take of the Spirit that was on him but God kept this too in His Power alone, saying that he must put forth the seventy, and promising to take of the Spirit that was on him, and put it upon them. For He knew that it befits God Alone to perform things God-befitting.

CHAPTER IV. That not by participation are the Properties of God the Father in the Son, but Essentially and by Nature.

35 The Father loveth the Son and hath given all things into His Hand.

For since he had said, that it behoved not the Son Who had beamed forth God of God, to be able to use words other than He That begat Him, to wit, true words; for He Whom God hath sent, saith he, speaketh the words of God, needs does he subjoin what is before us, and saith, The Father loveth the Son. We shall not grieve (saith he) God the Father by clothing in equal honour Him That is begotten of Him, we shall not offend Him by crowning with God-befitting Glory Him Who is Essentially the Heir of the Father's goods. For He loveth the Son. He will therefore be pleased at His being glorified by us, and be grieved by the contrary. And let no one suppose, saith he, that He hath His Own Son Heir of this one Divine Excellence only. For He hath given all things into His Hand; i. e., everything, which is essentially good in the Father, this is altogether in the power of the Son. For He calleth power Hand in these words, as when God saith by one of the Prophets, My right Hand hath spanned the heavens, instead of, My Power. But the Son hath in Himself the whole Property of the Father, not by participation, though the Father be said to have given it (for so He would have an acquired, not a Natural Godhead) but the Father gives all that is His to His Son, just as a man too may be conceived to give to the child born of him all the properties of manhood, or as the fire too may be said to give to the heat proceeding from it in the way of
energy, the property of its own nature. In such things, both is the giving no loss to the givers (for not by division or severance is the going forth of what is conceived to be given) and the appearance of receiving is blameless on the part of the recipients. For only because of the 'whence,' are such things said, and the offspring are conceived of as being a certain natural quality, so to say, of their begetters, shewing clearly what the generator is by nature, and flashing forth the natural energy of their own source. And these things again are adduced by way of examples, but God is above them all. We will not for this accuse human language which is weak, for the glory of God hideth speech, as it is written. And if we see through a glass and darkly, and conceive in part, how shall we not be yet more powerless in the words through the tongue? You will then piously conceive, either that in this way all things are given by the Father to the Son: or you will take it again of the oeconomy with Flesh, no longer introducing the giving and receiving in respect of Natural Properties, but as putting the Son in authority over all things originate, that you may conceive of it in some such way as this,

*The Father loveth the Son and hath given all things into His Hand.*

Let not the slow to hearken (he says) be bold in speech, at seeing the Lord of all a Man, nor let him suppose that the Truth is false, rejecting the due belief in God by reason of the Flesh. Let him receive His testimony, let him readily set to his seal that God is true, lest he grieve the Father Which is in Heaven. For He loveth His Son: and the proof of His Love for Him, is that authority over all is given to Him. Which also the Saviour Himself says, *All things are delivered unto Me of My Father,* and again, *All power is given unto Me in heaven and in earth.* Nor do I suppose that because of the Son’s seeming to receive it, will He reasonably be predicated by any as lesser: and why? for He receives when He became Man, when He humbled Himself for our sakes, when the Lord was called a slave, when the Son, Who is free, became among servants. For how did He humble Himself? or how is He said to have descended from His Equality with God the Father? Dost thou not in these things see Him Who Divinely giveth, Him Who Humanly and as a servant is said to receive what as God He had? For not strictly a gift from the Father is that which appointed the Son to the beginning of Lordship over all things; but rather a return and regain with the Flesh also of the authority that He had before the Flesh. For not when He became Man, did He then begin to rule the creation.

Since to what lowliness would one say that He had descended, if, when He became Man, He then began to have lordship? how will He appear in the Form of a servant, if then at length and scarcely declared Lord of all? Away with the absurdity of the reasonings herein. But when He became Man, then even so begins He to rule, not losing by reason of His Flesh the Divine Dignity, but mounting again with the Flesh also, to what He was from the begin-
ning. But that the things spoken of as Christ’s, were but the regain of what He had before, Himself will prove, saying, *Father, glorify Thou Me with the glory which I had with Thee before the world was.* Seest thou that He asketh not for a beginning of glory, but a renewal of the pristine glory, saying this too as Man? But that because of the Human Nature is it said that all things are given to the Son, he that is fond of learning will from all quarters heap up proofs with wisdom, and will be able to understand, but specially from that most dread vision of Daniel, wherein he says that he saw the Ancient of Days set on His Throne, and declares that thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him. And hereto he added, *And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him.* Thou seest how here is the whole Mystery of the Incarnation accurately delineated to us; thou seest how the Son is said to receive the kingdom of the Father; shewn to the Prophet as no bare Word, but as the Son of Man (for He humbled Himself, as it is written, being found for our sakes in fashion as a Man), that He first brought back to His Kingdom, might be shewn forth a Beginning and Way to us of Glory into the Kingdom. And as He being by Nature Life did for our sakes descend unto death after the Flesh for all, that He might free us both from death and corruption, by His likeness to us having immingled us as it were with Himself and rendered us partakers of eternal life: so doth He confashion Himself to our low repute, being Lord of Glory as God, that He might restore the nature of man to the royal honour also. For in all things He hath the preeminence, as Paul saith, being both the Way and the Door and the Firstfruits of the good things of human nature, from death to life, from corruption to incorruption, from weakness to might, from bondage to sonship, from dishonour and ignominy to honour and kingly glory. Therefore when the Son appears to receive as Man what He had as God, let us no wise be offended but let us consider rather the mode of the oeconomy on our account and for us. For so we shall preserve our mind unwounded and unhurt.

36 *He that believeth on the Son hath everlasting life.*

Not simply, nor without examination doth the most wise Baptist testify that to them that believe in Christ is life set forth, as their Reward, but he brings forth to us the proof of it from the very quality so to speak of things. For the Only Begotten is by Nature Life: for *in Him we live and move and are.* But He is introduced into us of a surety through faith, and dwelleth in us through the Holy Ghost: and the blessed John the Evangelist will testify saying in his epistles *Hereby know we that He dwelleth in us, because He hath given us of His Spirit.* Christ will therefore quicken them that believe in Him, as being Himself Life by
Nature and dwelling in them. But that the Son indwelleth in us by faith, Paul will furnish proof, saying, For this cause I bow my knees unto the Father, of Whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit; that Christ may dwell in your hearts by faith. Since then through faith Life by Nature entereth into us, how is he not true that saith, He that believeth on the Son hath everlasting Life? that is to say, the Son Himself, nought else than Him being conceived of as Life.

and he that believeth not the Son shall not see life.

Doth then (will haply some one say) the Baptist preach to us another opinion, and corrupt the doctrine of the resurrection, saying that he that believeth shall be quickened, wholly asserting that he that doth not shall not see life? We shall not all, it seems, rise; his word introducing to us this distinction. Whither then will that pass away, that is said absolutely and as it were to all, The dead shall be raised? What is Paul too about, saying, For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad? I suppose then that he that is eager after learning ought to be praised, nevertheless most accurate scrutiny must be made in Holy Scripture. For see clearly, I pray you, the distinction between the things said. For of the believer he says that he shall have everlasting life, of the unbeliever, the word hath a different significance. For he does not say that he shall not have life: for he shall be raised by the common law of the resurrection; but he says that he shall not see life, that is, he shall not so much as arrive at the bare sight of the life of the saints, he shall not touch their blessedness, he shall remain untasting of their life passed in bliss. For that is indeed life. But to exist in punishment is bitterer than all death, holding the soul in the body only for the sensation of sufferings. Some such difference in life Paul also brings forward. Hear what he says to those who are dead to evil for Christ’s sake, For ye are dead, and your life is hid with Christ in God; when Christ, your life, shall appear, then shall ye also appear with Him in glory. Seest thou how he calls appearing in glory with Christ the life of the saints? But what when the Psalmist too sings to us, saying, What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil. Shall we not say that herein is signified the life of the saints? But it is, I think, evident to all. For he does not, forsooth, bid some to refrain from evil, that they may obtain the resurrection of the flesh hereafter (for they will rise again even if they do not cease from evil), but he rouses them rather to that life, wherein they may wholly see good days, passing an endless life in bliss and glory.

but the wrath of God abideth on him.
More openly by means of this which follows did the blessed Baptist shew us the aim of what has been said. Let him who loves to search consider carefully the force of the thought. He that believeth not (he saith) on the Son shall not see life, but the wrath of God abideth on him. But if it were possible to understand that the unbeliever should be indeed bereft of the life in the body, he would surely have immediately added, "but death abideth on him." But since he calls it the wrath of God, it is plain that he is contrasting the punishment of the ungodly with the enjoyments of the saints, and that he calls that life, which is the true life in glory with Christ, and the torments of the ungodly, the wrath of God. That punishment is oftentimes called wrath by the Divine Scriptures, I will adduce two witnesses, Paul and John: for the one said to the converted among the Gentiles, And were by nature the children of wrath, even as others; and the other to the Scribes and Pharisees, O generation of vipers, who hath warned you to flee from the wrath to come? Chap. iv.2, 3 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not but His disciples), He left Judaea and departed again into Galilee.

Whence our history proceeds to this point, or from what commencement the order of the narrative progressing, introduces the Lord as knowing that the Pharisees had learnt what they enquired, it will not be amiss (it appears) to say. For in that the holy Evangelist saith When therefore the Lord knew, it clearly brings forth a certain declaration of a subject previously under consideration. For He knew all things, without any one telling Him, of Himself, as God, and not at their first coming into existence, but even before they be, as the prophet testified. But He awaiteth the right season for each, and yields rather to the order of things, than to His foreknowledge: for this too was worthy of God-befitting cconomy.

There being then a question between some of John’s disciples and a Jew about purifying, there was much disputing on both sides. For the one taking the part of their own master, were contending that his Baptism was far superior to the legal sprinklings and typical purifications of the others. And indeed probably they were adducing as a proof of this, that many came to him, and very gladly left the more ancient and older customs. These again on the other hand, when the argument was being borne down headlong by the opposite party, and the force of truth rushing down like waters, was overwhelming the feeble mind of its opponents, go against their own opinion, and against their own will say that the baptism bestowed through Christ is far more excellent. And now they begin to have the upper hand, using like arguments for their proof, and rising up against their conquerors with the same arguments. For they were affirming that many more are seen going to Christ, and that all men hasten to Him rather than to John. Whence I suppose the disciples of John kindled with grief go
to their master and say, Rabbi, He  That was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him. The propositions or arguments of the Jews put forth out of strife, they put forward interrogatively. Hence therefore the Evangelist says that the Lord knew that the Pharisees had heard that Jesus made more disciples than John, then that He shunning their lawless jealousy, and keeping His Passion for its own time, retreats from the land of the Jews, and withdraws again into Galilee.

4, 5 And He must needs go through Samaria. Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

O great readiness of mind and deep prudence! He prevents by his answers the things that would have been asked of him. For some one would straightway have said, either speaking to another, or secretly reasoning, Why did our Lord Jesus Christ, in not fit season, give illumination to the Samaritans? For once there came to Him the Syrophenician woman, with tears entreating mercy for her wretched daughter; and what said the Compassionate to her? It is not meet, saith He, to take the children's bread, and to cast it to dogs. For He did not think it right, I suppose, to pour forth upon the Gentiles before the time the grace assigned to them of Israel. And this Himself made clearer by saying, I am not sent but unto the lost sheep of the house of Israel. How then (will one say) did He Who was sent to Israel alone begin to instruct the race of the Samaritans, albeit Israel had not yet wholly spurned the grace? To such things does he introduce the reply persuasive with power, to wit, that He must needs go through Samaria. For not for this reason alone did He arrange His sojourn with the Samaritans, but since He must needs pass, therefore doth He teach, fulfilling the work of wisdom.

For as fire will never cease from its inherent natural operation of burning; so I deem it wholly impossible, that the Wisdom of all should not work what befits wisdom. And as, while saying that it is not meet to take the children's bread and to cast it unto dogs, yet to the woman who wept and entreated for pity with many words, He cast the grace, not admonished by another of the season for giving it, but Himself with the Father being Appointer of it, as Son and God and Lord: so did He pity the Samaritans too, and unveiling the Ineffable Might of His God-befitting Authority, He made the illumination of a whole country the bye-work of a journey.

It were besides strange, that Israel, who was already mad in folly, and imagining slaughter against the Lord, should be perfectly loved. But since they do not yet thoroughly persecute Him, but as yet only in measure, therefore our Lord Jesus the Christ also doth not yet wholly strip them of His grace, but doth nevertheless draw off the blessing by little and little to others. But His departing wholly from the country of the Jews, and hasting to go into that
of aliens, by reason of the cruelty of His persecutors, was a threat, depicted on the nature of the thing as in a type, that they should endure the total loss of grace, and should dismiss unto others their own good, that is, the Christ, unless they abstained from their violence against Him.

6 Now Jacob’s well was there. Jesus, therefore, being wearied with His journey, sat thus on the well.

Having crossed the borders of Judaea, and being now among aliens, the Saviour rests upon Jacob’s well: shewing us again as in a type and darkly, that even though the preaching of the Gospel should depart from Jerusalem, and the Divine Word at length hasten forth to the Gentiles, there shall not be lost therewith to Israel the love to their fathers, but Christ shall cleave to them again, and shall again be refreshed and rest, as in His Saints, preserving to them the pristine unfading grace. For He loveth to dwell in the memories of His saints, that He may make Himself an en-sample to us in this also, and may become the Beginning and Door of the honour given to the fathers. But being wearied with His journey, as it is written, He resteth, that in this too He may accuse the impiety of those that drove Him away. For whereas they ought to have gained His friendship by kindly honours, cherishing Him with reverence and fear, as a Benefactor, they maltreat the Lord with toil and labours, that He may be true, saying of them in the book of Psalms, And they rewarded Me evil for good.

Herein then is seen the daring of the Jews. But what will the Arians again, neighbours of these in folly, answer us to this, yea rather to whom it would rightly be said, Sodom was justified by thee? For the one crucify Christ in the Flesh, but the others rage against the Ineffable Nature Itself of the Word. Lo, He was wearied with His journey: Who was He Who suffered this? will ye bring before us the Lord of Hosts lacking in might, and will ye lay upon the Only Begotten of the Father the toil of the journey, that He may be conceived of as even Passible, Who cannot suffer? Or will ye, acting rightly, refuse so to think, and attribute the charge of these to the nature of the Body only, yea rather will ye say that the toil befits the Human Nature, rather than Him Who is, and is conceived of, as bare Word by Himself? As then He Who possesseth in His Own Nature Power over all things, and is Himself the Strength of all, is said to be wearied (for do not I pray do not divide the One Christ into a Duality of Sons, even though He make His own the sufferings of His Human Nature) albeit He abideth Impassible, since He became Man, Who had it not in Him to be weary; so if He at all speak also of things which we think rather befit man, and not God, let us not hunt after words, nor, when we most need skill unto piety, be then caught in exceeding folly, putting the plan of the oeconomy of the Flesh far away from us, ascending hotly to the Very Godhead of the Word, and laying hold with much folly of the things above us. For if He were not altogether called Man, if He were not made in the form of a servant, it were right to be troubled, when one said anything servile of Him, and to demand rather all things ac-
cording to what befits God. But if in firm faith and unswervingly we are confident, that according to the voice of John, The Word was made Flesh, and tabernacled among us, when thou seest Him speaking as Flesh, that is, as Man, receive discourse befitting man, for confirmation of the preaching. For in no other way could we know certainly, that He being God and Word, became Man, had not the Impassible been recorded to have suffered something, and the High One to have uttered something lowly.

*it was about the sixth hour.*

He shews that opportuneely did Jesus rest upon the well. For the sun pouring down its strongest rays from the mid-vault on those upon the earth, and consuming bodies with its unmitigated strokes, it would not have been without hurt to have gone further, but was more convenient to rest a little, especially when He would easily have thrust away the charge of luxuriousness, if the fitness of the season had agreed thereto.

He does not say that it was *the sixth hour* precisely, but *about* the sixth hour, that we too may learn not to be indifferent even about the least things, but rather to try and practise truth in common things.

7, 8, 9 *There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto Him,*

The Saviour was not ignorant of the woman’s coming. For right well did He know being Very God, that she would forthwith be there to draw the cold stream from the fountain. But when she was now come, He began to get His prey within the toils, and straightway holding forth the word of teaching, made His discourse from what was before Him.

The Law appointed for the Jews that they must not be defiled in any way, and therefore ordered them to withdraw from every unclean thing, and not to mix themselves up with strangers, or uncircumcised. But they, carrying forward the force of the commandment to something more, and following most empty observances, rather than the exactness of the Law, nor venturing so much as to touch the flesh of any alien, used to think that they would incur all uncleanness, if they were found having to do with the Samaritans in anything. To so great an extent did their disagreement at length advance, that they recoiled from tasting water or food brought to them by the hand of aliens. In order then that the woman may exclaim, and that His unwonted conduct may invite her to ask Who He is, and whence, and how He despises the Jewish customs; and so at length the conversation may come to His aim, He makes as though thirsty, saying, *Give Me to drink.* But she said,
10 How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her,

Enquiry is the beginning of learning, and to those who are ignorant upon any subject, doubt concerning it is the root of understanding. This commencement the discourse aims at: wherefore the Saviour wisely hints, that He accounts of no value the customs of the Jews.

11 If thou knewest the gift of God, and Who It is That saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him,

Not knowing the Essence of the Only Begotten, surpassing earth and heaven, yea rather being wholly ignorant of the Incarnate Word, the woman was calling Him a Jew. And profitably is He silent to this, that the foundation of His discourse with her may be kept. Yet does He uplift her to a higher conception of Himself, saying that she knows not Who It is Who asked drink, or how great grace Divine gifts have, insomuch that if she had had knowledge of it, she would not have endured to be behindhand, for she would have prevented the Lord in asking. He rouses her then by these things to a very earnest wish to learn. Observe how now too fashioning His discourse skillfully and free from boast, He says that He is God, even though the woman be slow to understand. For inducing her to marvel at the gift of God, He introduces Himself as the Giver of it. For if (says He,) thou knewest the gift of God and Who It is That saith to thee, thou wouldest have asked of Him. But whom would it befit to give the things of God? would it not Him Who is by Nature God?

But He calls the quickening gift of the Spirit living water, whereby alone human nature, albeit well nigh parched to its very roots, rendered now dry and barren of all virtue by the villainies of the devil, runneth back to its pristine beauty of nature, and drinking in the life-giving grace, is adorned with varied forms of good things, and shooting forth into a virtuous habit puts forth most thriving shoots of love towards God. Some such thing as this God says to us by the Prophet Isaiah also, The beast of the field shall honour Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen, whom I have formed for Myself to declare Mine excellencies. And another of the Saints says that the soul of the righteous shall be as a fruitful tree, and shall spring up as grass among the waters, and shall appear as the willow by running water.

We might heap up, besides those already quoted, many other testimonies also from the Divine Scripture, whence it would be very easy to shew, that under the name of water, the Divine Spirit is often named. But it is no time to linger here. Wherefore we will swim to other places, pressing on upon the great and wide sea of Divine meditations.
Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water?

The woman imagines nothing more than what she is accustomed to; and by no means understands the force of what is said, but supposes that like some of those who are accustomed to work wonders by means of charms and devilish deceit, without a line or other contrivance He will draw up the water to her from the depths of the well. But she calls that living water, according to her own meaning, which has fresh flowed from the breasts of the fountain.

12, 13 Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her,

The woman arrests herself, and that as quickly as possible, being conscious that she had taken up ideas of Him neither holily nor surely true. For it was not possible that she should not be altogether profited to understanding, who is wholly enjoying the Divine words. Since then it was possible that He Who speaks should not be a magician, but rather a Prophet, and one of those surpassing in holiness, and had therefore promised to give her the living water, without the usual means of buckets, or having found water far better to use from another source, she straightway changes her discourse for the soberer, and as it were compares saint with saint, saying, Art Thou greater than our father Jacob who gave us this well? Receive the intelligence of her thought, from her no longer wondering at His promising water with out a rope, but speaking only of its quality to the taste.

The Samaritans then were aliens (for they were colonists of the Babylonians), but they call Jacob their father for two reasons. For as inhabiting a country bordering on, and the neighbour of the Jews' land, they were taking a little impression themselves of their worship, and were accustomed to boast of the Jews' ancestors. Besides, it was really true that the greater number of the inhabitants of Samaria were sprung from the root of Jacob. For Jeroboam, the son of Nebat, having gathered together ten tribes of Israel, and the half-tribe of Ephraim, departed from Jerusalem in the time of the kingdom of Rehoboam the son of Solomon, and took Samaria, and built houses therein and cities.

14, 15 Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him,
The woman of Samaria proposing, as a hard question and difficult to cope with. *Art Thou greater than our father Jacob;* the Saviour most skilfully avoids all boasting, not saying clearly that He is greater, yet from the nature of the actions does He persuade her to approve Him who excels. Therefore He shews that incomparable is the difference between the spiritual waters, and the sensible and grosser ones, saying, *Whosoever shall drink of this water shall thirst again,* but he that is filled (saith He) with My water, shall not only be shewn to be superior to thirst henceforth, but he shall have in him a *well of water* able to nourish him to *eternal life.* Therefore He that giveth the greater, is greater (saith He) than he that hath the less, and the worsted will not carry off the same glory as the conqueror.

We must know again, that the Saviour here calls the grace of the Holy Ghost water, whereof if any be partaker, he shall have the gift of the Divine teaching evermore flowing up within him, so as no more to be in need of admonition from others, yea rather, readily to suffice to exhort those who thirst after the Divine and heavenly Word, such as were some yet living in this present life and upon earth, the holy Prophets and Apostles, and the heirs of their ministrations, of whom it was written, *And ye shall draw water with joy out of the wells of salvation.*

16 *Give me this water, that I thirst not neither come hither to draw. Jesus saith unto her,*

Again does she both speak and imagine only ordinary things, and of the things that were said understands no whit; but she supposes that in being released from petty toils, will consist all the aim of our Saviour, and to thirsting no more does she bound the measure of the grace of God, not so much as in bare idea receiving things above the world.

*Go call thy husband, and come hither.*

Well and not untruly might one say, that the minds of woman are womanish, and that an effeminate soul is in them, never having the power of understanding readily. But the nature of man somehow is apter for learning, and far more ready for reasoning, having a mind awake to wisdom, and (so to say) warm, and of matured manhood. For this reason (I suppose) did He bid the woman call her husband, secretly convicting her as having a heart most slow to learn, not practised in the words of wisdom; yet He is at the same time contriving something else most beautiful.
The woman saith to Him I have no husband.
Jesus saith unto her, Thou hast well said I have no husband:
for thou hast had five husbands; and he whom thou now hast
is not thy husband: in that saidst thou truly. The woman saith
unto Him,

To whom is it not now evident that the Saviour was not ignorant that she was bereft of
any rightful husband and that He made the enquiry about her husband who was not, a plea
for making known hidden things? For He was, He was thus with difficulty able to help her
no longer marvelling at Him as one of us, but as now above man, by reason of His wondrous
knowledge of her circumstances. And profitably does He approve her saying she has no
husband, although she had had so many; for not the coming together out of pleasure, but
the approval of the law and bond of pure love make marriage blameless.

Sir, I perceive that THOU art a Prophet.

With difficulty does she brighten up to apprehension, and that again not yet perfect.
For she still calls the Lord of Prophets a Prophet. But she has by degrees shewn herself better
than before, in no way ashamed at reproof, seizing to her own profit the force of the sign
and so going forth from her effeminate understanding, attaining to some extent to a vigorous
mind, and stretching forth the eye of her heart to an unwonted view of things. Wherein we
must chiefly admire alike the forbearance and power of our Saviour, who easily remolds
our untutored understanding to an admirable condition.

Our fathers worshipped in this mountain, and YE
say that in Jerusalem is the place where men ought to worship.
Jesus saith unto her,

Conceiving that the Lord is in truth a Prophet and a Jew, she boasts exceedingly of
the customs of her country, and asserts that the Samaritans are far superior in wisdom to
the Jews. For the Jews admitting too gross notions of the Divine and Incorporeal Nature,
contended that in Jerusalem alone, or its neighbour Sion, ought the God over all to be wor-
shipped, as though the whole Ineffable and Incomprehensible Nature had once for all there
taken abode, and was enclosed in temples made with hands. Wherefore they were convicted
of being utterly without understanding, by the voice of the Prophets, God saying, Heaven
is My Throne and earth is My Footstool, what house will ye build Me, saith the Lord, or what
is the place of My rest? The Samaritans again little remote from the folly of the Jews, bordering
both in country alike and uninstructedness, supposing that in the mount called Gerizim
they ought both to pray and worship, rightly escape not being laughed at. But the plea to
them also of their senselessness was, that the blessing was given in Mount Gerizim, as we
find written in Deuteronomy. This question the woman proposes to the Saviour, as some great and difficult problem, saying, *Our fathers worshipped in this mountain, &c.*

*Woman, believe Me, the hour is coming, when neither in Jerusalem nor in this mountain, shall ye worship the Father.*

He condemns alike the folly of all, saying that the mode of worship of both shall be transformed to the more truthful. For no longer (saith He) shall a place be sought, wherein they shall deem that God properly dwells, but as filling and able to contain all things, _shall they worship_ the Lord _every one from his place_, as one of the holy Prophets says. He says that His own sojourn in the world with a Body is the time and season for a change of such customs.

Observe how with most gentle leading of discourse, does He guide the mind of the woman to right conceptions respecting the Son, by calling God _the Father_. For how shall the _Father_ at all be conceived of, if the _Son_ be not?

**CHAPTER V. That the Son is not in the number of worshippers, in that He is Word and God, but rather is worshipped with the Father.**

22 Ye _worship_ ye know not what: _we know what we worship_, for _salvation is of the Jews_.

He speaks again as a Jew and a man, since the economy of the matter in hand demands now too this mode of speaking (for Christ would not have missed meet opportunity): yet does He attribute something more in respect of understanding to the worship of the Jews. For the Samaritans worship God simply and without search, but the Jews having received through the Law and Prophets the knowledge of Him Who is, as far as they were able. Therefore He says that the Samaritans _know not_, but that the Jews have good knowledge, of whom He affirms, that _salvation_ shall be revealed, that is Himself. For Christ was of the seed of David according to the flesh, David of the tribe of Judah. Amongst the worshippers again as Man does He class Himself, Who together with God the Father is worshipped both by us and the holy angels. For since He had put on the garb of a servant, He fulfilleth the ministry befitting a servant, having not lost the being God and Lord and to be worshipped. For He abideth the Same, even though He hath become Man, retaining throughout the plan of the dispensation after the Flesh.

And even though thou see an abasement great and supernatural, approach wondering, not accusing, not faultfinding, but rather imitating. For such Paul desireth to see us, saying, _Let this mind be in each of you, which was also in Christ Jesus_, Who, _being in the Form of_
God, thought it not robbery to be equal with God; but emptied Himself, taking upon Him the form of a servant, made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Seest thou how the Son became to us a Pattern of lowliness, being in Equality and Form of the Father as it is written: yet descended for our sakes to a voluntary obedience and lowliness? How then could the garb of obedience, how could that of lowliness appear, otherwise than through deeds and words beneath His God-befitting Dignity, and having a great inferiority to those wherein He was while yet bare Word with the Father, and not involved in the form of a servant? How shall we say that He has at all descended, if we allow Him nothing unworthy of Him? How was He made in the likeness of men, according to the voice of Paul, if He imitated not what befits man? But a thing most befitting men is worship, regarded in the light of a debt, and offered by us to God. Therefore He worshippeth as Man, when He became Man; He is worshipped ever with the Father, since He was and is and will be, God by Nature and Very.

But our opponent will not endure this, but will withstand us, saying: "Think it not strange when we say that the Son worships: for we do not suppose that the Son ought to worship the Father, in the same way as we or the angels, for example: but the worship of the Son is something special and far better than ours."

What then shall we reply to these things? Thou thinkest, fellow, to mislead us, by putting a most noble bondage about the Only-Begotten, and gilding over the dignity of a servant by certain words of deceit. Cease from glorifying the Son with dishonour, that thou mayest continue to honour the Father. For he that honoureth not the Son, neither doth he honour the Father, as it is written. For what (tell me) will it profit the Only-Begotten in respect of freedom, that His worship of the Father should be made more excellent than ours? For so long as He is found among worshippers, He will be altogether a bondman, and even though He be conceived of as a superior worshipper, yet will He by no means differ from creatures in respect of being originate, but only in the remaining excellencies, as to men is superior Michael or any other of the holy and reasonable powers, to whom superiority to those upon earth seems essentially to belong, either in respect of holiness or any superabundance of glory, it having been so decreed by the Chief Artificer of all things, God: but the being classed with things originate, as having been created, is common to them with the rest. The Word then Who is in the Father and of the Father by Nature will never escape being originate, even though He be said to worship in a more excellent way. Then how will that which is made be yet Son, or how will the bondman and worshipper be by Nature Lord? For I suppose that the royal and lordly dignity is pre-eminent in being worshipped: but the office of servant and slave is defined in his paying worship. We confess then by being subject that we hold ourselves bound to worship the Nature which is superior and above all. Wherefore it was proclaimed to the whole creation by the all-wise Moses, Thou shalt worship the Lord thy God and Him only shalt thou serve. So that to whatsoever servitude belongs by nature, and
whatever boweth under the yoke of the Godhead, this full surely must needs worship, and submit to the garb of adoration. For in saying Lord, he defines the bond, in saying God, the creature. For together are they conceived of, and contrasted, the bond with Him who is by Nature Lord, and that which is brought into being, with the Inoriginate Godhead.

But seeing the Son is eternally in the Father and is Lord as God, I am at a loss to shew whence He can appear to owe worship. But let them proceed with their babbling: "The Only Begotten (says he) will worship the Father, neither as bond nor created, but as a Son the Father." We must therefore take adoration into the definition of Sonship, and say that it altogether behoves the Son to worship the Father, for that in this consists His being, even as does ours in being reasonable mortal creatures, recipient of mind and knowledge, rather than in committing ourselves to motions external and impulsive, and to the mere swayings of will. For if there have been implanted by Nature into the Only Begotten, the duty wholly and of necessity to worship, and they so hold and say, how will they not be caught in naked blasphemy against the Father Himself? For it is altogether necessary to conceive of Him too as such, since the Son is His Image and Impress, and whatever things are in exact likeness, these full surely will differ in nothing. But if they say that the Son pays worship to the Father in will alone, they are guessers, rather than knowers of the truth. For what would hinder others too from saying, fabricating a hazardous piety, that it was the will of the Father to worship the Son, though not a worshipper by Nature?

"But (says he) fitness itself will remove the Person of the Father, will subject the Son to this, His worship of the Father not unwilled."

What sayest thou, o sir? Dost thou again bring forth to us oracles as from shrines, or Greek tripods, or comest thou like that Shemaiah the Nehelamite, belching forth out of thine own heart, and not out of the mouth of the Lord? and dost thou not blush, opposing to us fitness, as though invincible in these matters? For dost thou not think it befits Him Who is by Nature God, to have the Word begotten of Him God, and that He Whom the whole creation worships, should be called and be by Nature the Father of a Son Who is worshipped, rather than a worshipper? But I think I say nothing displeasing to the truly wise. But how shall we define that it also befits that the Father be worshipped by His Own offspring, when such a conception as to Both endures so great damage? For in the first place that which worships not will be neither in equality of dignity, nor in exact Image of nature with that which worships. For it worships as inferior, and that not measurable by quantity, in respect of any natural quality (for He That is God or Lord will not be lesser), but as differing in the definition of mode of being. Then how will He be shewn to be true in saying, He that hath seen Me hath seen the Father? how doth He say that He ought to be honoured in no less degree than the Father, if He be not His Equal in glory by reason of His worshipping? Then besides, the Father will Himself too appear to be in no slight unseemliness. For it is His glory to beget such as Himself is by Nature: on the other hand it is no slight disgrace, to have a
son of another kind and alien, and to be in such case as even the very nature of things originate shrinks from. For they that have received power to bear, bear not worse than themselves, by the ordinance and will of the Artificer of all things. For, saith He, let the earth bring forth grass, the fruit tree yielding fruit after his kind and after his likeness. The Godhead then will be in worse case than things originate, since they are thus, It not so, but that which was adjudged alike to befit and to have been well arranged for the successions of things which are, this It Alone will be found without.

Who then, most excellent sirs, will endure you saying, that it befits the Son to worship His Father? But when it has been added to those words of yours, that neither is this unwilled by the Only-Begotten, and this gratuitous argument of yours ye fortify merely by fitness; come, let us consider this too from the Divine Scriptures, whence I think one ought zealously to look for proof on every disputed point. The law therefore enjoined the half of a didrachm to be paid by every one of the Jews to Him Who is God over all, not as devising a way of getting wealth, nor contributions of money to no purpose, but imparting us instruction by clearest types: first, that no one is lord of his own head, but that we all have one Lord, enrolled unto servitude by the deposit of tribute; next, depicting the mental and spiritual fruits, as in a grosser representation and act. For (says he) Honour the Lord with thy righteous labours, and render Him the first fruits of thy fruits of righteousness, which came to pass through the Gospel teaching, the worship after the law being at last closed. For no longer do we think we ought to worship with external offerings the Lord of all, pressing to pay the didrachm of corruptible matter: but being true worshippers, we worship God the Father in Spirit and in truth. This meaning we must suppose to lie hid in the letter of the law.

When then the Lord was in Jerusalem, the gatherers of the didrachm were asking of Peter, saying, Doth not your Master pay the didrachm? But when he was come into the house, as it is written, Jesus prevented him, saying, of whom do the kings of the earth take custom or tribute? of their own children or of strangers? When he said, Of strangers, Jesus said, Then are the children free; yet lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a stater: that take and give unto them for Me and thee. Seest thou that the Son endured not to be under tribute, and as one of those under the yoke of bondage, to undergo a servile thing? For knowing the free dignity of His Own Nature He affirms that He owes nothing servile to God the Father: for He says, The children are free. How then hath He the worship befitting a slave, and that of His own will? He who shrank at even the bare type of the thing, how could He accept the verity? For shall we not reckon worship as a tribute and spiritual fruit-bearing, and say that it is a kind of service? For why did the law join service to worship, saying, Thou shalt worship the Lord thy God and Him only shalt thou serve? For worship is so to say the gate and way to service in deed, being the beginning of servitude to God. Wherefore the Psalmist says to some, O come, let us worship and fall down, and weep before
the Lord our Maker. Seest thou how the duty of falling down follows upon, and is joined to, worshipping? than which what will be more befitting a servant, at least in the estimation of those who rightly weigh the qualities of things, I cannot say.

But if our opponents persist, bearing themselves haughtily in yet unbroken impudence, and cease not from their uninstructed reasonings on these subjects, let them going through the whole Holy Scripture, shew us the Son worshipping God the Father, while He was yet bare Word, before the times of the Incarnation and the garb of servitude. For now as Man, He worships unblamed: but then, not yet so. But they will not be able to shew this from the Divine and sacred Scriptures, but heaping up conjectures and surmisings of corrupt imaginations, will with reason hear. Ye do err, not knowing the Scriptures, nor the glory of the Only Begotten. For that He does not worship in that He is Word and God, but having become as we, He undertook to endure this too as befits man, by reason of the dispensation of the Flesh--; the proof shall not be sought by us from without, but we shall know it from His own Words. For what is it that He is saying to the woman of Samaria? YE worship ye know not what, WE k now what we worship. Is it not hence too clear to every body that in using the plural number and numbering Himself with those who worship of necessity and as bond, that it is as made in human nature which is bond that He is saying this? For what (tell me) would hinder His drawing the worship apart into His own Person, if He wished to be conceived of by us as a worshipper? for He should rather have said, I know what I worship, in order that, unclassed with the rest, He might appropriate the force of the utterance to Himself alone. But, now most excellently and with all security He says WE, as already ranked among the bond by reason of His Manhood, as numbered among the worshippers, as a Jew by country.

23, 24, 25 But the hour is coming and now is when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship in spirit and truth. The woman saith to Him,

He is intimating the time now present of His Own Presence and says that the type shall be transferred to truth and the shadow of the Law to spiritual worship: He tells that through the Gospel teaching the true worshipper, that is, the spiritual man, shall be conducted to a polity well-pleasing unto the Father, hasting unto ownness with God. For God is conceived of as a Spirit, in reference to the embodied nature. Rightly therefore does He accept the spiritual worshipper, who does not in form and type carry in Jewish wise the form of godliness, but in Gospel manner resplendent in the achievements of virtue and in rightness of the Divine doctrines fulfilleth the really true worship.
We know that Messias is coming, Which is called Christ: when He is come, He will tell us all things.

Upon Christ teaching that the hour and season will come, rather is already present, wherein the true worshippers shall offer to God the Father the worship in spirit; forthwith the woman is winged to thoughts above her wont unto the hope spoken of by the Jews. She confesses that she knows that the Messiah will come in His own time, and to whom He will come, she does not exactly say, receiving (as is like) the common reports of Him without any investigation, as being a laughter-loving and carnal-minded woman; yet is she not wholly ignorant that He will be manifested to Israel as a bringer in of better teaching, finding most certainly this information too in the reports about Him.

26 Jesus saith unto her, I that speak unto thee am He.

Not to untutored or wholly ignorant souls doth Christ reveal Himself, bat shines upon and appears the rather to those who are more ready to desire to learn, and travailing with the beginning of the faith in simple words, press forward to the knowledge of what is more perfect. Such an one as this was the woman of Samaria also shewn to us, giving her mind more grossly than she ought to the truly Divine ideas, but not entirely removed from the desire of understanding somewhat. For first, on Christ asking for drink, she does not readily give it: but beholding Him breaking (as far as one can speak humanly) the national customs of the Jews, she begins to seek first the reason of this, all but, by her mentioning it, inviting the Lord to an explanation: How is it (says she) that THOU being a Jew askest drink of me which am a woman of Samaria? But when during the progress of questioning, she at length begun to confess that He was a Prophet, having received His reproof a medicine unto salvation, she added another inquiry saying with zeal for learning: Our fathers worshipped in this mountain, and YE say that in Jerusalem is the place where men ought to worship. But He was teaching this again, that the time shall come, yea, is already present, when the true worshippers, rejecting worship on the mountains of earth, shall offer the higher and spiritual worship to God the Father. She attributing the best of all as the due of the Christ alone, and keeping the more perfect knowledge for those times, says, We know that Messias cometh Which is called Christ; when He is come, He will tell us all things. Seest thou how ready to believe the woman was already getting, and as though ascending a staircase, springs up from little questions to a higher condition? It was right then to lay open to her with now clearer voice what she longed for, telling her that that which was preserved in good hope is at length set before her in sight, I that speak unto thee am He.

Let them therefore who have the care of teaching in the Churches commit to the newborn disciples, the word of teaching to be digested, and so at length let them shew them Jesus, bringing them up from slight instruction to the more perfect knowledge of the faith. But let
them who, taking hold of the alien and so proselyte, and bringing him within the inner veil, suffer him to offer the Lamb with hands yet unwashen, and crown with the dignity of the Priesthood him who is not yet instructed, prepare for a mighty account in the day of judgment. It is sufficient for me only to say this.

27 And upon this came His disciples

The presence of the disciples is the conclusion of His conversation with the woman. For the Saviour is at length silent, and having placed in the Samaritans the glowing spark of the faith, commits it to their inward parts to be kindled to a mighty flame. Thus you may understand what was said by Him, *I am come to send fire on the earth, and what will I, if it be already kindled?*

*and marveled that He talked with the woman:*

The disciples again are astonished at the gentleness of the Saviour, and wonder at His meek way. For not after the manner of some who are fierce with unslacked religion, did He think right to shun conversation with the woman, but unfolds His Loving-kindness to all, and hereby shews, that He being wholly One Artificer, doth not to men alone impart the life through faith, but snareth the female race also thereto.

Let him that teacheth in the Church gain this too as a pattern, and not refuse to help women. For one must in every thing follow not one's own will, but the service of preaching.

*yet no man said, What seekest Thou? or, Why talkest Thou with her?*

It was the work of wise disciples, and knowing how to preserve their Master's honour, not to seem by their superfluous questions to be going off into strange surmises, because He was talking with a woman, but rather in reverence and fear to restrain their tongue within their teeth, and to await their Lord speaking of His own accord, and giving them a voluntary explanation. We must therefore herein marvel at Christ for His gentleness, at the disciples for their wisdom and understanding and knowledge of what is becoming.

28 The woman therefore left her waterpot and went her way into the city,

The woman now shews herself superior to and above the cares of the body, who two or three days ago was the wife of many, and she who oftentimes was easily taken captive by vain
pleasures, now overreaches the flesh of its necessary want, disregarding alike thirst and
drink, and is re-wrought unto another habit through faith. Forthwith doth she, exercising
love the fairest of all virtues, and neighbourly-affection, diligently proclaiming to others
also the good which appeared to her, hasten quickly into the city. For probably the Saviour
was telling her, and secretly whispering in her mind, *Freely ye received, freely give*. Learn we
hereby, not to imitate that sloth-loving servant, and who therefore hid his talent in the earth,
but rather let us be diligent to trade with it. Which thing too that much-talked-of woman
well doing, communicates to the rest the good which fell to her, no longer taking the water
which she came to draw, from its fountain-depths, nor carrying home her waterpot of the
earth, but rather with Divine and heavenly grace and the all-wise teaching of the Saviour
filling the garners of her understanding.

We must hence learn, as in a type and outline, that by thoroughly despising little and
corporal things, we shall receive of God things manifold more and better. For what is earthly
water, compared with Heavenly wisdom?

29 and saith to the men *Come see a Man which told me all things that ever I did; is not This the Christ?*

O wondrous change! O truly great and God-befitting Might, translucent with unspeakable
marvel! Skilful workwoman unto doctrine, and initiator is she, who understood none of the
things that were said at first, and therefore rightly heard, *Go, call thy husband and come hither*. For see how skilfully she conversed with the Samaritans. She does not say at once
that she has found the Christ, nor does she introduce Jesus at first into her account. For
rightly would she have been rejected, as far surpassing the measure of words befitting her,
finding her hearers not ignorant of her habits. She first then prepares the way for this wonder,
and having first astonished them with the miracle, makes the way smoother, so to say, to
the faith. *Come and see,* she wisely says; all but crying aloud with more earnest voice, *Sight
alone will suffice to belief, and will assure those present with its more note-worthy marvels.
For He Who knoweth the hidden things, and hath this great and God-befitting dignity, how
shall He not speed with prosperous course to the fulfilment of those things which He willeth?

30 *They went out of the city, and came unto Him*. The obedience of the Samaritans is a
conviction of the hardness of heart of the Jews, and their inhumanity is clearly shewn in the
gentleness of these. And let the seeker of learning see again the difference of habit in both,
that he may justly wonder at Jesus, departing from the Synagogue of the Jews, and giving
Himself rather to the aliens. For that Christ should come to the Jews, and for what causes
He should be revealed, the law of Moses declared to us, the all-august choir of the Prophets
did proclaim, and did point Him out at length all but present at the doors, saying, *Behold your God, Behold the Lord;* and last of all John, the great among them that are born of women,
did manifest Him already appeared, and dwelling among us, saying, *Behold the Lamb of
God which taketh away the sin of the world; and (yet more wonderfully than all) the Saviour was revealing Himself through many deeds of power and God-befitting authority. What then do these men unbridled unto strange counsels at last meditate yet? They devise murder unjustly, they plot impiously, they envy stubbornly, they drive forth of their land and city, the Life, the Light, the Salvation of all, the Way to the kingdom, the Remission of sins, the Bestower of sonship. Wherefore rightly said the Saviour, O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you. But the Samaritans shew themselves superior to the folly of the Jews, and by obedience victorious over their innate unlearning, having given ear to one miracle only, they flock quickly to Jesus, not persuaded thereto by the voices of the holy Prophets, or by the proclamations of Moses, nor yet the actual pointings of John, but one only woman and she a sinner telling them of Him. With reason then, let us too admiring the sentence of the Saviour against them, say, Righteous art Thou, o Lord, and upright Thy Judgment.

31, 32 In the mean time His disciples prayed Him, saying Master, eat. But He saith unto them

Most excellently doth the Divine Evangelist manage the compilation of this book, and omits nothing which he believes will at all be of use to the readers. Hear therefore how he introduces Jesus again as the Ensample of a most note-worthy act. For I do not think that any thing has been put in vain in the writings of the saints, but what any man deems small, he sometimes finds pregnant with no contemptible profit. The conversion of the Samaritans being then begun, and they on the point of looking for Him (for He knew as God that they would come): wholly and entirely is He intent upon the salvation of them which are called, and makes no account of bodily food, although wearied with His journey, as it is written: that hereby again He might profit the teachers in the Churches, and persuade them to disregard all fatigue, and use more diligent zeal for those who are being saved, than for the care of their bodies. For Cursed, saith the Prophet, be he that doeth the work of the Lord negligently. In order then that we may learn that the Lord was accustomed to go without food at such times, he introduces the disciples, begging and all but on their knees, that He would take a little of their provisions, as inevitable and necessary food. For they had gone away into the city to buy meat which they had now got and come with.

I have meat to eat that YE know not of.

Skilfully does the Saviour fashion His answer from what was before Him. He all but says darkly, that if they knew that the conversion of the Samaritans was at the doors, they
would have persuaded Him rather to cling to that as a delicacy than to nourish the flesh. From this again we may learn how great love for man the Divine Nature hath: for It considereth the return of the lost unto salvation as both meat and treat.

33, 34 Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them,

The disciples not yet understanding the discourse which was obscure, were reasoning about what had often happened among themselves, and descend to common place ideas, fancying that food had been brought Him by some one, and that it was perhaps more costly or sweeter than what had been got together by them.

My meat is to do the Will of Him That sent Me and to complete His Work.

Having wholly torn away the veil from His speech, He shewed them in full translucence the truth, and forthwith introduces Himself as a type unto future teachers of the world, of steadfast and most exceeding excellent zeal, to wit in respect of the duty of teaching, and on this account fitly keeping thought for the needful care of the body secondary. For in saying that it was to Himself most pleasant meat, to do the Will of Him that sent Him and to finish His Work, He limns the office of the Apostolic ministry and clearly shews, what manner of men they ought to be in habit. For it was necessary (as it seems) that they should be strung to taking thought for teaching only, and it behoved them to be so far removed from the pleasure of the body, as at times not even to desire the service necessary for the mere accomplishing its preservation from death.

And let this be said for the present, as tending to the type and pattern of Apostolic polity. But if we must in addition to what has been said, apply ourselves to speak more doctrinally, He says that He was sent, clearly by God the Father, either in respect of the Incarnation, wherein He beamed on the world with Flesh, by the good Pleasure and Approbation of the Father; or as the Word proceeding in some way from the begetting Mind, and sent and fulfilling His decree, not as though taken as a minister of others' wills, but Himself being alike both the Living Word and the most evident Will of the Father, readily saving those that were lost. Therefore in saying that it is the work of Him That hath sent Him, Himself is shewn as its Fulfiller: for all things are by the Father through the Son in the Spirit. For that the Son is the Word and Counsel and Will and Power of the Father is, I suppose, evident to all: but it is no trouble to prove it from the Divine Scripture also. Therefore let any one see that He is the Word in this, In the beginning was the Word and the Word was with God and the Word was God: let him see Counsel, in that the Psalmist says, as to God the Father, In Thy Counsel Thou guidedst me and with glory didst Thou receive me: let him see Will
again in his saying, \textit{Lord in Thy Will give strength to my beauty}. For He strengthened the beauty of His saints, that is, their vigour unto every virtue, He, the Living and Hypostatic Will of the Father, that is the SON. That He is Power also, thou shalt again understand hence, \textit{Command, O God (he says) Thy strength: strengthen, O God, that which Thou wroughtest for us.} Thou seest clearly herein, that by the good Pleasure of God the Father, His Power, that is, the Son, was Incarnate, that He might strengthen this body, which He perfected for us. For if He had not tabernacled among us, neither would the nature of the flesh at all have put off the infirmity of corruption. The Son then being Himself the good Will of the Father, \textit{perfects His Work}, being shewn forth salvation to them that believe on Him.

But some one will say to this: "If the Son is Himself the Will of the Father, what will was He sent to fulfil? for the fulfilled must needs be other than the fulfiller." What therefore do we say to this? The giving of names indeed demands difference in the things signified, but often there is no difference in respect of God, and word regarding the supreme Nature rejects accuracy herein. For Its Properties are spoken of, not altogether as they are in truth, but as tongue can express, and ear of man hear. For he that seeth darkly, darkly also he speaketh. For what wilt thou do when He Who is by Nature Simple introduceth Himself to us as compound, in that He saith of them of Israel, And their children they made pass through the fire, which I commanded not, neither came it into My heart? for must not the heart needs be other than he in whom it is? and how then shall God be yet conceived of as Simple? The things therefore about God, are spoken of after the manner of men: they are so conceived of, as befits God, and the measure of our tongue will not wrong the Nature That is above all. And therefore even though the Son be found speaking of the Will of the Father, as of something other than He, you will make no difference, attributing fitly to the weakness of our words their not being able to say any thing greater, nor to signify their meaning in any other way.

And let these things bo said in proof of the Son being conceived of as also the Will of the Father; but in the passage before us, no reason will compel us to conceive that \textit{the Will of the Father means the Son}, but rather we may well receive it as His good Will to the lost.

35 \textit{Say not YE, There are yet four months and the harvest cometh?}

He again taketh occasions of His Discourse from the time and event, and from the grosser things of sense He fashioneth His declaration of spiritual ideas. For it was yet winter at that time, and the tender sprouting and fresh stalk of the seed was scarce bristling forth from the soil: but after the expiration of four months, it was awaiting its fall into the hand
of the reaper. Do not therefore YE men say (saith He) that there are yet four months, and the harvest cometh?

*Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest.*

That is, raising up the eye of your understanding a little from the affairs of the earth, consider ye the spiritual sowing, that it hath progressed already and whitened unto the floor, and at length calls for the reaper’s sickle unto itself. But from the similarity to things in actual life, you will see what is meant. For you will conceive that the spiritual sowing and multitude of spiritual ears, are they who, tilled beforehand by the voice of the Prophets, are brought to the faith that should be shewn through Christ. But it is white, as being already ripe and ready to the faith, and confirmed unto piety. But the sickle of the reaper is the glittering and most sharp word of the Apostle, cutting away the hearers from the worship according to the law, transferring them to the floor, that is, to the Church of God: there they bruised and pressed by good toils shall be set forth pure wheat worthy of the garner of Him Who gathereth it.

36, 37 *And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth.*

It is the time (saith He) of the Word calling to the Faith, and shewing to the hearers the arrival at its consummation of the legal and Prophetic preachings. For the law by typical services, as in shadows did foreshew Him That should come, that is, Christ: the Prophets after it, interpreting the words of the Spirit, *Yet a little while,* were fore-signifying that He was even now at hand and coming. But since He hath stepped within the doors, the word of the Apostles will not remove to far distant hope that which was expected, but will reveal it already present: and will reap from legal worship those who are yet in bondage to the law and who rest in the letter only, and will transfer them as sheaves into the Evangelic habit and polity; and will likewise cut off from polytheistic straying the worshipper of idols, and will transfer him to the knowledge of Him That is in truth God, and, to speak all in brief and succinctly; will transform them who mind things on the earth unto the life of the Angels through faith to Christ-ward.

This (saith He) the word of the reapers will effect, yet shall it not be without an hire: for it shall surely gather for them fruit which nourisheth unto life eternal: nor shall they who receive rejoice in themselves alone but as having entered into the labours of the Prophets, and having reaped the seed fore-tilled by them, shall fill up one company with them. But I
suppose that the most wise Paul, having throughly learnt the types of things to come, hence says of the holy fathers and Prophets that, *These all, perfected through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.* For the Saviour thought good, that the reaper should *rejoice together* with him who before had sown.

38 *I sent you to reap that whereon YE have not laboured: other men have laboured, and YE are entered into their labours.*

He at length unveils to them the whole mystery, and having removed the dark cloak of words, renders most clear the understanding of His meaning. For the Saviour being a Lover of the Prophets, and a Lover of the Apostles, makes neither the labour of those to be apart from the hand of the Apostles, nor does He allot entirely to the holy Apostles the glorying in respect of those who should be saved through faith in Him: but having mingled as it were the toil of each with their mutual co-work, He says (and with great reason) that one shall be the honour to both. He affirms that the Apostles had entered into the labours of the holy Prophets, not suffering them to spring upon the good fame of those who proceded them, but persuading them rather to honour them, as having gone before them in labour and time. That this will be to us too a most beautiful lesson, who will refuse to admit?

39 *And from that city many of the Samaritans believed on Him for the saying of the woman which testified, He told me all that ever I did.*

Israel is again hereby too condemned, and by the obedience of the Samaritans, is convicted of being alike reckless of knowing and harsh. For the Evangelist marvels much at the many who believed on Christ, saying, *For the saying of the woman;* although they who were instructed through the law to the knowledge hereof, neither received the words of Moses, nor acknowledged that they ought to believe the heraldings of the Prophets. He in these words prepares the way before, or rather wisely makes a defence before, for that Israel should with reason be thrust away from the grace and hope that is to Christ-ward and that instead should come in the more obedient fulness of the Gentiles, or aliens.

40, 41 *So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His Own Word,*

He explains in simplicity of words what took place: but prepares again another proof, that Israel ought justly to be cast off from their hope, and the aliens to be transplanted into
it. For the Jews with their bitter and intolerable surmises, spitefully entreat Jesus manifoldly working miracles and radiant in God-befitting glory, and blush not to rage to so great an extent as to make Him an exile, and zealously to drive out of their city Him Who is the giver to them of all joy: while the Samaritans persuaded by the words of one woman, consider that they ought to come to Him with all speed. And when they were come, they began zealously to entreat Him to come into their city, and to pour forth to them of the word of salvation; and readily does Christ assent to both, knowing that the grace will not be unfruitful. For many believed because of His own Word.

Let him that is God-loving and pious hence know, that from them that grieve Him Christ departeth, but He dwelleth in them that gladden Him through obedience and good faith.

42 And said unto the woman, No longer do we believe, because of thy saying: for ourselves have heard Him and know that This is indeed the Saviour of the world.

From the greater things does the faith of the Samaritans spring, and not any longer from what they learn from others, but from those whereof they are the wondering ear-witnesses. For they say that they know that He is indeed the Saviour of the world, making the confession of their hope in Him the pledge of their faith.

43, 44 Now after the two days He departed thence unto Galilee. For Jesus Himself testified that a prophet hath no honour in his own country.

He departs from Samaria, having now sown the Word of salvation, and like a husbandman hidden the faith in them that dwell there, not that it might be bound captive in the silence of them that received it, quiet and deep buried, but rather that it might grow in the souls of all, creeping on and advancing ever to the greater, and running to more evident might. But since He passes by Nazareth lying in the midst, wherein it is said that He was also brought up, so that He seemed to be from thence and its citizen, and goes down rather to Galilee; of necessity he offers an explanation of His passing it by, and says that Jesus Himself had testified that a prophet hath no honour in his own country. For it is our nature to think nothing of what we are accustomed to, even though it be great and of price. And the Saviour thought not good to seek honour from them, like a vain-glorious man and a braggart, but knew well that to those who have no thought that one ought to honour one’s teacher, neither would the word of the faith be any longer sweet and acceptable. With reason then does He pass by, not thinking it right to expend useless labours upon them who are nothing profited, and thus to lay down grace before them that despise it. For it was not
reasonable that they who sinned so deeply should do so unpunished; since it is altogether confessed and undoubted, that they will undergo the severest punishments, who knowingly despise Him and spurn a gift so worthy of marvel.

45 When therefore He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast.

Not without consideration do the Galileans receive Jesus, but in just astonishment at the wondrous works which they themselves had already seen Him do, both by their piety towards Him condemning the folly of the Jews, and found far superior in good feeling to those who were instructed in the law.

46 He came therefore again into Cana of Galilee where He made the water wine.

Christ loveth to dwell among those that are well disposed, and to those who more readily advance unto the perception and knowledge of benefits done them, He poureth forth supplies of greater goods. He cometh then to work miracles in Cana, thinking it fit to confer an additional benefit on those therein, in that He had through His signs already wrought there, the idea previously implanted in their minds, that He could do all things.

47, 48 And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he besought Him that He would come down and heal his son: for he was at the point of death. Jesus therefore said unto him,

The nobleman cometh as to One able to heal, but he understandeth not yet that He is by Nature God: he calleth Him Lord, but giveth not at all the true dignity of Lordship. For he would have straightway fallen down and besought Him, not that he should by all means come to his house, and go down with him to the sick lad; but should rather with authority and God-befitting command drive away the sickness that fell on him. For what need for Him to be present to the sick, whom He could easily heal, even absent? how was it not utterly without understanding to suppose that He is superior to death, and in no wise to hold Him God Who is filled with God-befitting Power?

49 Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him,
A mind yet hard dwelleth in them who are deceived, but mightier will be the more wonder-working power of Him That calleth them unto faith. Wherefore the Saviour says that they need wonders, that they may easily be re-instructed unto what is profitable, and acknowledge Him Who is by Nature God.

*Lord, come down ere my child die.*

Feeble indeed unto understanding is the nobleman, for he is a child in his petition for grace, and almost dotes without perceiving it. For by believing that Christ had power not only when present, but that He would surely avail even absent, he would have had a most worthy conception of Him. But now both thinking and acting most foolishly, he asks power befitting God, and does not think He accomplishes all things as God, nor yet that He will be superior to death, although beseeching Him to gain the advantage over him that had all but overcome; for the child was at the point of death.

50 Jesus saith unto him, Go thy way; thy son liveth.

Thus believing he ought to have come, but Christ doth not reject our lack of apprehension; but benefiteth even the stumbling, as God. That then which the man should have been admired for doing, this does he teach him even when he doth it not, revealed alike as the Teacher of things most lovely, and the Giver of good things in prayer. For in *Go thy way* is Faith: in *thy son liveth* is the fulfilment of his longings, granted with plenteous and God-befitting Authority.

51 The man believed the word that Jesus said to him, and went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth.

The one command of the Saviour healeth two souls. For in the nobleman it worketh unwonted faith, the child it rescueth from bodily death. Which is healed first it is hard to say. Both, I suppose, simultaneously, the disease taking its departure at the command of the Saviour. And *his servants* meeting him tell him of the healing of the child, shewing at the same time the swiftness of the Divine commands (Christ ordering this very wisely), and by the fulfilment of his hope, speedily confirming their master weak in faith.
He therefore enquired of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and himself believed and his whole house. This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee.

He enquires of them the hour of the turn for the better of the sick child, to prove whether it coincides with the time of the grace. When he had learnt that thus it was, and no otherwise, he is saved with his whole house, attributing the power of the miracle to the Saviour Christ, and bringing to Him a firmer faith as a fruit of thank-offering for these things.

Chap. v.2, 3, 4 After this was the feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem the pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel of the Lord used to go down at a certain season into the pool, and trouble the water: whosoever therefore first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Not for nothing does the blessed Evangelist straightway connect with what has been said the Saviour's return thence to Jerusalem: but his aim probably was to shew how superior in obedience were the aliens to the Jews, how great a difference of habit and manners is seen between them. For thus and in no other way could we learn, that by the just judgment of God Who ruleth all and knoweth not to accept the person of man, Israel with reason falleth from the hope, and the fulness of the Gentiles is brought in in his place. It is not hard by looking at the contrast of the chapters 12 to test what has been said. He shewed therefore that He had by one miracle saved the city of the Samaritans, by one likewise the nobleman, and by it had profited full surely (I ween) and exceeding much those who were therein. Having by these things testified the extreme readiness of the aliens to obedience, he brings the Miracle-worker back to Jerusalem, and shews Him accomplishing a God-befitting act. For He wondrously frees the paralytic from a most inveterate disease even as He had the nobleman's son just dying. But the one believed with his whole house, and confessed that Jesus is God, while the others. who ought to have been astonished, straightway desire to kill, and persecute, as though blasphemously transgressing, their Benefactor, themselves against themselves pronouncing more shameful condemnation in that they are found to fall short
of the understanding of the aliens, and their piety towards Christ. And this it was which was spoken of them in the Psalms, as to our Lord Jesus, _Thou shalt make them the back_. For they having been set in the first rank because of the election of the fathers, will come last and after the calling of the Gentiles. For when _the fulness of the Gentiles is come in, then shall all Israel be saved._

This line of thought the well-arranged order of the compilation of chapters brings forth to us. But we will make accurate inquiry part by part of the meaning of single verses.

5, 6  _And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time,_

The Jews having celebrated their feast of unleavened bread, in which it is their custom to kill the sheep, to wit, at the time of the Passover, Christ departeth from Jerusalem, and mingles with the Samaritans and aliens, and teacheth among them, being grieved at the stubbornness of the Jews. And having barely returned at the holy Pentecost (for this was the next solemnity in Jerusalem and at no great interval), He heals at the waters of the pool the paralytic, who had passed _long time_ in sickness (for it was even his thirty-eighth year): but who had not yet attained unto the perfect number of the Law, I speak of four times ten or forty.

Here then will end the course of the history; but we must transform again the typical letter unto its spiritual interpretation. That Jesus grieved departs from Jerusalem after the killing of the sheep, goes to the Samaritans and Galileans, and preaches among them the word of salvation, what else will this mean, save His actual withdrawal from the Jews, after His sacrifice and Death at Jerusalem upon the Precious Cross, when He at length began to freely give Himself to them of the Gentiles and aliens, bidding it to be shewn to His Disciples after His Resurrection, that _He goeth before them all into Galilee?_ But His return again at the fulfilment of the weeks of holy Pentecost to Jerusalem, signifies as it were in types and darkly, that there will be of His Loving Kindness a return of our Saviour to the Jews in the last ages of the present world, wherein they who have been saved through faith in Him, shall celebrate the all-holy feasts of the saving Passion. But that the paralytic is healed before the full time of the law, signifies again by a corresponding type, that Israel having blasphemously raged against Christ, will be infrimar and paralytic and will spend a long time in doing nothing; yet will not depart to complete punishment, but will have some visitation from the Saviour, and will himself too be healed at the pool by obedience and faith. But that the number forty is perfect according to the Divine Law, will be by no means hard to learn by them who have once read the Divine Scriptures. 7 _Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him,_
An evident proof of the extreme goodness of Christ, that He doth not wait for entreaties from the sick, but forecometh their request by His Loving Kindness. For He runneth, as you see, to him as he lieth, and compassionateth him that was sick without comfort. But the enquiry whether he would like to be relieved from his infirmity was not that of one asking out of ignorance a thing manifest and evident to all, but of one stirring up to more earnest desire, and inciting to most diligent entreaty. The question whether he willed to obtain what he longed for is big with a kind of force and expression, that He has the power to give, and is even now ready thereto, and only waits for the request of him who receiveth the grace.

8 Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise.

About the day of the holy Pentecost, Angels coming down from heaven used to trouble the water of the pool, then they would make the plash therefrom the herald of their presence. And the water would be sanctified by the holy spirits, and whoever was beforehand of the multitude of sick people in getting down, he would come up again disburdened of the suffering that troubled him, yet to one alone, him who first seized it, was the might of healing meted out. But this too was a sign of the benefit of the law by the hands of Angels, which extended to the one race of the Jews alone, and healed none other save they. For from Dan so called even unto Beer-sheba, the commandments given by Moses were spoken, ministered by Angels in Mount Sinai in the days afterwards marked out as the holy Pentecost. For this reason, the water too of the pool used not to be troubled at any other time, signifying therethrough the descent of the holy Angels thereon. The paralytic then not having any one to thrust him into the water, with the disease that holds him, was bewailing the want of healers, saying, I have no man, to wit to let him down into the water. For he fully expected that Jesus would tell and advise him this.

9 Take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath.

God-befitting the injunction, and possessing clearest evidence of power and authority above man. For He prays not for the loosing of his sickness for the patient, lest He too should seem to be as one of the holy Prophets, but as the Lord of Powers He commandeth with authority that it be so, telling him to go home rejoicing, to take his bed on his shoulders, to be a memento to the beholders of the might of Him That had healed him. Forthwith the sick man does as is bidden him, and by obedience and faith he gaineth to himself the thrice longed for grace. But since in the foregoing we introduced him as the image and type of the
multitude of the Jews, who should be healed in the last times: come let us think of something again harmonizing with the thoughts hereto pertaining, analogous to those before examined.

On the Sabbath day doth Christ heal the man, when healed He immediately enjoins him to break through the custom of the law, inducing him to walk on the Sabbath and this laden with his bed, although God clearly cries aloud by one of the holy Prophets, *Neither carry forth a burthen out of your house on the Sabbath day.* And no one I suppose who is sober-minded would say that the man was rendered a despiser or unruly to the Divine commands, but that as in a type Christ was making known to the Jews, that they should be healed by obedience and faith in the last times of the world (for this I think the Sabbath signifies, being the last day of the week): but that having once received the healing through faith, and having been re-modelled unto newness of life, it was necessary that the oldness of the letter of the law should become of no effect, and that the typical worship as it were in shadows and the vain observance of Jewish custom should be rejected. Hence (I think) the blessed Paul too taking occasion of speech writes to them who after the faith were returning again to the Law, *I say unto you, that if ye be circumcised, Christ shall profit you nothing: and again, Ye are severed from Christ, whosoever of you are justified by the law, ye are fallen from grace.*

10 *The Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed.*

Most seasonably (I think) doth He cry over them, *Hear now this O foolish people and heartless, which have eyes and see not.* For what can be more uninstructed than such people, or what greater in senselessness? For they do not even admit into their mind that they ought to wonder at the Power of the Healer: but being bitter reprovers, and skilled in this alone, they lay the charge of breaking the law about him who had just and with difficulty recovered from a long disease, and foolishly bid him lie down again, as though the honour due to the Sabbath were paid by having to be ill.

11, 12 *He answered them, He That made me whole, He said unto me, Take up thy bed and walk. They asked him therefore*

The sentence is replete with, wisest meaning and repulsive of the stubbornness of the Jews. For in that they say that it is not lawful on the sabbath day to take up his bed and go home, devising an accusation of breaking the law against him that was healed, needs does he bring against them a more resolved defence, saying that he had been ordered to walk by Him, Who was manifested to him as the Giver of health, all but saying something of this
sort, Most worthy of honour (sirs) do I say that Ho is, even though He bid me violate the honour of the sabbath, Who hath so great power and grace, as to drive away my disease. For if excellence in these things belongeth not to every chance man, but will befit rather God-befitting Power and Might, how (saith he) shall the worker of these things do wrong? or how shall not He Who is possessed of God-befitting Power surely counsel what is well-pleasing to God? The speech then has within itself some pungent meaning.

13, 14  What Man is He Which said unto thee, Take up thy bed and walk? But he that was healed wist not Who it was: for Jesus had conveyed Himself away, a multitude being in the place. Afterward Jesus findeth him in the temple and said unto him,

Insatiable unto bloodshed is the mind of the Jews. For they search out who it was who had commanded this, with design to involve Him together with the miraculously healed (for he alone, it seems, was like to be vexing them in respect of the Sabbath, who had now escaped impassable toils and snares, and had been drawn away from the very gates of death) but he could not tell his Physician, although they make diligent enquiries, Christ having well and economically concealed Himself, that He might escape the present heat of their anger. And not as though He could suffer anything of necessity, unless He willed to suffer, doth He practise flight: but making Himself an Example to us in this also.

Behold, thou art made whole: sin no more, lest a worse thing come to thee.

Being hid at first economically, He appears again economically, observing the time fit for each. For it was not possible that ought should be done by Him Who knew no sin, which should not really have its fit reason. The reason then of His speaking to him He made a message for his soul’s health, saying that it behoved him to transgress no more, lest he be tormented by worse evils than those past. Herein He teaches that not only does God treasure wp man’s transgressions unto the judgment to come, but manifoldly scourgeth those yet living in their bodies, even before the great and notable day of Him. That shall judge all. But that we are oftentimes smitten when we stumble and grieve God, the most wise Paul will testify, crying, For this cause many are weak and sickly among you, and many sleep: for if we would judge ourselves, we should not be judged: but when we are judged, we are chastened of the Lord, thai we be not condemned with the world.

15 The man departed, and told the Jews that it was Jesus Which had made him whole.

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He makes Jesus known to the Jews, not that they by daring to do anything against Him should be found to be blasphemers, but in order that, if they too should be willing to be healed by Him, they might know the wondrous Physician. For observe how this was his aim. For he does not come like one of the faultfinders, and say that it was Jesus Who had bidden him walk on the Sabbath day, but Which had made him whole. But this was the part of one doing nought save only making known his Physician.

16, 17 And therefore did the Jews persecute Jesus and sought to slay Him, because He was doing these things on the sabbath day. But Jesus answered them,

The narrative does not herein contain the simple relation of the madness of the Jews: for the Evangelist does not shew only that they persecute Him, but why they blush not to do this, saying most emphatically, Because He was doing these things on the sabbath day. For they persecute Him foolishly and blasphemously, as though the law forbade to do good on the sabbath day, as though it were not lawful to pity and compassionate the sick, as though it behoved to put off the law of love, the praise of brotherly kindness, the grace of gentleness: and what of good things may one not shew that the Jews did in manifold ways spurn, not knowing the aim of the Lawgiver respecting the Sabbath, and making the observance of it most empty? For as Christ Himself somewhere said, each one of them taketh his ox, or his sheep, and leadeth them away to watering, and that a man on the sabbath day receiveth circumcision, that the law of Moses be not broken: and then they are angry, because He made a man every whit whole on the sabbath day, by reason of the exceeding stubbornness alike and undisciplinedness of their habits, not even to brutes preferring him that is made in the Divine Image, but thinking that one ought to pity a sheep on the sabbath day, and unblamed to free it from famine and thirst, yet that they are open to the charge of transgressing the law to the last degree, who are gentle and good to their neighbour on the sabbath?

But that we may see that they were beyond measure senseless, and therefore with justice deserve to hear, Ye do err, not knowing the Scriptures; come let us taking somewhat from the Divine Scriptures too shew clearly, that Jesus was long ago foredepicted as in a type taking no account of the sabbath. The all-wise Moses then, having at a great age (as it is written) departed from things of men and been removed to the mansions above, by the judgment and decree of God That ruleth all, Joshua the son of Nun obtained and inherited the command over Israel. When he therefore, having set in array heavy armed soldiers ten thousand strong round about Jericho, was devising to take at length and overthrow it, he arranged with the Levites to take the ark round about for six whole days, but on the seventh
day, that is, the Sabbath, he commanded the innumerable multitude of the host to shout
along with the trumpets, and thus the wall was thrown down, and they rushing in, took the
city, not observing the unseasonable rest of the Sabbath, nor refusing their victory thereon,
by reason of the law restraining them, nor yet did they then withstand the generalship of
Joshua, but wholly free from reproach did they keep the command of the man. And herein
is the type: but when the Truth came, that is Christ, Who destroyed and overcame the cor-
rupition set up against man's nature by the devil, and is seen doing this on the Sabbath, as
in preface and commencement of action, in the case of the paralytic, they foolishly take it
ill, and condemn the obedience of their fathers, not suffering nature to conquer on the
sabbath day the despite done it by sickness, to such extent as to be zealous in persecuting
Jesus Who was working good on the sabbath day.

My Father worketh hitherto, and I work.

Christ is speaking, as it were, on the sabbath day (for this the word Hitherto must neces-
sarily signify, that the force of the idea may receive its own fitting meaning) but the Jews,
who were untutored, and knew not Who the Only-Begotten is by Nature, but attributed to
God the Father alone the appointing of the Law through Moses, and asserted that we ought
to obey Him Alone; these He attempts to clearly convince, that He works all things together
with the Father, and that, having the Nature of Him Who begat Him in Himself, by reason
of His not being Other than He, as far as pertains to Sameness of Essence, He will never
think ought else than as seemeth good to Him Who begat Him. But as being of the Same
Essence He will also will the same things, yea rather being Himself the Living Will and Power
of the Father, He worketh all things in all with the Father.

In order then that He might repel the vain murmuring of the Jews and might shame
them who were persecuting Him on those grounds whereon they thought good to be
angry, as though the honour due to the sabbath were despised. He says, My Father worketh
hitherto and I work. For He all but wisheth to signify some such thing as this, If thou believest,
O man, that God, having created and compacted all things by His Command and Will or-
dereth the creation on the sabbath day also, so that the sun riseth, rain-giving fountains are
let loose, and fruits spring from the earth, not refusing their increase by reason of the sabbath,
the fire works its own work, ministering to the necessities of man unforbidden: confess and
know of a surety that the Father worketh God-befitting operations on the sabbath also. Why
then (saith He) dost thou uninstructedly accuse Him through Whom He works all things?
for God the Father will work in no other way, save through His Power and Wisdom, the
Son. Therefore says He, And I work. He shames then with arguments ad absurdum the un-
bridled mind of His persecutors, shewing that they do not so much oppose Himself, as speak
against the Father, to Whom Alone they were zealous to ascribe the honour of the Law, not
yet knowing the Son Who is of Him and through Him by Nature. For this reason does He
call God specially His own Father, leading them most skilfully to this most excellent and precious lesson.

18 For this therefore did the Jews seek the more to kill Him, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God.

The mind of the Jews is wound up unto cruelty, and whereby they ought to have been healed, they are the more sick, that they may justly hear, How say ye, WE are wise? For when they ought to have been softened in disposition, transformed by suitable reasoning unto piety, they even devise slaughter against Him Who proves by His Deeds, that He hath in no whit transgressed the Divine Law by healing a man on the sabbath. They weave in with their wrath on account of the sabbath, the truth as a charge of blasphemy, snaring themselves in the meshes of their own transgressions unto wrath indissoluble. For they seemed to be pious in their distress that He being a Man, should say that God was His Father. For they knew not yet that He Who was for our sakes made in the form of a servant, is God the Word, the Life gushing forth from God the Father, that is, the Only-Begotten, to Whom Alone God is rightly and truly inscribed and is Father, but to us by no means so: for we are adopted, mounting up to excellency above nature through the will of Him That honoured us, and gaining the title of gods and sons because of Christ That dwelleth in us through the Holy Ghost. Looking therefore to the Flesh alone, and not acknowledging God Who dwelleth in the Flesh, they endure not His springing up to measure beyond the nature of Man, through His saying that God was His Father (for in saying, My Father, He would with reason introduce this idea) but they deem that He Whose Father God properly is, must be by Nature Equal with Him, in this alone conceiving rightly: for so it is, and no otherwise. Since then the word introduces with it this meaning, they perverting the upright word of truth are more angry.

CHAPTER VI. That the Son is not inferior to the Father either in power or in operation for any work but is Equal in Might and Consustantial with Him, as of Him and that by Nature.

19 Jesus therefore answered and said unto them, Verily verily I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise.

What we have spoken of above, this again He interprets in another way, from all quarters snaring the hearers unto finding of the truth. For the word which was not received at first, by reason of the weakness of them that could not understand, He re-forms in another way,
and going through the same thoughts introduceth it manifoldly. For this too is the work of
the virtue that befits a teacher, namely not to make his word rapid and speeding beyond the
knowledge of the pupils, but carefully wrought and diversely fashioned and that by frequent
change of expression strips off the difficulties in the things under consideration. Mingling
then human with Divine, and forming one discourse of both, He as it were gently sinks the
honour befitting the Only-Begotten, and raises the nature of man; as being at once Lord
and reckoned among servants, He says, The Son can do nothing of Himself, but what He
seeth the Father do: for what things soever He doeth, these doeth also the Son likewise. For in
that He is able to do without distinction the works of God the Father and to work alike with
Him That begat Him, He testifieth the identity of His Essence. For things which have the
same nature with one another, will work alike: but those whose mode of being is diverse,
their mode of working too will be in all respects not the same. Therefore as Very God of
Very God the Father, He says that He can do these things equally with Him; but that He
may appear not only Equal in Power to the Father, but likeminded in all things, and having
in all things the Will One with Him, He saith that He can do nothing of Himself, but what
He seeth the Father do.

Just as though He should say distinctly to those who aro trying to persecute Him for
healing a man on the Sabbath day, Ye deem the honour of the Sabbath broken, but I would
not have done this, had I not seen My Father do the like; for He worketh for the good order
of the world on the Sabbath too, even though through Me. It is then impossible (saith He)
that I, the Son of Him by Nature, should not wholly in all things work and will the works
of the Father, not as though I received from without by being taught the exemplar of action,
or were called by a deliberate motion to will the same with the Father, but by the laws of
Uncreated Nature I mount up to Equal Counsel and Action with God the Father. For the
being able to do nothing of Himself, is excellently well defined herein. And thus I deem that
piously minded we ought to bring into captivity every thought to the obedience of Christ, as
it is written.

But perchance the opposer of the truth will disbelieve, and will make what is said the
food so to say of his own ill counsel saying: "If the Son were Equal to the Father, attributing
to Him no Preeminence as of necessity, by reason of the inferiority of His Own Nature,
what induced Him so unconcealedly to say, that He could do nothing of Himself but what
He seeth the Father do? For clearly (saith he) does He herein confess that He can do nothing
at all of Himself, as knowing Him that is the Better and superior to Himself. But do thou
again refute our argument."

What then is to be said to these things by us? Bold unto blasphemy is the enemy of
Christ and drunken with folly he perceives it not. For one must, most excellent sir, test
accurately the force of what has been said, and not dash offhand to reasonings springing
from unlearning. For to what kind of equality with the Father dost thou deem it right to
bring down the Son, by reason of His saying that He can do nothing of Himself, but what 
He seeth the Father do? Is it as not having Equality in Power that He says these things, al-
though from the very passage under consideration one may see that the Son is Equal in 
Power with the Father, rather than inferior in God-befitting Might? For plainly He does not 
say, The Son can do nothing of Himself, except He receive Power of the Father (for this would 
be the part of one really weak) but, but what He seeth the Father do. But that by the sense 
of seeing, we are not usually called to be powerfnl, but to look at something, I suppose no 
one will dispute. The Son then in saying that He looketh on the works of His Father doth 
not shew Himself impotent, but rather a zealous Imitator, or Beholder: and how, shall be 
more accurately spoken of in what follows. But that through His exact and likest working, 
I mean in all things, He is shewn to have Equality in Power, Himself will clearly teach below, 
adding as of His Father, for what things soever He doeth, these (saith He) doeth also the Son 
likewise. How then is He inferior, Who is Eminent in equal workings with God the Father? 
for will the offspring of fire work ought different from fire, any change being seen in its 
work? how could it be so? How then will the Son work in like manner with the Father, if by 
reason of having inferiority He come short of equal Might with Him?

And these things were taken from the words at present under comment. But let us 
consider, going through other considerations also, whether the Nature of the Son admits 
any law of inferiority to that of the Father. Let the consideration of Power also be before us. 
Do they confess that the Son is God of God by Nature and verily and of the actual Essence 
of the Father; or do they say indeed that He is God, but blasphemously add, that He is 
outside of the Essence of the Father? If then they say that He is not of the Essence of the 
Father, He will neither be God by Nature, nor Very Son. For that which is not of God by 
nature, neither ought it at all to be conceived of as by nature God, nor yet Son if it be not 
begotten of the Essence of the Father, but they are bringing in privily to us some bastard 
and new god. If they do not say this, blushing at the absurdity that is in their own doctrines, 
but will grant that the Only-Begotten is truly of the Father, and is God by Nature and Verily: 
how will He be inferior to the Father, or how powerless to ought, and this not accuse the 
Essence of Him Who begat Him? For if it be possible that He Who is by Nature God should 
at all be impotent, what is to hinder the Father from being in the same case, if the Divine 
and Ineffable Nature once has the power of being so, and is already so manifested in the 
Son, according to their account? Hence then neither will the Divinity be Impassible, nor 
will It remain in sameness and Bliss wholly Unchangeable. But who (tell me) will endure 
them that hold such opinions? Who when the Scripture crieth aloud that the Son is the Lord 
of Hosts, will not shudder to say, that He must needs be strengthened, and is imperfect in 
that which of right is His alone with the Father and Holy Ghost?

But our opponent will say again, "We say, that the Father surpasses the Son in this. For 
the One is the First Beginner of works, as having Perfection both in Power and in the
knowledge of all things: but the Son becomes first a spectator then a worker by receiving into Himself the imitation of the Father’s working, in order that through the similarity of works, He too might be thought to be God. For this He teacheth us, saying that He can do nothing of Himself but what He seeth the Father do.”

What art thou saying, thou all-daring? doth the Son receive into Himself the types of the Father’s Working, that thereby He may be thought to be God? By learning then will He be God, not by Nature. As in us is (it may be) knowledge and art, so is in Him the Dignity, and He is rather an Artificer of the works of Deity than Very God: yet is He (I suppose) altogether other than the art that is in Him, though it be God-befitting. Him then that has passed forth of the boundaries of the Godhead, and has his glory in the art alone, how do angels in Heaven worship Him, we too worship without blame, albeit the Holy Scripture admonisheth us that we ought not to serve any apart from Him Who is truly God? for it says, Thou shalt worship the Lord thy God and Him only shalt thou serve. Yet the holy multitude of Angels in particular erred not from what is befitting, but they worship the Son and serve Him with us, acknowledging Him to be God by Nature, and not by learning, as those babbling say: for they perceive not (it seems) into how great absurdities they will thence fall. For in the first place the Son will admit change and variation as from the less to the greater, albeit Himself saith through the Prophet, Behold, behold I am, and change not. The Psalmist too will surely lie in the spirit, crying out to the Son, But Thou art the Same. For He awaiteth, as those say, the Father’s working at something, as a Guide and Teacher, that He may see and imitate. Then how will not such an one appear to mount up from ignorance of certain things unto knowledge thereof, and to turn from worse to better, if we reckon that knowledge of any thing-good is better than not knowing it?

Next, what additional absurdity is herein beheld? Let them tell us who introduce God as an Instructer rather than a Father, Doth the Son await the sight of His Father’s works in ignorance of them, or having most perfect knowledge of them? If then they say that He awaits though He knows them, they clearly shew that He is doing something very superfluous, and the Father practising a most idle thing: for the One, as though ignorant looks at what He knows perfectly, the Other attempts to teach One Who knows: and to whom is it not evident, that such things incur the charge of the extremest absurdity? But perchance they will not say this; but will go over to the opposite alternative. For they will affirm that He awaiteth of necessity the Father working in order to learn by seeing. How then doth He know all things before they were? or how will He be true saying of Himself, Am I a God at hand, saith the Lord, and not a God afar off? Shall ought be hidden from Me? But how is it not absurd and unlearned to believe that the Spirit searcheth and knoweth the deep things of God, and to suppose that the Giver of the Spirit is in ignorance of the works of the Father and of His own Spirit, so as to come short in knowledge? For will not the Son at length lose His being Wisdom, if He be wholly ignorant and receive by learning? for He will be a recip-
ient of wisdom, rather than Wisdom Itself by Nature. For wisdom is that which maketh wise, not that which is formed to become wise, just as light too is that which enlighteneth, not that which is formed to receive light. Therefore is He again other than the wisdom which is in Him, and in the first place He is not Simple, but compounded of two: next besides this, He will also lose the being God, I mean God by Nature and Essentially. For the Divine Nature endureth not the being taught by any at all, nor the duplication of composition, seeing It hath as Its Proper Good the being both Simple and All-Perfection. And if the Son be not God by Nature, how doth He both work and do things befitting God Alone? will they say that it suffices for Him unto God-befitting Power, only to see the Father working, and by the mere sight does He attain to being by Nature God, and to being able to do such things as He That sheweth Him doth? There is therefore nothing to hinder, but that many others too should be manifested to us as gods, if the Father be willing to shew them too the mode of His works, and the excellence of the Father's Essence will consist in learning something over and above. For He that was taught (as those say) is found to have mounted up to the dignity of the God-head by Nature, saying, I and My Father are One, He that hath seen Me hath seen the Father.

Let them weigh then how great a crowd of blasphemies is heaped up by them, from their choosing so to think, and let them think truly of the Son as it is written. For neither by contemplation of what is performed by the Father, nor yet by having Him as antecedent to Himself in actions, is the Son a Doer or Wonder-worker, and by reason hereof God: but because a certain law of Nature carries Him to the Exact Likeness of Him who begat Him, even though it shine forth and is manifested through the unceasing likeness of Their Works. But setting before us again, if you please, the verse, and testing it with more diligent scrutiny, let us consider accurately, what is the force of the words and let us now see how we must think with piety. Therefore,

Verily verily I say unto you, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise.

Thou seest how through the exact likeness too in the works, He sheweth Himself like in all things to the Father, that thereby He may be shewn to be Heir of His Essence also. For in that He must of necessity and incontrovertibly be conceived of as being God by Nature, Who hath Equal working with God the Father, the Saviour says thus. But let no one be offended, when He says economical, that He can do nothing of Himself but what He seeth the Father do. For in that He was now arrayed in the form of the servant and made Man by being united to flesh, He did not make His discourse free, nor altogether let loose unto God-befitting boldness, but used rather at times by an economy such discourse as befits alike God and Man. For He was really both in the same.
And this is one true word, but I think one ought again to explain what is before us in another way too, and to apply more keenly to the accurate meaning of the passage. The Son (it says) can do nothing of Himself but what He seeth the Father do. The word cannot, or impossibility, is predicated of certain things, or is applied to certain of things that are. For this being predicated we say is not indicative at all of necessity, nor of weakness; but often denotes the stability of natures and the immoveable condition of essences, in respect of what each thing mentioned either is or has been, and of what it can effect by nature and without change. But let our argument, if you please go through demonstration also. When for instance a man says that he cannot carry a piece of wood, immeasurable or perhaps and heavy, he predicates his innate weakness: but when another says, I being by nature a reasonable man, and born of a father by nature reasonable, cannot do anything my own and of myself, which I do not see belonging to the nature of my parent; the words "I cannot" express the stability of essence, and its inability to change into any thing but what it is. For (says he) I cannot of myself be not a reasonable creature, strengthened by increases accruing to me by nature: for I do not see the power of doing this in the nature of my father. In this way then you may hear Christ saying, The Son can do nothing of Himself but what He seeth the Father do. For do not (saith He) blame the works of the Son: for He beholding, as in His Proper Thoughts or Natural Motions, the Essence of Him That begat Him; what things He seeth That Nature befittingly work, these He doeth and none other, not being able to suffer ought contrary to His Nature, by reason of His being of It. Thus, the Nature of the Father hath the Will to compassionate: the Son seeing this inherent therein, is Compassionate as being of Him by Nature, not being able to be Other than what It is. For He hath of the Father, as Essence, so the good things too of the Essence, simply that is and uncompound as God, therefore He wisely subjoins to the former words, For what things soever He doeth, these doeth also the Son likewise: in these words collecting, so to say, the whole meaning of His being able to do nothing of Himself, but what He seeth the Father do. But by considering the cause why the Son says these things, you will apply your mind more accurately to the things spoken by us.

When then He on the sabbath day was compassionating the paralytic, the Jews began trying to persecute Him: but Christ shames them, shewing that God the Father hath mercy on the sabbath day. For He did not think He ought to hinder what things were tending to our salvation. And indeed He said at the beginning, My Father worketh hitherto, and I work. But when they of their great ill-counsel shewed that they were vexed at these things, He subjoins again The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise. For since (saith He) the Father refuseth not to have mercy on the sabbath day, I, seeing that He is altogether full of compassion, am therefore Myself too wholly compassionate, not able to cut out anew in Myself the Essence
of My Father, through not appearing and being such as He is by Nature. For I wholly work what is His, as being of Him.

But the saying that the Father is antecedent in the work, is not free from the deepest unlearning. For how should He ever of Himself and alone begin, Who has the Son as the operative Power for all things, Eternally with Him, the Exponent of His Will as to ought and of His motion to operation in respect of ought. But if they uninstructedly assert that He awaits the Separate Operation of the Father for each several work, in order to imitate equally, let them shew us that the Father wrought anything separately and of Himself, or what paralytic He having first healed, hath given the deed as a pattern to His Son.

20 For the Father loveth the Son

Those who were heedlessly blaspheming against Him by reason of the sabbath, Christ convicts of being foolishly exasperated to empty anger, making most clear proof of the matter by saying that He is loved by His Father. For if the Father wholly loveth the Son, it is plain that He loves Him not as grieving Him, but rather as gladdening Him in what He does and works. Vainly then do they persecute Him Who refuseth not to shew mercy on the sabbath, and hereby again are they found opposing the decrees of God the Father. For they think they ought to hate Him Whom He loves, but it is altogether (I suppose) manifest, that He would never have loved Him if He had gone contrary to the Will of His Father, and been accustomed to do of Himself and Alone whatsoever Himself willed. But since He justly loves, He approves, it is plain, and agrees to the breaking of the sabbath, and shews that it has nothing in respect of which God the Lord of the Law might reasonably be angry.

and sheweth Him all things that Himself doeth;

Needs does He subjoin this too to the preceding; and wherefore, I will say. Fathers who are among us, sometimes overcome by natural affection, bear with their sons grieving them, and seeing them attempt things against their judgment, they often suffer it. For vehement is the yearning love implanted in them in respect of their children persuading them to overcome all littleness of soul towards them. But not thus (saith He) does God the Father love the Son, for He cannot do anything which He too does not work by Nature, but as having One Essence with Him, He is called by certain Physical laws, so to say, to identical Will and Power. The Son then (saith He) worketh nothing contrary to what is pleasing or fitting to the Father, nor does He vaunt Himself in the love of the Father, as though a lover of novelty in His works and unbridled, but whatsoever things He sees Him doing, as in conception, all these He performeth restrained by Identity of Essence from falling aside in ought that is befitting God. For He hath no part with change in ought, or variableness: for He remaineth the Same unceasingly, as the Psalmist says. The Father again sheweth the Son
what He Himself doeth, not as though setting before Him things depicted on a tablet, or teaching Him as though ignorant (for He knoweth all things as God): but depicting Himself wholly in the Nature of His Offspring, and shewing in Him His Own Natural Properties in order that from what Properties Himself is and is manifested, He may know of what kind and Who He is by nature That begat Him. Therefore Christ says, that no man knoweth Who the Son is but the Father, and Who the Father is, but the Son. For the accurate knowledge of each is in Both, not by learning, but by Nature. And God the Father seeth the Son in Himself, the Son again seeth the Father in Himself. Therefore He saith, I am in the Father and, the Father in Me. But "to see" and "to be seen" must here be conceived of after a Divine sort.

And greater works than these will He shew Him, that YE may marvel.

Above the blessed Evangelist says, The Jews were seeking to kill Jesus, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God. He therefore put down the accusation respecting the sabbath, by shewing that the Father Himself worked on the sabbath day, and expending many words thereupon: and endeavours to teach them that He is in Equality with the Father, even when made Man for our sakes (for this was what the argument yet lacked), and therefore does He say And greater works than these will He shew Him that YE may marvel. And what again does He will to shew us hereby?

The paralytic (it says) has been healed, which had an infirmity thirty and eight years. And marvellous indeed the Power of Him That healed him, God-befitting exceedingly the Authority. This so great Wonderworker, no one (I suppose) in his senses would blame for saying that He is God, and since He is Son, Equal in all things to Him That begat Him. But since ye (He says) imagining things most wicked and foolish, are offended because of this mortal Body, ye must needs learn that My Authority and Power stop not here: for ye shall be, even though ye will it not, spectators of greater wonders, to wit of the resurrection of the dead, and yet more shall ye be astonished, seeing Power and Glory befitting God, in Me Whom now ye charge with blasphemy and are not ashamed to persecute, for merely saying, I am the Son of God.

But how God the Father shews His Works to the Son, we have already said at much length.

21 For as the Father raiseth the dead and quickeneth them, so the Son too quickeneth whom He will.

See again in these words clear proof of His Equality. For He That worketh equally in respect of the reviving of the dead, how can He have inferiority in outh? or how shall He
be of another nature and alien to the Father Who is radiant with the Same Properties? For
the Power of quickening, which is in the Father alike and the Son, is a Property of the Divine
Essence. But the Father doth not again separately and of Himself quicken some, the Son
some separately and apart: for the Son having in Himself by Nature the Father, the Father
doth all things and worketh all things through the Son. But since the Father hath the Power
of quickening in His Own Nature, as also Himself too, He attributes the Power of quickening
the dead as though accruing to each separately.

CHAPTER VII. That nought of God-befitting Dignities or Excellences
is in the Son, by participation, or from without.

22 For neither doth the Father judge any man, but hath
committed all judgment unto the Son.

He introduceth another God-befitting and marvellous thing, in many ways persuading
them that He is God by Nature and Verily. For to what other would it befit to judge the
world, save Him Alone Who is God over all. Whom too the Divine Scriptures call to this,
saying in one place, Arise, O God, judge the earth, in another again, For God is the Judge, He
putteth down one and setteth up another. But He says that judgment has been given Him by
the Father, not as being without authority hereto, but economically as Man, teaching that
all things are more suitably referred to the Divine Nature, whereto Himself too being not
external, in that He is Word and God, hath inherently authority over all; but in that He is
made Man, to whom it is said, What hast thou that thou didst not receive, He fittingly ac-
knowledges that He received it.

To these things again one of our opponents will say, "Lo, the Son evidently declares that
He hath received judgment of the Father; but He receives (it is plain) aa not having. How
then will not He That gives with Authority be greater and of Superior Nature to Him Who
must needs receive?"

What then do we say to these things? Our prearranged argument has been, I think, not
unskilfully managed, introducing a consideration specially befitting the time, to wit of the
Incarnation, and most accordant with the economy of the Flesh, when He was called a ser-
vant, when He humbled Himself, made in our likeness. But since it seemeth good to thee
haughtily to despise the simpler doctrines, and to make more critical examination of them,
come then, opposing thy objections, let us first say, Not altogether, nor of necessity, sir,
doth he that is said to give anything, impart it to the recipient as though he had it not, nor
yet is the giver always greater than the receiver. For what wilt thou do, when thou seest the
holy Psalmist saying in the Spirit, Give glory to God? Shall we consider that God is in need
of glory, or that we who are commanded to offer Him this, are on this account greater than
the Creator? But not even thou wilt dare to say this, who shunnest not the fear of blasphemies.
For full of glory is the Godhead, even though It receive it not from us. For He who receives as honour, what He hath of Own, will never be thought inferior to those who offer Him glory as a gift. One may often see that he who has received anything is not inferior to the giver, and that the Father is not therefore of Superior Nature to His offspring, because He hath committed to Him all judgment.

Next we must consider this too. To judge or to give judgment, are rather operations and acts conceived as properties of essences than themselves truly essences. For we in giving judgment do something, being in ourselves what we are. But if we grant that judging or giving judgment is of the nature of an essence, how must we not needs grant, even against our wills, that some cannot exist at all, except as judges, and that their being wholly ceases together with the termination of the judgment? But so to think, is most absurd. Judgment then is an operation, and nothing else. What then hath the Father committed to the Son? No accession from His Own Nature, in committing all judgment to Him, but rather an operation in respect of them that are judged. How then will He herein be greater, or of Superior Nature, by having added anything which was not in the Son Who saith, All things that the Father hath are Mine?

How then He must be conceived of as giving, hear now.

As God the Father, having the Power to create, createth all things through the Son, as through His own Power and Might: so having the Power too to judge, He will work this too through the Son, as His Own Righteousness. As though it were said that fire too yielded up burning to the operation that is of itself by nature, the fact taking this direction: so piously interpreting, Hath committed, shall we escape the snare of the devil. But if they persist in shamelessly asserting that glory is added to Him of the Father, through His being manifested Judge of the earth, let them teach us, how He is any longer to be considered Lord of glory, Who in the last times was crowned with the honours hereunto pertaining.

CHAPTER VIII. That the Son being God and of God by Nature, and the Exact Image of Him Who begat Him, hath equal honour and glory with Him.

23 That all should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father Which sent Him.

A cause and reason of the things already enumerated, is now evident, viz., that the Son ought to be honoured in Equality and likeness with the Father. For recapitulating a little, and carried back to a recollection of the preceding, you will view accurately the force of the passage. He said then that God was His Father, making Himself Equal with God; then again He began shewing that He was of Equal strength and skill, saying, For what things soever
He doeth, these doeth also the Son likewise. That He is both Life and Life-giving by Nature, as is He too Who begat Him, He shewed plainly, adding, For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will. But that He will be also Judge of all, the Father in all things co-approving and consenting, He declared, saying, For neither doth the Father judge any man, but hath committed all judgment unto the Son. What then is the cause of these things? what induced the Only-Begotten to say all this? That all men (He saith) should honour the Son even as they honour the Father. For if He hath all things whatever the Father hath, as far as appertains to God-befitting Dignity, how is it not fitting that He to Whom nothing is lacking to Identity of essence should be crowned with equal honours with Him? What then do they say to this too who pervert all equity, as saith the Prophet Isaiah?

"If (he says) by reason of its being said, That all men should honour the Son even as they honour the Father, ye suppose that one ought to magnify the Son with equal honours with the Father, ye know not that ye are stepping far away from the truth. For the word As does not altogether introduce equality of acts, in respect of those things it is affixed to, but often marks out a kind of likeness, just as (he says) the Saviour counsels, saying, Be ye therefore merciful as your Father also which is in Heaven is merciful. Shall we then be as merciful as the Father, on account of the as? And again Christ says to His Father of His disciples: Thou hast loved them, AS Thou hast loved Me. But we will not grant that the disciples are loved just as the Son, on account of the as. Why then dost thou multiply words, and distort what is said into blasphemy, though it introduces no obligation on the hearers to honour the Son in equal measure with the Father?"

What then is our answer to these things? With bitter words do the fighters against God bay at us, but without are dogs, as Paul saith, without are evil workers, without the right faith are the concision. For we are sons of the truth and children of the light. Therefore we will glorify the Only-Begotten together with God the Father, not with any difference, but in equality of honour and glory, as God of God, and Light of Light, and Life of Life. And overmuch enquiry into what is to be received as faith, is not without hazard: nevertheless we must test the force of the As, lest our opponents be overwise in their own conceits. When therefore As is applied to things unlike in their nature, it does not wholly introduce absolute equality, but rather likeness and resemblance, as ye yourselves acknowledged above; but when it is applied to things in all respects like to one another, it shews equality in all things and similitude and whatever else is found to have the same force with these. Just as if I say, Bright is the sun in Heaven, bright too is silver which is of the earth, yet is the nature of the things mentioned diverse. Let any of the rich, of the earth, be supposed to say to his household servants, Let the silver shine as the sun. In this case we very justly say that earthly matter attains not to equal brightness with the sun, but to a certain likeness and resemblance, although the word As be used of it. But let Peter and John (suppose) of the holy disciples be
brought forward, who both in respect of nature and of piety towards God, fail not of an accurate likeness one to another, let the As be applied, some one saying of them, as here, Let John be honoured by all, even as Peter, will the As here be powerless, so that equal honour ought not to be paid to both? But I do not suppose that any one will say such a thing: for he will see that there is nothing to prevent it.

According to this analogy of idea, when the As is applied to the Father and the Son, why should we shrink from crowning Both with equal honours? For He having considered before, as God, things to come, and having carefully viewed the envious opposition of thine unlearning hath brought in the As, not bare and bereft of the aid befitting it, but having strengthened it beforehand with convenient proofs, and shewn afore that He is God by Nature (for He made God His Father): having again fore-shewn that He is both God the Creator and of a truth Life, and having before introduced Himself, altogether glorying (so to say) in the Attributes of God the Father,---He afterwards seasonably subjoins That all men should honour the Son even as they honour the Father too. Then what objection still appears, what is there to hinder, that He, in Whom are Essentially the Properties and excellencies of the Father, should attain to an equal degree of honour? for we shall be found honouring the very Nature of God the Father, full well beaming forth in the Son. Wherefore He proceeds, He that honoureth not the Son honoureth not the Father which sent Him. For the charge of dishonouring the Son, and the force of blasphemy against Him, will mount up unto none other more truly than the Father Himself, Who put forth the Son as it were from the Fount of His Own Nature, even though He be seen throughout the whole Holy Scriptures as everlastingly with Him.

"Yea (saith the opponent) let the charge from dishonouring the Son go to whatsoever you please, or rather let it reach even unto God the Father Himself. For He will be angry, and that with reason, yet not wholly so, as though His Very Nature were insulted in the Son, according to our just now carefully finished argument, but since He is His Image and Impress, formed most excellently after His Divine and Ineffable Essence, He is with reason angry, and will wholly transfer the wrong to Himself. For it were indeed most absurd, that he who insulted the Divine Impresses, should not surely pay the penalty of his sin against the Archetype. Just as he who has in-suited the images of earthly kings, is punished as having indeed transgressed against the ruler himself. And in like manner shall we find it decreed by God in respect of ourselves also: for Whoso (saith He) sheddeth man's blood, for his blood shall he be poured forth: because in the Image of God He made man. Seest thou then hereby very clearly (saith he) that if the Image be wronged, and not altogether the Divine Nature, God the Father deems it right to be angry? In this way then let that which is said by Christ be conceived of and adapted, He that honoureth not the Son, neither doth he honour the Father."

Shall then the Only Begotten be classed with us as external to the Essence of the Father? how then will He yet be God by Nature, if He altogether slip out of the bounds of the God-
head, situate in some nature of his own and of other sort than that wherein the Father is? and we do wrong, it seems, in bringing into one count of Godhead, the order of the Holy Trinity. We ought, we ought at length to worship the Father as God, to impart some glory of Their Own to the Son and the Spirit, severing them as it were into different natures, and defining severally to Each the mode of His Existence. Yet do the Divine Scriptures declare unto us One God, classing with the Father the Son and the Spirit, so that through Their Essential and exact sameness the Holy Trinity is brought unto one count of Godhead. The Only-Begotten is not then alien from the Nature of Him who begat Him, but neither will He be a whit conceived of as Son in truth, if He beamed not forth from the Essence of the Father (for this and no other is the definition and mode of true son ship in all) but if there be no Son, God's being Father will be wholly taken away too. How then will Paul be true in saying of Him, Of Whom every family in Heaven and earth is named? For if He have not begotten of Himself in God-befitting manner the Son, how shall the beginning of Fatherhood be in Him, going through in imitation to those who are in Heaven and earth? But God is in truth Father: the Only-Begotten therefore is by Nature Son, and is of a surety within the bounds of the Divinity. For God will be begotten of God even as man (for example) of man, and the Nature of God the Father, Which transcends all things, will not err by bearing fruit not befitting It.

But since some blasphemously and foolishly say, that it is not the Nature of God the Father That is insulted in the Son, when He does not receive due honour from any, but that He is angry reasonably and rightly, at His Own Image being dishonoured in Him; we must ask them in what sense they would have the Son be and be called the Image of the Father. Yea rather let us forestalling their account, determine beforehand the Nature of the Image, according to legitimate reasoning: for so will the result of our enquiries be clear and more distinct. Therefore one and the first mode of image is that of sameness of nature in properties exactly alike, as Abel of Adam, or Isaac of Abraham: the second again is that consisting in likeness of impress, and accurate impression of form, as the King's delineation in wood, or made in any other way, most excellently and skilfully, as respects him. Another image again is taken in respect of habits and manners, and conversation and inclination to either good or bad, as for instance it may be said that the well-doer is like Paul, him that is not so like Cain (for the being equally good or bad, works likeness with either, and with reason confers it) Another form of image is, that of dignity and honour and glory and excellence, as when one for instance succeeds another in a command, and does all things with the authority which belongs to and becomes him. An image in another sense, is in respect of any either quality or quantity of a thing, and its outline and proportion: for we must speak briefly.

Let then the most critical investigators of the Divine Image teach us, whether they think one ought to attribute to the Only-Begotten the Essential and Natural Likeness, and thus say that the Only-Begotten Word proceeding from the Father is an Image of Him in the
same sense as Abel is of Adam, who retained in himself the whole nature of his parent, and
bore the count of human nature all-complete? or will they be vexed at this, compelled to
confess the Son truly God of God by Nature, and turning aside according to their custom
to fight against the truth, advance to the second kind of image, which is conceived to exist
in mere form, impress and outline? But I suppose they will shrink from saying this. For no
one, even if he be a very prater, will suppose that the Godhead can be estimated in respect
of size, or circumscribed by outline, or meted by impress, or that the Unembodied will
wholly undergo what belongs to bodies. Do they say then that He is conformed to Him in
respect of manners and habits and will, and are they not ashamed to dress Him in this image?
for how is He yet to be conceived of as God by Nature, Who has Likeness to Him in will
only, but has another Being separately of Himself? For they will surely acknowledge that
He subsists. Then what is there in Him more than in the creature? For shall we not believe
that the angels themselves hasten to perform the Divine Will, who are by nature other
than God? But what, when this is conceived of as belonging to us too? for does not the Only-
Begotten teach us foolishly to jump at things above our nature, and to aim at impossibilities,
saying, Be ye merciful, as your Father also which is in Heaven is merciful? For this were un-
doubtedly to say that we ought to gain the likeness of the Father by identity of will. And
Paul too was an imitator of Christ, of the (as they babbling say) Image of the Father in will
only. But they will shift their ground (I suppose) from these miserable conceptions, and as
though thinking something greater and better, will surely say this, "The Only-Begotten is
the Image of God the Father, in respect of identity of will, in respect of God-befitting Dignity
and Glory and Power, in respect of Operation in creation and working miracles, in respect
of reigning and ruling over all, in respect of judging and being worshipped by angels and
men and in short by all creation. By all these He shewing us the Father in Himself, says that
He is not of His Person, but is the Impress of His Person." Therefore as we said just now, the
Son is none of these by nature, but is altogether separate from all of them according at least
to your most foolish reasoning, and is neither Very God, nor Son, nor King, nor Lord, nor
Creator, nor Mighty, nor in respect of His own "Will is He by Nature Good: but in boasts
solely and only of what is God-befitting is He seen. And as is the application of tints to
paintings on tablets, beautifying them by the variety to the eye, but having nothing true: so
as to the Son too, the beauty of the Excellencies of God the Father decks Him around with
bare names only, but is as it were applied from without like certain tints: yea rather the Divine
Nature is outlined in Him, and appears in bare type.

Next, how will ye not be shewn to be fighting outright with all the holy Scriptures, that
ye may with justice hear, Ye stiffnecked and uncircumcised in heart and ears, YE are always
resisting the Holy Ghost: as your fathers did, so do YE too, for when do they not call the Son
Very God, or when do they bear Him forth from the Essence of His Father? which of them has dared to say that He is by Nature neither Creator nor King nor Almighty nor to be worshipped? For the Divine Psalmist says as to the Only-Begotten Himself, *Thy Throne, O God, is for ever and ever*: Thomas again the most wise disciple in like wise calls Him *God alike and Lord*. He is called Almighty and Creator by every voice of saint, and as having not according to you the Dignity from without, but as being by Nature what He is said to be, and therefore is He worshipped both by the holy Angels and by us, albeit the Divine Scripture says that we ought to worship none other, save the Lord God Alone.

If then they hold that the God-befitting Dignity in Him is acquired and given, and think that they ought to worship such an one, let them know that they are worshipping the creature rather than the Creator, and making out to themselves a new and fresh God, rather than acknowledging Him Who is really so by Nature. But if while they say that the Son is external to the Essence of God the Father, they yet acknowledge Him to be Son and Very God and King and Lord and Creator, and to have Essentially in Himself the Properties and Excellencies of the Father, let them see whither there is risk that the end of those who thus think will be. For nothing at all will be found of sure faith in the Divine Nature, since the nature of things originate also is now capable of being whatever It is conceived to be. For it has been proved according to the most feeble reasoning of our opponents, that the Only-Begotten not being of the Divine Nature, hath yet truly in Himself Its Excellencies. Who will not shudder at the mere hearing the blasphemy of the doctrines? For all things are now overturned, when the Nature That is above all things descendeth so as to be classed with things originate, and the creation itself contrary to reason springs up to the measure above it, and not designed for it.

Therefore let us swimming away from the absurdity of such doctrines, as from a ship sinking in the sea, hasten to the Truth, as to a secure and unruffled haven, and let us acknowledge the Son to be the Image of God the Father, not plaistered over so to say with perishable honours, nor adorned merely with God-befitting titles, but Essentially Exact according to the likeness of His Father, and unalterably being by Nature That which He That begat Him is conceived to be, to wit Very God of God in truth, Almighty, Creator, Glorified, Good, to be worshipped, and whatever may be added to the things enumerated as befitting God. For then shewing Him to be Like in all things to God the Father, we shall also shew Him true, in saying that if any will not *honour the Son*, neither doth he *honour the Father Which hath sent Him*: for as to this our enquiry and the test of the things just now investigated had its origin.
24 Verily verily I say unto you, he that heareth My Word and believeth on Him That sent Me, hath everlasting Life, and cometh not into condemnation, but is passed from death unto life.

Having now proved sufficiently by the foregoing, that the miserable Jews sin not against the Son only, by daring to find fault with the things which He says or does among them in His teaching, but do also ignorantly transgress against the Father Himself, and having as far as pertains to the force of what has been said, wrapped about their over-confidence with fear, and persuaded them to live more religiously in hope of things to come, He at length snares them to obedience. And not unskilfully again did He frame His speech to this end. For since He knew that the Jews were still diseased, and yet offended concerning Him, He again brings back their faith to the Person of God the Father, not as excluding Himself, but as honoured in the Father too by reason of Identity of Essence. For He affirms that they who believe shall not only be partakers of eternal life, but also shall escape the peril of the condemnation, being justified, that is: holding forth fear mixed with hope. For thus could He make His discourse more efficacious and more demonstrative to the hearers.

25 Verily verily I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.

Having said that believers shall pass from death to life, He introduces Himself as Performer of the promise, and Accomplisher of the whole thing, partly hinting to the Jews, that marvellous in truth is the Power shewn in the case of the paralytic, but that the Son will be revealed as a Worker of things yet more glorious, driving away from the bodies of men not only sickness and the infirmities of diseases, but also overthrowing death and the heavily-pressing corruption (for this was what was said a little before, The Father loveth the Son and sheweth Him all things that Himself doeth and greater works than these will He shew Him, that YE may marvel; for the greater wonder is shewn in the raising of the dead), partly also preparing the way for that which would probably in no slight degree affright the hearers. For He plainly declares that He will raise the dead, and will bring the creature to judgment, that through the expectation of one day being brought before Him and giving account of everything, they might be found more backward in their daring to persecute Him, and might receive more zealously the word of teaching and guidance.

To these things then the aim of the chapter looks and tends: but we must now explain the words. The common account then is (as it seems) that the time will come, when the dead shall hear the Voice of Him That raiseth them: and they suppose that it is now too no less present, either as when Lazarus for instance is to hear the Voice of the Saviour, or as
saying that the dead are those not yet called through faith unto eternal life, who will surely attain unto it, by having received the doctrine of the Saviour. And this method of considering it does indeed preserve a plausible appearance, but accuracy not at all. Wherefore ruminating again the force of the words, we will affix a more suitable sense, and thus open the reading:

Verily verily I say unto you, the hour is coming and now is, when the dead shall hear the Voice of the Son of God; the hour again that is, when they that hear shall live. By the words then in the beginning, He means the time of the resurrection, wherein He teaches through the word of the Judge that they that sleep shall rise again to answer for their life in the world, that as I said before, devising the fear thence arising as a bridle, He might persuade them to live full excellently and wisely: by the closing words He shews that the due time of believing is now come, but also says that everlasting life will be the reward of obedience: all but declaring, Ye shall all come to judgement, sirs, that is at the time of the Resurrection, but if it seem bitter to you to be punished, and to undergo endless penalties at the hand of the offended Judge, suffer not the time of obedience to pass by, but laying hold of it while yet present, haste ye to attain to everlasting life.

26, 27 For as the Father hath life in Himself, so gave He to the Son too to have life in Himself, and gave Him authority to execute judgment also because He is the Son of Man.

Observe again the economy in these words, that thou mayest marvel at the form of expression and not, by falling into offence thereat from ignorance, bring upon thyself perdition. For the Only-Begotten, being Man in respect of the nature of His Body, and seen as one of us while yet upon the earth with flesh, manifoldly instructing the Jews in matters pertaining to salvation, clothed Himself with the glory of two God-befitting things. For He clearly affirmed, that He would both raise the dead, and set them at His Judgement-seat to be judged. But it was extremely likely that the hearers would be vexed at this, accusing Him with reason, because He said that God was His Father, making Himself equal with God. Having mingled therefore with God-befitting Authority and Splendour language befitting the human nature, He beguiles the weight of their wrath, saying more modestly and lowly than was necessary, For as the Father hath life in Himself, so hath He given to the Son too to have life in Himself. Marvel not (saith He) if I, Who am now as you, and am seen as a Man, promise to raise the dead, and threaten to bring them to judgement: the Father hath given Me Power to quicken, He hath given Me to judge with authority. But when He had hereby healed the readily-slippering ear of the Jews, He bestows zealous care for the profit too of what follows, and immediately explaining why He says that He hath received it, He alleges that human nature hath nothing of itself, saying, Because He is the Son of Man.
For that the Only Begotten is also Life by Nature, and not a partaker of life from another, and so quickeneth as doth the Father, I think it superfluous to say now, since no small discourse was expended hereupon in the beginning of the book, upon the words, *In Him was Life.*

28, 29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His Voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom.

He signifies by these words the time of the resurrection of all, when, as the Divine Paul wrote to us, *The Lord Himself shall descend from heaven with a summons, with the voice of the Archangel, with the trump of God,* to judge the world in righteousness, and render to every man according to his works. He leads therefore by repetition of the same things the most unlearned understanding of the Jews, to be able clearly to understand, that He will be a Worker of greater deeds than those in which the paralytic was concerned, and that He will be revealed as a Judge of the world: and by profitably contrasting the healing of one sick person with the resurrection of the dead, He shews that greater and more noteworthy is the operation that undoes death and destroys the corruption of all, and reasonably and of necessity says, in respect of the lesser miracle, *Marvel not at this.* And let us not at all suppose that by these words He means to find fault with the glory of His own works, or to enjoin the hearers that they ought not to hold worthy of wonder, those things whereat one may reasonably wonder, but He wishes those who were astonished at that to know and believe that the subject of wonder as yet was small. For He raiseth by a word and God-befitting Operation not only the sick from little diseases, but those also who have been already submerged by death and overcome by invincible corruption. And hence introducing the greater, He says, *The hour is coming in which all that are in their graves shall hear His Voice.* For He who by a Word brought into being things that were not, how should He not be able to win back into being that which was already created? For thus each will be the effect of the same Operation, and the glorious production of one Authority. And profitably does He subjoin that they *shall come forth* of their graves, they that were holden of base deeds and that lived in wickedness to undergo endless punishment, the illustrious in virtue to receive the reward of their religiousness, eternal life: at once (as we said above) introducing Himself as the Dispenser of what belongs to each, in these words of His; and persuading them, either from fear of suffering dreadful punishments, to forego evil and to hasten to elect to live
more soberly, or pricked with desire after some sort for eternal life, make more zealous and
eager haste after good.

CHAPTER IX. That the Son is in nothing inferior to God the Father,
but is of Equal Might in Operation unto all things as God of God.

30 I can of Mine Own Self do nothing: as I hear, I judge,
and My Judgment is just, because I seek not Mine Own Will,
but the Will of the Father Which sent Me.

Give more exact heed again to the things said, and receive the force of its thought with
intelligence. For the Jews not knowing the deep Mystery of the economy of flesh, nor yet
acknowledging the Word of God indwelling in the Temple of the Virgin, were often excited
by zeal, mistaken and not according to knowledge, as Paul saith, to savageness of manners
and fierce anger: and indeed were attempting to stone Him, for that He, being a Man, was
making Himself God, and again because He said that God was His Father, making Himself
Equal with God. But since they were thus hard of understanding and utterly unable to endure
God-befitting words, but both thought and spake meanly of Him, the Saviour by an economy
acts the child with them, and made His explanation a mixed one, neither wholly foregoing
words befitting God, nor altogether rejecting human language: but having said something
worthy of His Divine Authority, He forthwith represses the untutored mind of the hearers,
by bringing in something human also; and again having said something human by reason
of the economy, He suffers not what belongs to Him to be seen in mean estate only, shewing
often by His Superhuman Might and Words that He is by Nature God. Some such contrivance
will you find now too in the passage at present before us. For what did He say before? For
as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He
will, next again, For the hour is coming in the which all that are in their graves shall hear His
Voice; and besides, that they shall also come forth to be judged and to receive their reward
according to their works. But He That saith He can quicken whom He will, and in like
manner as the Father: how shall He not be conceived of as clothed with Might befitting
God? He Who openly says that He will be Judge of all, how shall He not with justice terrify
those who deem that He is yet bare Man? For it was like that they being Hebrews and in-
structed in the Sacred Writings, should not be entirely ignorant that God should be Judge
of the world, since they too sang often, Arise, O God, judge the earth, and again, For God is
the Judge.

Since then He knew that the ignorant people of the Jews were vexed at these things, He
ricks them of their accustomed anger by saying in more human language, I can of Mine Own
self do nothing: as I hear, I judge. As far then as one can say, taking the words superficially,
He derides the understanding of the Jews. For the form of expression gives the idea of a sort
of weakness, and of authority not altogether free; but it is not so in truth, since the Son being Equal in all things to the Father, hath by Nature the same Operation and Authority in respect to all things. But He saith that He can do nothing of Himself, but as He heareth, so He judgeth: in another way again shewing Himself Equal in Mind and Power to God the Father.

For neither will the Father be conceived of as doing anything without the Son, Alone and by Himself, seeing He hath Him as His Might and Power (therefore all things were made by Him, and without Him was not made any one thing) nor will the Son again do ought of Himself, the Father not co-with Him. Therefore He saith also, Of Myself I do nothing; but the Father That dwelleth in Me, He doeth the works. And we shall not suppose that the Son is strengthened by the Father, as though weak, and again that authority over all things is given Him: for then would He be no longer God by Nature, as having the glory of the Godhead bestowed; but neither would the Father Himself still exist in unimpaired excellency of good things, if He had the Word, the Impress of His Nature, such as to require Power and Authority from another. For a giver of the things spoken of will be sought for analogously for the Image and Archetype, and thus in short our argument will go forth into boundless controversy, and will run out into the deep sea of blasphemy. But since the Son being of the Essence of the Father takes to Himself by Nature all the Properties of Him who begat Him, and Essentially attains to one Godhead with Him, by reason of Identity of Nature, He is in the Father, and hath again the Father in Himself: wherefore He frequently, Unblamed and Truly, attributes to the Father the Power of His Own Works, not excluding Himself from the power of doing them but attributing all things to the Operation of the One Godhead: for One is the Godhead in the Father, the Son, and the Holy Ghost.

And that the Son is not inferior to the Father either in Power or Operation unto ought, but is Like in all things and of Equal Might, has been demonstrated by us elsewhere, on the words, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth the Son too likewise. But since I think it just and becoming, to display the most devoted zeal in Divine doctrines; come let us after the custom of sailors on the sea wind back anew (as a cable) the whole argument of the chapter. For in this way one may see, that the Son does not accuse His Own Nature by saying that He can do nothing of Himself, but rather exposes the folly of the Jews, and plainly shews that they trample on the law of Moses. For in that to the words, I can do nothing of Myself, is immediately subjoined, As I hear, I judge, it frees the Son from all reproach of not being able to act of His Own Power: rather it shews clearly that He is in all things Filial and Consentient with Him Who begat Him. For if as though impotent He were borrowing His Power of the Father, as not having sufficient of Himself: how ought He not rather to say, I can of Mine Own Self do nothing, I receive the power of my Father? But now as He does not say this, but rather adds to the being able to do nothing of Himself, that He so judges as He hears, it is evident that not in respect of weakness of operation as to ought, does He put that He cannot, but by
reason of impossibility of transgressing in anything the Will of the Father. For since One
Godhead is conceived of in the Father and the Son, the Will too (I suppose) will be surely
the Same; and neither in the Father, nor yet in the Son or the Holy Ghost will the Divine
Nature be conceived of as at variance with Itself; but whatsoever seemeth good to the Father
(for example), this is the Will of the Whole Godhead.

Needs therefore does the Son introduce Himself as co-approving and consenting to the
Father in whatever seemeth good to Him, explaining that He cannot do anything which is
not altogether according to the Mind of the Father, for this is the meaning of Of Myself.
Just as if He should say that He cannot commit sin, He would not rightly seem to any to
incur the charge of weakness, but rather to set forth a wondrous and God-befitting Property
of His Own Nature (for He gives to understand that He is Immoveable and Unchangeable):
so when He acknowledges that He can do nothing of Himself, we shall rather be awestruck
as seeing Unchangeableness the fruit of the Unchangeable Nature, than unseasonably account
the not being able to be a mark of weakness.

Let these things be said by us conformably to our own ability, and let the lover of
learning search out for better: but we will not shrink from interpreting the saying in another
way too, lowering our manner of speech a little from the bounds of the Godhead and the
Excellence of the Only-Begotten: and since the Son truly was and was called Man, translating
the force of the passage to the economy with Flesh, and shewing that what follows is akin
and connected with what preceded. Therefore He clearly testified that all that are in the
graves shall hear His Voice, and that they shall come forth to be judged. When He has once
begun on the subject of His judging the world, He not only promises to be a righteous Judge
at that time, in which He says the Resurrection of the dead will take place, but also declares
that even now He judges rightly and justly of matters in this life. What was the question and
of what the discourse, hear. For our sakes was He born of a woman: for as Paul saith, He
taketh not hold of angels, but of the seed of Abraham, wherefore it behoved Him in all things
to be made like unto His brethren. But since He was made Man and in servant’s form, He
the Law-giver as God and Lord is made under the Law also. He speaks then sometimes as
under the Law, sometimes again as above the Law, and hath undisputed authority for both.
But He is discoursing now with the Jews as Law-keeper and Man, as not able to transgress
the commands ordered from above, nor venturing to do ought of His Own Mind, which
does not agree with the Divine Law. Wherefore He says, I can of Mine own self do nothing:
as I hear, I judge. By testifying to Himself that He can do nothing of Himself, which is not
wholly in accordance with the Law, and that He judges and gives sentence in matters, ac-
cording as He hears, to wit by declaration of the Law, He exposes the unbelief of the Jews,
and lays bare their headstrong habit. For this too the words I can of Mine own self do nothing,
well hint at, as contrasting with, YE recklessly transgress the commandments given you, ye
were bold to do all things of yourselves, fearlessly, and in every matter are ye zealous to give
judgments not consonant to the Divine decrees. For ye teach for *doctrines the commandments of men*, and make your own will a law.

What then is the aim of this way of speaking, or how He introduces Himself as judging justly, and they not, shall be told next. He had healed the paralytic on the Sabbath day, He compassionated a man who had spent long time in sickness, shewing forth right and good judgment upon him. For it was right to pity the sick man even on the Sabbath day, and by no means to shut up His compassion from reverence for the Sabbath day, practising a most vain piety. As the Father too works even on the Sabbath day in regard of His economy towards His creatures, and that surely through the Son, so doth Himself also. For neither did He think that a man who needed compassion on the Sabbath day ought to be deprived of it, because of the Sabbath, since He knew that the *Son of Man* was Lord of the Sabbath. For *not man* was made for the Sabbath, but the Sabbath for man. Therefore righteous herein and good is the judgment of the Saviour, not restraining by reason of the Sabbath His Loving-Kindness to the prostrate, but that which as God He knows how to perform (for the Divine Nature is the Fountain of Goodness), this He did even on the Sabbath day: but the judgment of the Jews upon Him in that they were vexed on account of the Sabbath, and therefore desired to kill Him Who had done them no wrong, how is not this exceedingly dissonant to the Divine Laws (for it is written, *The innocent and righteous slay thou not*) and the invention rather of their cruelty, and not of the holy Scriptures?

Understand then that Jesus says with a kind of emphasis to those who were angry at His deeds of good and found fault with His holy judgments, following only their own imaginations, and so to speak defining as law that which seemed to them to be right even though it be contrary to the Law: ---- *I can of Mine Own Self do nothing*, i.e., I do all things according to the Law set forth by Moses, I endure not to do anything of Myself, as I hear, I judge. For what willeth the Law? *Ye shall not respect persons in judgment, for the judgment is God’s.* why then (saith He) *are ye angry at Me because I have made a man every whit whole on the Sabbath day,* and condemn not Moses who decreed that children should be circumcised even on the Sabbath. *Judge not according to the appearance, but judge righteous judgment.*

*If a man on the Sabbath day receive circumcision, that the Law of Moses should not be broken,* thus without due cause are ye vexed at seeing a man every whight healed on the Sabbath day? I therefore judged justly, but ye by no means so, for ye do all things of yourselves. But *I can of Mine Own Self do nothing; as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will,* as ye do, but *the Will of the Father Which sent Me.*

What manner of sending this is, and the mode of the being sent, we having before spoken of at length, will refrain from speaking any more thereof. But we must observe for profit’s sake that He says that the Law is the *Will* of God the Father.
31, 32 If I bear witness of Myself, My witness is not true: there is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true.

The most wise Solomon, gathering together the things in which a man may very reasonably glory, and shew his manner of life to be enviable, and placing them before those who are apt to learn, says, The righteous man is his own accuser in the opening of the trial, and again, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. For a thing truly burdensome and most intolerable to the hearers, is it that some like not to be praised by the voice of others, but attest unrestrainedly their own most noble and excellent deeds. But with reason is such language distrusted; for we are wont to be invited by certain (so to speak) natural and necessary drawings of self-love, readily to ascribe to ourselves nought that is ill, but ever to put about us and not altogether truthfully, the things whereby any may be thought well-behaved and good.

When then our Lord Jesus Christ adjudged to Himself that He judgeth righteous judgments, saying openly that He could do nothing of Himself, but that He makes the Will of the Father His Rule in all His Actions, and in saying this, introduced Himself as witness to Himself, although it was true, yet of necessity considering the sophistry of the Pharisees, and what they would say in their folly (for they knew not that He is God by Nature): He anticipates them in putting it forward, and says, Ye following the practice of the common people, and not advancing beyond surmise befitting Jews, will surely say, THOU bearest record of Thyself, Thy record is not true; but ye shall hear this in reply (saith He), I endure yet with your blasphemies, I am by no means exceeding angry with you belching forth your words from the ignorance most dear to you, I grant you for argument’s sake, that even this hath been well said by you: Be it so, ye reject My Voice, there is Another That beareth witness of Me. He here indicates God the Father Which is in heaven Who hath now in divers manners attested the Verity of the Essence of His Own Son; and He says that He knows that His witness is True shewing that His Own Judgement too is in fact most trustworthy and true. For lest by admitting as it were that He said things untrue of Himself, He should give room for malice, and a loophole against Himself to them who are accustomed to think otherwise, He having ceded of necessity to what is becoming and customary, that one ought not altogether to credit as true him who praises and approves himself, returns again as God to His due position and says that He knows that the witness of the Father is true, all but teaching this; I being Very God know Myself (says Ho), and the Father will say nothing of favour concerning Me. For I am Such by Nature, as He, being True, will declare Me. In the former part then there was an assent so to say of condescension, and the words hypothetic
rather than true; in His saying that He knows that the witness of the Father is true, is the demonstration of God-befitting credibility.

But it must be observed that in respect of His Own Person the Father is Other than the Son, and is not, as some uninstructed heretics have imagined, introduced as the Son-Father.

33 YE have sent unto John, and he hath borne witness unto the Truth.

As we have just affirmed that it is disgraceful, and not without share of the uttermost folly, that any one should be seen as an admirer of his own excellencies, even though he should by reason of exceeding virtue escape untruth: so it is an absurdity cognate (so to say) and akin to this, that any not called upon to bear witness to any thing, should of their own accord appear before the judges or those who wish to enquire. For such an one would seem (and that justly) not altogether to be anxious to tell the truth, but rather to be over-eager to give his testimony, to make known not what the nature of the fact is, but rather his own account of it. Most skilfully then, yea rather as God, doth our Lord Jesus Christ, overturning beforehand the charge of the Pharisees in regard to this, say, YE have sent unto John: not of his own accord (says He) does the Baptist come to give his testimony to Me, he is clear from any charge of this: he gave free testimony; YE sent to ask John, and he hath borne witness unto the truth. For when he was asked by them who were sent to him, whether he were the Christ, he confessed and denied not, but confessed I am not the Christ, but am sent before Him. He hath then borne witness to the Truth, for Christ is the Truth.

34 But I receive not testimony from man, but these things I say, that YE might be saved.

He doth not reject the word of John as useless, nor declare the witness of the truth to be of none effect (for He would with justice have seemed to have wrought absurdity against Himself, by unreasonably dismissing from credence him whom He sent to cry. Prepare ye the way of the Lord, make straight the paths of our God) but as striving with the unbounded disobedience of the Jews He proceeds to what is better and of more weight, saying that not of necessity is testimony to Himself from voice of man admitted, but rather giving them more glorious proof from the Authority befitting Him Who is by Nature God, and from the Excellence of the Divine Miracles. For a person will sometimes reject the voice of man, as not true, even though he be haply enrolled among the saints. Which some not scrupling to do, used to oppose the words of the Prophets, crying out. Speak unto us other things and declare unto us another deceit: and yet besides these, certain of them of Jerusalem, or of the land of Judah, who had escaped into Egypt: to wit, Azariah the son of Hoshaiiah, and Johanan the son of Kareah and all the proud men, as it is written, openly disbelieving the prophecies.
of Jeremiah, said, *Thou speakest falsely, the Lord sent thee not to say to us, Go not into Egypt.* But demonstration through miracles, what gainsaying will it admit of; and the being borne witness to by the Excellencies of God the Father, what mode of stubbornness will it yet grant to the faultfinders? And verily Nicodemus (he was one of their rulers, and ranked among those in authority) gave incontrovertible testimony from His miracles, saying, *Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that THOU doest, except God be with Him.*

Since then to disbelieve even the holy Baptist himself who brought testimony as far as words go, was not too much for the malice of the Jews, He says again, in a sort of irony, The blessed Baptist *hath borne witness to the truth,* even though questioned by you, but since nothing has been left untried by you, and ye have foolhardily accustomed yourselves to launch forth into all manner of reviling, ye have, it is likely, rejected his voice. And since this too seems to you to be right, be it so: I am haply persuaded, I agree with you, I will put aside for your sakes the voice of John too, and with you except against his testimony: I have the Father from above bearing testimony. But teaching again that the expression implies assent for argument’s sake, He profitably subjoined, *But these things I say that YE might be saved,* that is, I used this manner of speech to you, not that the truth is so, but for argument’s sake, that by every means YE may be saved.

And here our second book shall end.

**The second Book of Cyril Patriarch of Alexandria on S. John is finished.**

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[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. a S. Cyril reads Τοῦτο φρονεῖτε (ορ ϕρονείτω) ἐκαστὸς ἐν ύμῖν αὐτοῖς, a little below and Book 2. c. 5; 3. c. 4: 9.: ad Herm. 404 E, 718 B; de recta fide 141 B.
2. b "The Spirit of Jesus." So reads S. Cyril with oldest MSS. and the early Syriac version, containing the first translation of most of the N. T.
3. c So reads S. Cyril here, cf. De recta fide p. 95; infra Book iii. c. 4. " by water and the Spirit;" the latter is also the reading of the codex Alexandrinus.
4. 9 πέτρα, a rock. S. Matt. xvi. 8.
5. d As if S. Cyril read, not as a question but affirmatively " Out of Nazareth can something good come."
6. e πτῶμα, S. Mark vi. 29, and so reads S. Cyril in S. Matthew too, as do the uncial MSS. BCDL and the Codex Sinaiticus.
7. a So S. Cyril reads with the Vatican and Alexandrine Codices and other old MSS. and the Syriac version (dating from the second century).
8. a γυμνὸς Λόγος, used constantly by S. Cyril to express God the Word as He was before the Incarnation, before He deigned to clothe Himself with our flesh.
9. b S. Cyril seems to have read "your" with the uncial MSS. CDP.
10. b προκύπτων. This word is used by S. Cyril (above p. 123 and elsewhere) of the Son's Eternal Generation: cf. προελθόντα, p. 147. The word that expresses the Procession of the Holy Ghost is ἐκπορεύεται.
11. f εὐπειθείας. This word seems to include also, readiness to believe, as the germ and parent of obedience: to which ἄφιλομαθής, "reckless of knowing," the germ and parent of wilful blindness, is contrasted.
12. ἡ τῶν κεφαλαίων ἀντιπαραθέσει i. e., the histories of the Samaritans and of the nobleman (contained in what is the 4th chapter according to the division of the Gospel now in use among us) and the history of the Jews contained in this present chapter.

13. a ver. 31 If I bear witness of Myself, My witness is not true.

14. b συναίνεσις. S. Cyril means that our Lord agreed to the general principle that a man's witness to himself is not trustworthy, and says it of Himself, in a sense, not refusing to those who thought He was mere Man, what belongs to a man, and yet in the next verse, re-asserts with the Testimony of the Father His own Testimony also (I know &c), hence that (because God) He was a sufficient witness to Himself.

15. c i. e., on the hypothesis of His being mere Man.
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Chapter 1. A critical enquiry, why the blessed Baptist is called by Christ not only a lamp, but burning and shining; on the words, *He was the burning lamp*.

Chapter 2. That the Son is the Image of God the Father, wherein also is an exposure of the Jews as not understanding the words darkly uttered by Moses; on the words, *Ye have neither heard His Voice at any time, &c.*

Chapter 3. That Moses was indicating the coming of the Saviour, when he said *A Prophet shall the Lord your God raise up unto you like unto me*.

Chapter 4. That oftentimes the departures of Christ from Jerusalem signify the transferring of His grace to the Gentiles, wherein is also the discourse of the five barley loaves and the two little fishes; on the words, *And after these things Jesus departed across the sea of Tiberias*.

Chapter 5. That the Only-Begotten is the Impress of the Person of the Father, and no other impress save He, either is or is conceived of; on the words, *Which the Son of Man shall give you, &c.*

Chapter 6. On the manna, that it was a type of Christ's Presence and of the spiritual graces by Him; on the words, *Jesus therefore said unto them, Verily verily I say unto you, not Moses hath given you the Bread from Heaven*.

OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK III.

CHAPTER 1. A critical enquiry why the blessed Baptist is called by Christ not only the lamp, but burning and shining.

Having but now with toil stayed our pen on the second book, and swum through the deep and wide sea of Divine contemplations, thinking so to reach the end, as a harbour, and all but mooring our skiff on the mainland, we see the commencement of another ocean, to wit; our course on the sequel. Which that we should accomplish with all diligence, both the
nature of the thing shames us into, and that said by some one persuades us no less unto, *For glorious is the fruit of good labours*. Come then, let us, mounting up unto a courageous purpose of mind, commit our affairs to the guidance of the good and loving God: let us, spreading forth like a sail, the expanse of our understanding and embracing the grace of the Spirit as the sound of a fair wind from the stern, run out into deep in-search. For it is Christ *Which maketh a way in the sea and a path in the water*. Our second book then ended with, *But I receive not testimony from man; but these things I say, that YE might be saved*. Let us begin the third, joining in order what follows concerning the holy Baptist, of whom Christ says;

> 35 *He was the lamp burning and shining; and YE were willing for a season to rejoice in his light.*

He likens the holy Baptist to a lamp, in that as far as appertains to the measure of man, he shone forth before His Coming, yet not with his own light: for not its own is the light in the lamp, but from without and bestowed and added: thus will you see in the saints also the illumination that is from Christ in the Spirit. Wherefore they both thinking and acting most wisely do themselves confess out of their own mouth, *Of His fulness have all WE received*. For the Only-Begotten is by Nature Light, in that from Light too He beamed forth, I mean, from the Essence of the Father: but the creation partakes of it, and whatever is endowed with power of reasoning and thinking, is as a vessel most excellently fashioned by God the Most Excellent Artificer of all things, with capacity for being filled with Divine Light.

The blessed Baptist then is a lamp according to the above-given explanation. The Saviour saying this economically calls the foolish Pharisees to remembrance of the Voice of God the Father, saying of Him, *I prepared a lamp for My Christ*. Very profitably and of necessity does Christ now subjoin these things to those already aforesaid. For. since, cutting off all occasion of unbelief from the Jews, and from all sides compelling them to the duty of believing on Him, He thought good to agree with them in not receiving his testimony, saying, *I receive not testimony from man*, that they might not suppose that the Lord was really and truly so minded respecting His forerunner, as the form of the words gives,----profitably to His present purpose, does He introduce him, not as Himself saying anything of him, but as proclaimed by the Voice of the Father. For He thought that from reverence certainly to God the Father, the gainsayer must either be ashamed, or shew himself now more nakedly fighting against God, as unrestrainedly going against the very words of God the Father.

*He then (saith He) was the lamp, and YE were willing for a season to rejoice in his light.* For it behoved Him not only to shew that the Pharisees easily went astray from what is right, and had by the great impiety of their ways thrust from them the will to believe, but also to convict them of being fickle, and by no means accustomed to cleave to the desire of good things, but after having barely tasted, and approved in words only those whom they thought
to be holy, they were not ashamed quickly to go over to the contrary habit. For this I think is the meaning of their being will\_ing for a season to rejoice in his light. For at the commencement they admired the holy Baptist, as an ascetic, as a lover of God, as an example of all piety, but they who honour the miracle again insult it, not enduring to hear, Prepare ye the way of the Lord, make straight the paths of our God. For this they are clearly found doing through unbelief.

And now (as I think) having kept the well-trodden and commonly-used method of interpretation of the passage, we have put forth the meaning of it, according to our power: but since the Word of the Saviour extendeth to deep meanings, and evidently all but necessitateth the taking hold of more subtil conceptions, not merely signifying that John was a lamp, but also burning and shining, we deem it needful to apply ourselves more keenly to the force of the words and so track out the beauty of the truth. The sentence itself shall again be brought forward. He was the Lamp, He says. It would have been sufficient by this alone to have pointed out the holy Baptist, so that the hearers should go back to the thought of the prophecy concerning Him, which runs thus, I prepared a lamp for My Christ. But since He adds to the word lamp, the burning and shining, it is thence manifest that He carries the hearer back not merely to the prophet’s voice, but also to some pre-figuring of the Law, fore-representing, as in figure and shadow, the torch-bearing of John, which he well performed by his testimony to Christ the Lord. He again convicts the Pharisees wise in their own conceits, who were conversant in the Law of Moses and that constantly, of being ignorant, and rather seeming to be wise than really having understanding of the Law. This then is the whole aim of the discourse: but I think we ought, bringing forward the Divine oracle itself, incontrovertibly to shew that the blessed Baptist is not simply a lamp, but one burning and shining.

When then God was ordaining the arrangements of the holy tabernacle, after the completion of the ten curtains, He saith to the hierophant Moses, And do thou command the children of Israel and let them bring thee olive oil refined pure beaten to burn for a light, that the lamp burn always in the tabernacle of the congregation without the vail, which is upon the testament, Aaron and his sons shall burn it from evening to morning before the LORD: a statute for ever unto your generations on the behalf of the children of Israel: and take thou unto thee Aaron thy brother and his sons with him from among the children of Israel to minister unto Me. Thus far the oracle of God, we must now proceed to the interpretation of it as far as may be. The oil without lees and pure, seems to signify the most pure and undefiled Nature of the Holy Ghost, Which penetrating us incomprehensibly like oil, nourishes and preserves and increases the illumination in the soul, as in a lamp. And thus we believe that the Divine Baptist also shed forth the light of his testimony concerning our Saviour, having received the power of being able to illuminate from no other source than through the spiritual oil, which mightily and effectually availeth to kindle within us the Divine Light,
to which also the Saviour Himself darkly alluded, saying, *I am come to cast fire on the earth and what will I, if it be already kindled?* The blessed Baptist then was again as in type the lamp, that was ever burning and shining in the tabernacle of testimony: and its shining in the tabernacle of testimony shews full well that his illumination was received in the churches, and will not be outside the holy and Divine Tabernacle of the Saviour. But the lamp being seen without the vail, seems to shew that he will bring in a simpler introductory illumination, saying, *Repent, for the Kingdom of Heaven hath drawn nigh*; but of the things hidden within the vail, to wit, the mysteries of our Saviour, he revealeth nothing at all. For he baptized not unto participation of the Holy Ghost, nor did his illumination introduce within the vail: for it was in the outer tabernacle, while yet standing, according to the mouth of Paul. But when it says, that *Aaron and his sons shall burn it from evening to morning before the Lord: a statute for ever unto your generations,* I think we ought to understand it after this sort. *Aaron and his sons* signify those who execute the priest’s office in the Churches in their time, that is to say, the teachers therein and ministers of the Divine Altars. These are commanded to keep the spiritual lamp, that is, John, ever bright, for this is the meaning of, *They shall burn it from evening to morning.* For the whole period during which the light of the lamp was to appear, is the space of night, whereby is signified the term of the present life. For by light we understand the life to come. But the lamp burns or is kept bright, by always making its illumination perceptible to those who believe in Christ, and by testifying through the mouth of the Priests then being that it is true in saying such things of Christ.

That God may teach thee, that by this He was pourtraying the fore-messenger of the Saviour, He straightway subjoins the election of the Priests. You will attain again to the whole scope of the passage by ruminating on some such idea as this, and not amiss, as seems to me. On the completion of the tabernacle the ordering of the lamp is introduced, and immediately after, the appointment and function of the priests. For at the completion of the law and the Prophets, shone forth the voice of the forerunner crying in the wilderness (as it is written) *Prepare ye the way of the Lord, make straight the paths of our God;* immediately after whom is the ordination and manifestation of the holy Apostles by Christ. For the Lord chose out twelve, whom also He named Apostles.

Our consideration of the lamp being herein completed, let us look again at the Voice of the Saviour. *He was* (saith He) *the burning and shining lamp,* and *YE were willing for a season to rejoice in his light.* He blames in the Pharisees their habit of mind unlearned and hard to be brought to obedience and convicts them again of being sick with incomparable ill-instructedness and not able to understand even what they professed to know, and very far indeed from an accurate knowledge of the law, wholly ignorant of what the Lawgiver was pourtraying afore in outline through Moses. For by saying that *he was the burning and shining lamp,* He shames (it is like) those who did not yet understand that which was long ago too limned out in figures of the Law: by saying, *and YE were willing for a season to rejoice*
in his light, He introduceth them again as ever preferring their own will to the Divine Decree, and accustomed to follow only whom they would. For whereas the lawgiver (says He) commanded the lamp always to shine and be burning, YE were willing for it to shine not always, but for a season only, that is for the very briefest period. For ye at first marvelling quenched (as far as you are concerned) the light of the lamp, most unreasonably accusing him that was sent from God, and not only yourselves refusing to be baptized, but also forbidding him from baptizing others. For ye sent to him, saying, Why baptizest thou then, that is, why dost thou enlighten to repentance and the knowledge of Christ? The Saviour then brought a charge alike of folly and transgression of the Law upon the senseless Scribes and Pharisees, contending with them in behalf of the words of John. This I think that the blessed Luke also understanding, most excellently declares and cries aloud against their folly, saying, And all the people that heard, that is, the words of the Saviour, justified God, being baptized with the baptism of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

36,37 But I have greater witness than that of John; for the works which the Father hath given Me to finish, the very works that I do, bear witness of Me that the Father hath sent Me: and the Father Which sent Me HE hath borne witness of Me.

Even though he was the lamp (saith He) both depicted by the books of the law, and proclaimed afore by the voice of the holy Prophets, that he should one day appear, beaming before the true Light, and declaring among you, that ye ought to put in good order the way of your Lord and God: yet since he haply seemeth to you not trustworthy, albeit so great in virtue, by reason of your innate unruly and most absurd folly, I proceed now to what is greater, against which probably ye will say nothing, ashamed before the very beauty of truth even against your own will. For I am no longer receiving glory by the words and judgements of men, nor shall I deem it needful to collect testimonies to Myself from bare words, but I will commit My affairs to witness more credible and far greater than these, and from the very magnificence of My deeds I make manifest that I am God by Nature, and of God the Father, and I nothing wrong Mine Own laws, trans-ordering them to whatsoever I will, and trans-elementing things which were darkly spoken to those of old, from the grossness of the letter to spiritual contemplation.

But let him that loves learning consider again that the Saviour by saying that He is well witnessed to by His works as to His being by Nature God, teaches clearly, that it was not possible that God-befitting Operation and Power should be in all exactitude in any one, unless he too were by Nature God. For He is testified of by His works, in no other way (I suppose) save this. For if He is seen a Finisher of the works of His Father, and whatever
things are more suited to Him Alone, these He too accomplisheth by His Own Power: how shall it not be clear to every one, that He hath obtained the Same Nature with Him, and Radiant with the Properties of the Father, as being of Him, hath Equal Power and Operation with Him?

Yet He says He hath received the Works from Him, either by reason of the garb of human nature and servant’s form speaking more lowlily that was needful, and this economically, or extolling by the title of gift the good Pleasure and Approval of the Father, in regard to all His wondrous Miracles. For thus does He affirm that He was also sent, in that He emptied Himself, as it is written, of His unalloyed God-befitting Dignity by reason of His Love for us. For He humbled Himself, and we shall find the lowliness of this His humbling Himself in no other ways than in those whereby He sometimes speaks as Man. To this agreeth that which is said by the Psalmist of Him in human wise for our sakes, I was set a King by Him upon Sion His Holy Mountain declaring the Law of the Lord. For He That is King for ever with the Father, Co-enthroned and Co-seated, as God with God who begat Him, says that He has been ordained King and Lord, saying that what as God He had, He received when He was made Man to whom reigning is not inherent by nature, but both the title and reality of lordship are wholly from without.

CHAPTER II. That the Son is the Image of God the Father, wherein also is an exposure of the Jews as not understanding the words darkly uttered by Moses.

38 Ye have neither heard His Voice at any time nor seen His Form and ye have not His Word abiding in you, for Whom HE hath sent, Him YE believe not.

One may see that not simple is the arrangement of ideas poured forth upon the passage before under consideration, but that it is a swarm of hidden contemplations, which very easily escapes the mind of uncritical hearers, and haply admits of being seen by those only who investigate more keenly. For what was it (will one perchance say) that induced Jesus, when He was saying that He was borne witness to by His God-befitting Operation, to come to something most exceeding remote as though it belonged to the subject? I mean that the Pharisees had neither at any time heard the Voice of God the Father nor seen His Form nor yet had His Word abiding in them. And I will agree, and so I suppose will every one else, that not without some cause is this their difficulty. What sense then we shall adapt to the passage before us, and what again we, on all sides holding by the truth, searching shall provide ourselves with, by the Operation and grace of the Spirit I will endeavour to tell forth.

It is the custom of the Saviour Christ, when often making useful discourses with the unskilled Pharisees, to gaze into the depths of their heart, and to consider in God-befitting
manner the reasonings still dumbly revolved and stirred up in their mind, and to these in particular to direct both His answers and words and exposures, and He does not altogether keep the thread of His own words unpassed, but to what they are counselling and imagining in themselves, to this He keenly replies, and by it shews that He is by Nature God, as knowing what lies in the depth and searching the hearts and reins. If any one will, let him receive the most clear demonstration hereof, from the other Evangelists, I mean Luke and his companions. It is written then in the Gospels, that there were once gathered together from all the region round about Judea, Pharisees and doctors of the law. And, behold (he says) men bearing on a bed a man which was taken with a palsy, and they were seeking to bring him in and to lay him before him; and when they found not by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason saying, Who is This which speak-eth blasphemies? who can forgive sins but One, God? But when Jesus perceived (it says) their thoughts, He answering said unto them, What are ye reasoning in your hearts? whether is easier to say, Thy sins be forgiven thee, or to say, Rise and walk? Seest thou how He not waiting their answer or murmuring in utterance of words, answers as God their inward thoughts? You will find again another example too, fashioned after this same manner. For thus says the blessed Luke, And it came to pass also on another sabbath that He entered into the Synagogue and taught, and there was a man there whose right hand was withered. And the Scribes and Pharisees watched Him whether He would heal on the sabbath day, that they might find an accusation against Him: but He knew (it says) their thoughts and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I will ask you, Is it lawful on the sabbath day to do good or to do evil? Seest thou again evidently herein, that He framed His words as looking into the very heart of those who were foolishly trying to accuse Him? Something of this sort again in the passage too before us we will suppose to have been seen by the Saviour in the hearts of the Pharisees. But you will see that the discourse does not spurn the right line, or order of the subject, if you do not shrink from going over again each of those things which have been already said.

This great long discourse with them took its beginning about the man that was healed on the Sabbath Day, and by manifold devices and arguments was Christ endeavouring to persuade those who were waywardly vexed at the healing on the sabbath, that it is lawful even to have compassion on the sabbath, and to do good to all, and besides, that the Law made the rest of the sabbath a shadow of a most note-worthy reality; moreover having in their judgement broken the honour of the sabbath, and hereby specially transgressed the law, He was affirming and that very strongly, that He had been sent by God the Father, and further was clearly telling them that He was borne witness unto by Him, and was well-
pleasing to Him in all that He did. To these things (as far at least as the evidence of the arguments goes) the Pharisees again are reasoning with themselves (as waiting on the writings of the law, and ever holding out as a pretext the commands through Moses, and saying they had read) What does this Man say? how will God the Father be well-pleased with one who breaks the Law? when has He testified, or what judgement did He give concerning Him? For we know from the Mosaic writings that God descended upon Mount Sinai, and His Face was seen by the fathers, and His Voice (say they) was heard: He spake to the whole Synagogue, and commanded them to keep the Sabbath Day, clearly commanding thus. Remember the sabbath day to keep it holy, six days shalt thou labour and do all thy work, but on the seventh day is a holy sabbath to the Lord thy God: in it thou shalt not do any work. And none other (say they) heard we saying these things: the multitude of the fathers was ear-witness to the Voice from God, and after them the Word of God was in us: But who is This?

When He perceived that they were thus imagining, He exposes them as keenly ignorant, saying, Ye have neither heard His Voice at any time nor seen His Form, and ye have not His Word abiding in you, for whom HE sent, Him YE believe not. For the things done in a type at that time, and why the descent of God upon Mount Sinai was figured out to them, these things they knowing nothing of, received them not as images of spiritual realities, but were imagining that the Divine Nature could actually be seen with the eyes of the body, and believed that He used a bodily voice. But that the Word of the Saviour to them was true, and that they neither at any time heard the Voice of God the Father, nor had any one with bodily vision seen His Form, that is, the Word in all things like unto Him, I think that we ought again to shew clearly, bringing to spiritual investigation and test the things written in Exodus. It says thus, And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof was going up as the smoke of a furnace, and the whole people quaked greatly. And the voices of the trumpet sounded, going forth exceeding mighty, Moses spake, and God answered him by a voice. Thus far then the oracle of the all-wise Moses: but I think we ought now too to convict the Jews of stumbling into a most absurd idea of God, imagining that they had both seen His Form, and heard the Voice actually inherent in the Divine Nature.

Come then taking courage in the bounty and grace of the Saviour, let us refine the grossness of the letter of the law into spiritual contemplation: for so will that be shewn to be true which was said to the Pharisees of God; Ye have neither heard His Voice at any time nor seen His Form. The people then being brought forth by Moses to meet God, as it is written, will be a manifest sign and token as in enigma, that none can unled and uninstructed come
to God, but by the law are they led to the knowledge of the things which they seek to learn. For Moses will be understood to be put for the Law, according as is said by a certain one, They have Moses and the Prophets. But the standing by under the mount, when God had now descended and was on it, signifies the readiness of disposition and resolve of those who are called to serve Him, not refusing in any way to apply themselves even to things above their power and superior to their nature, while God is with them. Such in all respects are they who are partakers of the Saviour. Wherefore they practising manliness above men say, Who shall separate us from the Love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword? for all dreadful things are tolerable to the godly for love of Christ, and though tribulation should rise up as a mountain, they will rise superior against all danger, and will not withdraw their mind from love to God. But God is said to come down, not upon any low ground, but somewhere on high and on a mountain is He seen, that you may think some such thing as this with yourself, that although the Divine Nature condescending to our understandings, brings Itself to our conception, yet is It exceeding far above us, both in words and thoughts. For the height and intensity of the doctrines respecting It, are signified by the mountain, which he tells us was wholly darkened with smoke. For keen indeed and not very clear to us are words respecting the Godhead, wounding like smoke the eyes of the understanding. Therefore the most wise Paul testified that we see through a glass and darkly: the Psalmist again says that He, that is, God, made darkness His secret place, under the name of darkness hinting the Incomprehensibleness around Him, whereof the smoke about the fire on the mount may well be taken as a type. But the Godhead Itself descended in the form of fire, at that particular time, fittingly and of necessity for the nature of the thing. For it behoved, it behoved that He Who called Israel unto bondage and understanding through the law that should be put forth, should appear as an Enlightener and an Avenger. And both these ends are accomplished by fire. Yea, and the voices of the trumpet (saith he) sounded, going forward exceeding mighty, that some such effect of ideas again may be wrought for us: for the Law too was proclaimed by God, yet not continuously at first, by reason of the infirmity of the pupils, but stammeringly, so to say, and not with the whole force of the trumpeter. Wherefore Moses too called himself slow of speech. But as time advances, and carries forward the believers in Christ from the shadow in the letter to the spiritual worship, the voices of the Divine trumpet waxed exceeding mighty, the saving and Gospel preaching resounding in a way through the whole earth. For not as the Law, feeble-voiced and petty-heralding, was this heard in the country of the Jews only, or proclaimed from Dan to Beersheba, but rather, Their voice went forth into all the earth, as it is written. And what besides? Moses spake (saith he) and God answered him by a voice.

Keen be again the mind of the more studious, accurately let it observe the stability inherent in the Divine Oracles. For Moses speaks, and God answers him by a voice, not surely
by His Own Voice, for this it does not say, but simply and absolutely by a voice, wrought wondrously in more human wise by sound of words. For in respect of what work will God be powerless? What that God wills shall He not perform, and that full readily? Therefore Moses spake, and God answered him by a voice. Herein is the type, let us see the truth. You have therefore in the holy Gospels the Lord speaking, Father, glorify Thy Son, and the Father answering by a voice, I both glorified, and will glorify again. The Saviour shewed that this is not truly the voice of God the Father, by saying to those who were then present, This voice was made not because of Me, but for your sakes. Thou seest how He clearly affirmed that the Voice was made, since it is not meet to suppose that the Divine Nature useth a voice with a sound, though It conform Itself to our needs and speak like us, economically.

These considerations were of necessity brought into our present discourse: we deemed it altogether needful that Jesus should be shewn to the readers speaking truth, when He is found saying of His Father, Ye have neither heard His Voice at any time nor seen His shape, and ye have not His Word abiding in you, for Whom He hath sent, Him ye believe not. That the Pharisees puffed up unto strange boasting, were wont to pretend that the Divine Word was with them and in them, and therefore foolishly affirmed that they had advanced to marvellous wisdom, the Spirit Itself will testify, since Christ says by the Prophet Jeremiah unto them, How do ye say, WE are wise, and the word of the Lord is with us? For nought to the scribes became their lying pen; the wise men were ashamed, were dismayed and taken; what wisdom is in them? because they rejected the word of the Lord. For how are they not taken rejecting the Living and Hypostatic Word of God, receiving not the faith to Himward, but dishonouring the Impress of God the Father, and refusing to behold His most true Form (so to say) through His God-befitting Authority and Power? For the Divine and Ineffable Nature is in no other wise apprehended (so far as may be) by us, than through what It effects and works, therefore Paul directs us to go from the greatness and beauty of the creatures proportionably unto the contemplation of the Creator, the Saviour again leads us to the apprehending of Himself, saying, If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe My works. And with great reason did He blame His own disciple (this was Philip) who imagined thoughtlessly that he could in any other way attain to the contemplation of God the Father, albeit it was in his power to consider His Uncreated Image, which shews accurately in Himself Him Who begat Him. Wherefore He said, So long time am I with you, and hast thou not known Me Philip? he that hath seen Me hath seen the Father.

39,40 Ye search the Scriptures, for in them YE think ye have eternal life, and they are they which testify of Me, and ye will not come to Me that ye might have life.
The smooth, and passable to the many, and beaten explanation of the passage persuades us to suppose that it was spoken in the imperative mood by our Saviour to the Pharisees, that they ought to search the Divine Scriptures and gather testimonies concerning Him unto life. But since by interposing the conjunction (I mean, And) He joins on the clause, Ye will not come to Me, He evidently signifies something else, akin to what has been said, but a little different. For if it were to be taken imperatively, how should we not say it was necessary to say the whole sentence in some such fashion as this, Search the Scriptures for in them YE think ye have eternal life, and they are they which testify of Me; but when ye have searched, come to Me? But He is blaming them for not choosing to come, although led to it by the search, saying, And ye will not come to Me.

We will then, looking to what is more profitable and agreeable to what preceded, read it not imperatively, but rather as in connection and with a comma. Of this kind again will be the meaning of the passage before us. For when He saw that they were ever running to the books of Moses, and ignorantly collecting thence materials for gainsaying, but seeking for nothing else, nor receiving what would avail them for due belief: needs therefore does He shew them that their labour in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For what tell me (saith He) is the use of your searching the Divine Scriptures, and supposing that by them ye will attain unto everlasting life, but when ye find that they testify of Me and call Me everlasting life, ye will not come to Me that ye might have life? Whence then ye ought to be saved (He saith) ye perceive not that thence ye get the greatest damage to your own souls, ye who are sharpened from the Mosaic books only unto gainsaying, but the things whereby ye could gain eternal life, ye do not so much as receive into your minds.

For that in the Law and the holy Prophets there is much said concerning Him Who is by Nature Life, that is the Only-Begotten, will I think be plain to all who are lovers of learning.

41, 42 I receive not honour from man, but I know you, that ye have not the Love of God in you.

He perceives again, yea rather He sees in a God-befitting way, that the stubborn and contumacious band of the Pharisees were cut to the heart, and that not altogether at being accused of not searching the Divine Scriptures as they ought, but rather at His saying, Ye will not come to Me. For what diseases themselves easily fall into, these they think can take hold of the Saviour also. For they imagined (it seems) of their great folly that the Lord was ambitious, and wished to obtain for Himself honour from all, through His calling them to be His disciples. Having got some such surmise as this into their minds, they expected to be deprived forthwith of their authority over the nation: they were cut to the heart in no
slight degree at seeing the Heir desirous of demanding the fruit of the vineyard. Wherefore, as far as pertains to their wrath and envy at what is said, they all but say what is in the Gospel parables, *Come, let us kill Him and let us have His inheritance.* Taking away then their surmise the offspring of emptiness, and plucking up beforehand by the roots the shoots of envy and evil eye, He says downright, *I receive not honour from man.* For I do not (says He) call My hearers to discipleship under Me, as though hunting for honour from you, or from others, as YE do, nor do I receive this as the reward of My teaching, having most full glory from Myself, and not short of that from you, but I said that ye would *not come to Me,* because I know well, *that ye have not the love of God in you.* And being destitute of Love to God (says He) how should ye come to Me, Who am the Only Begotten, God of God?

43 *I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive.*

In order that the Pharisees might not think that the Lord was idly railing at them, from His saying, *Ye have not the love of God in you,* He immediately adds this also to the above, shewing that the saying is true. That I do not lie (says He) in saying that ye are bereft of love towards God, I will set before you by one thing. For I came *in My Father's Name* (for I am persuading you zealously to perform all things to the glory of God the Father) but ye shook off from you by your unbelief Him That cometh from above and proceedeth from God: but ye will surely receive (for as God, I know things to come) the falsely-called, who does not offer the glory to God the Father, and demands credence from you, yet works *in his own name.* Whence I suppose the blessed Paul too, having understanding, says something true concerning the Jews and the son of transgression, *Because they received not the love of the truth, that they might be saved, for this cause God sendeth them an operation of error,* that they should believe a lie, that they all might be doomed who believed not the truth, but had pleasure in unrighteousness. This then which is said is a proof that the Pharisees were not slandered by our Saviour Christ with empty words, for it introduces a prophecy of an event which should come to pass in its time.

44 *How can ye believe, which receive glory of men, and seek not the glory that is of the only God?*

He accuses the Pharisees of love of rule and of prizing honours from men, covertly hinting that they do exceeding ill, in unadvisedly putting the diseases of their own soul upon God Who can by no means know disease. Next He says that they, fast held by vain glory, thereby lose the fairest prize, meaning faith in Him: whereof Paul too speaketh clearly to us: *for if* (says he) *I were yet pleasing men, I should not be Christ's servant.* It usually then as of necessity befalls those who hunt for honours from men, to fail of the glory that cometh
from above and \textit{from the only God}, as saith the Saviour. He says \textit{only}, opposing God to the gods of the Gentiles, and not excluding Himself from the honour of the \textit{Only}. For as we have often said already, the Fullness of the Holy and Consubstantial Trinity mounteth up to One Nature and glory of Godhead.

\begin{quote}
45 \textit{Do not think that I will accuse you to the Father; there is that accuseth you, Moses, in whom YE have hoped.}
\end{quote}

Having said that the Pharisees cared more to live vain-gloriously than piously, and having taught that hence they turned aside to unmeasured unbelief, He says that they were accused by \textit{Moses} himself, of whom it was their custom to boast very vehemently. And indeed when the man who was blind from his birth once said to them of Christ, \textit{Will YE also be His disciples?} immediately they cry out and say openly, \textit{THOU art His disciple, but WE are Moses disciples.} Even Moses himself therefore (says He) shall \textit{accuse you, in whom ye put all your hope}, and he desipied with the rest will denounce before God your innate folly. And we do not deem that they who believe not in Him will be without blame from Christ, by reason of His saying to the Jews, \textit{Do not think that I will accuse you to the Father.} For what shall we say when we hear Him saying, \textit{Whosoever therefore shall confess Me before men, him will I too 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?} shall we not reasonably suppose, that they shall be accused to God the Father for their denial, who meet with this from Christ? But I suppose this is clear to every one. The Jews then are not surely free from accusal who have through long unbelief denied Christ, but this applies to them most naturally. For since they shook off His admonitions, and made no account of His Divine and Heavenly teaching, but are ever about duly keeping the Mosaic law, so as to be seen at length even more nakedly crying out, \textit{WE know that God hath spoken unto Moses, this man we know not from whence He is:----} most necessarily does He convict them of transgressing against that \textit{Moses, in whom} they boast, and says that they need no other accuser, but that the law given through him will alone suffice for their with reason being accused for their unbelief in Him, even though the Voice of the Judge, that is, Christ, should be dumb.

\begin{quote}
46 \textit{For had ye believed Moses, ye would have believed Me: for of Me he wrote.}
\end{quote}

Having said that the Jews would be accused by the all-wise Moses, and would undergo indictment at his hands for their unbelief in Him; He profitably subjoins these things also, teaching that He was not finding fault with them for nothing, or otherwise repudiating the suspicion of being given to railing, for it is evident that He is making no untrue speech. Be it then (saith He) that ye reject My words, I will bear with not being believed: receive your
own Moses, give credence to him whom ye admire, and ye shall know of a surety Him whom not knowing ye dishonour. Break off your types which travail with the truth. For I am shadowed out in his books. Therefore will Moses himself also accuse you (saith He) when he seeth you disbelieving his writings about Me.

We ought then perhaps having interpreted what is before us, to proceed in order, committing it to sincere lovers of learning to investigate the images of Christ through Moses. For his books are full of passages, and there is much said by him, yet full of difficulty to understand and replete with exceeding subtle and hidden meanings. But lest we seem to let indolence have the mastery over us, and unreasonably to shirk so glorious a toil, by simply clothing with difficulty the books of Moses, we will apply ourselves to this too, knowing what is written, The Lord will give utterance to them who evangelize with much power.

But since there are, as we have said, many words on these things, and since the all-wise Moses hath through many forms foretypified the Mystery of Christ, we shall not deem it necessary to heap up a great multitude before our readers, but having chosen one out of the whole number, we will essay to make clear proof that the Word of our Saviour was true, which He spake to the Jews, saying, If ye had believed Moses, ye would have believed Me, for of Me he wrote.

CHAPTER III. That Moses was indicating the Coming of the Saviour.

From Deuteronomy, concerning Christ.

The Lord thy God (it says) will raise up unto thee a Prophet from thy brethren, like unto me, Him shall ye hear; according to all that thou desirdest of the Lord thy God in Horeb in the day of the assembly, saying, Let us not hear again the voice of the Lord our God, neither let us see this great fire any more, nor let us die: and the Lord said unto me, Well is all which they spake: I will raise them up a Prophet from among their brethren like unto thee, and will put My word in His Mouth, and He shall speak unto them as I shall command Him. And the man who shall not hearken unto what the Prophet shall speak in My Name, I will require it of him. Deuteronomy is a kind of repetition and summary of the Mosaic books: it is not therefore possible to take from it a type and image of the legal priesthood. Yet since we are not accustomed to be without understanding, who in all think rightly by Christ's aid, we will tell our readers and throw open the meaning of the passage in hand: Lo again is the mystery of Christ plainly told us, skilfully moulded by most subtle contemplation from likeness to Moses. For (says he) a Prophet shall the Lord your God raise up unto you of your brethren like unto me: himself explaining, and that unflinchingly, what is the idea which from the likeness to himself his declaration introduces to us, clearly subjoins, According to all that thou desirdest of the LORD thy God in the mount Sinai in the day of the assembly, saying, Let us not hear any more the voice of the LORD our God, neither let us see this great
fire any more, and let us not die. For he affirms that himself was at that time spoken of as a mediator, the Synagogue of the Jews being yet powerless to have to do with things above nature, and therefore prudently declining things above their power. For such was the sight of God, surprising the vision with unwonted sights, and the echoes of the trumpets supernatural and intolerable to the hearers.

Therefore the mediation of Moses was instituted as medicine of infirmity for those at that time, ministering to the synagogue the things decreed of God. You will transfer again the type to the truth, and will hereby conceive of Christ, the Mediator of God and men, ministering to the more teachable by means of human voice (when for our sakes He was born of a woman) the Ineffable Will of God the Father, made known to Him Alone, in that He is conceived of as both Son, of Him, and Wisdom, knowing all things, yea the deep things of God. For since it was not possible for the eyes of the body to fasten themselves upon the untempered and bare Divine and Ineffable glory of the Essence which surpasseth all things (for there shall no man (saith He) see My Face, and live:) needs was the Only-Begotten Word of God co-fashioned after our infirmities, clothed in this human body according to the Ineffable mode of the economy, and manifesting to us the counsel from above, that is of God the Father, saying, All things that I heard of My Father, these will I declare unto you, and again, For I spake not of Myself, but the Father which sent Me, He gave Me a commandment what I should say and what I should speak. Therefore as an image of the mediation, Moses of old may be considered a type of Christ, ministering most excellently to the children of Israel the things appointed from God: but the mediation of Moses was ministrative, that of Christ is free and more mystical, in that He takes hold by Nature of the things mediated and reaches unto both, I mean the manhood that is mediated and God the Father.

For He was by Nature God, as the Only-Begotten of God, as not separated from the Essence of Him Who begat Him, and in-being in It, as He is conceived to be also of it. But He was Man too, in that He became Flesh likening Himself to us, that through Him that which is by nature far separated might be conjoined to God. When then Moses says, A Prophet shall the Lord raise up unto you like unto me, you will understand it no other wise than we have just said. Since God Himself also sets His seal on the word saying, Well is all which they spake; I will raise them up a Prophet like unto thee, and will put My Words upon Him, and He shall speak unto them according to all that I shall command Him. For the Son upholdeth all things by the word of His Power, as Paul saith, and telleth us the words of the Father, inasmuch as He is ordained a Mediator by Him, as is sung in the Psalms, as of Christ Himself, And I was set King by Him upon Sion His holy Mountain, declaring the decree of the Lord.

But if it seem good to any, by other considerations also to attain unto the mode of likeness, he will understand Like unto me as lawgiver, and will bring forward as proof the words, It was said by them of old, Thou shalt not commit adultery, but I say unto you, Thou shalt
not lust. He will understand again like unto me, saying that He is a kind of leader and master unto the being able to understand the will of the Father, and to the things whereby there is the high road into the Kingdom of Heaven: just as to them of old too the blessed Moses appeared a teacher of the instruction through the Law, adding everywhere to his own words, That thou mayest live long, and that the Lord thy God may bring thee into the land which He sware to thy fathers. But since he subjoined to what has been said, And the man that will not hear what the Prophet shall speak in My Name, I will require it of him; let the ignorant Jews, who harden their minds to most utter stubbornness, consider that they are pouring self-invited destruction upon their own heads. For they shall be under Divine wrath, receiving the total loss of good things as the wages of their rage against Christ. For if they had believed Moses, they would have believed Christ, for of Him he wrote.

47 But if ye believe not his writings, how shall ye believe My Words?

The verse might appear to a person, and with good reason, to have great obscurity. For he might even without being out of the mark, take to untrue surmises, supposing that the books of Moses excel the words of the Saviour. For the verse hath some such appearance, and as far as one can say, taking it without accurate consideration, it furnishes to the Mosaic writings a more worthy repute than to the words of the Saviour. For by saying, If ye believe not Ms writings, how shall ye believe My Words, He somehow gives us to understand that the writings of Moses are in a superior position to His Own words. But the very nature of the thing will shew that this so incredible idea is replete with the extremest folly: for how shall the writings of Moses be conceived to excel the words of the Saviour, when his were types and shadows, Christ’s the truth? And it would not perhaps be hard to expend much reasoning hereupon: but things which are obvious and receive their proof, not from without, but from themselves, I think it superfluous to say that they are not in ill case or the reverse. For why should one waste time making fine distinctions about such things, and mince up what is by no means hard into unseasonable babblings?

Some such meaning as this then hath that which is said by the Saviour. If (says He) ye who have the Law written by Moses, and thoroughly study his writings, make no account of transgression of them, burying in strange oblivion that which is full often read, how will ye be better disposed to My Words, or how will ye shew yourselves more ready and more obedient to My sayings, since ye have not often nor always attended them, but hear them by the way, and scarce once admit them into the bodily ears? You shall either clothe the verse in this dress, or you may consider it in another way: for to love of learning belongs the labour and research herein. The writings of Moses then introduce a kind of preparation
for, and typical outline of the Mysteries of Christ, and the elements, so to say, of knowledge of Him are the things limned in Moses, as we shewed more at large by the things already examined. But the end of the instruction of the Law is Christ, according as it is written, Christ is the fulfilment of the law and the Prophets. They then (saith He) who received not the elements of the beginning of the words of God, and in their folly thrust away the Law which by its clearer letter leadeth them, how shall they attain to yet more perfect knowledge? or how will the greater be acceptable, if that which is little and inferior be by no means admitted?

CHAPTER IV. That oftentimes the departures of Christ from Jerusalem signify the transferring of His grace to the Gentiles: wherein is also the discourse of the five barley loaves and the two little fishes.

Chap. vi. And after these things Jesus departed across the sea of Tiberias.

First I think it needful to tell my hearers, that the Lord evidently did not make His departures from Jerusalem without some most necessary reason. There is an economy on almost every occasion, and on the nature of things, as on a tablet, He inscribes mysteries. Of what nature then is the intent of the departure, and what is signified thereby, we will make manifest in its proper time, the chapters before us having reached their termination. For having divided every thing into sections, and interpreted what is profitable out of the Scriptures, and so set them before our readers for their understanding, we will offer the final consideration of the whole, epitomising in a summary what has been said in many portions. But I think we ought to speak first on what is now before us.

After these things (saith he) Jesus departed across the sea of Tiberias. After what things, must be sought not negligently. Christ then was manifested in Jerusalem as a wondrous Physician. He had healed the man who had been thirty and eight years in his infirmity, not by giving him any medicine, not by devising any disease-repelling remedy, but rather by a word, as God, by Almighty Authority and God-befitting beck: for Arise (saith He) take up thy bed, and go unto thy house. But since it was the sabbath, the Jews are ignorantly angry, who were sick with the grossness of the letter, who more than he, were bound by the folly that was their foster brother, who were sick of the listless want of all good things alike, who were paralytic in mind and enfeebled in habit, to whom might with reason be said, Strengthen ye, ye weak hands and ye palsied knees. But they are angry, saying that the honour due to the sabbath ought to be paid even by the Law-giver Himself; they condemn Christ as a transgressor, not admitting into their mind what is written, Impious is he who says to a king, Thou transgressest? For these things they received sharp reproofs from the Saviour, and much and long discourse was prepared to shew that the rest of the sabbath had been typically
ordained for them of old and that the Son of Man is Lord of the sabbath. But they prepared to no good thing, but full ready for all waywardness, rise up against Him Who teacheth what they ought to learn, and desire to kill Him who would make them wise, rewarding Him, as it is written, evil for good.

After these deeds therefore and words, the Lord, as of necessity, departs from Jerusalem, and since the Jews’ Passover was nigh (as we shall find a little further on) He sailed across the sea of Tiberias, or the lake in the country of the Jews so called. But since what principally drove Him away, and induced Him to withdraw and to go to other places and those so far removed from Jerusalem, was (we have just said) that the Jews’ Passover was nigh, I think it fitting to shew that exceeding well did Jesus eschew being found in Jerusalem at that time.

The Law of Moses then commanded that the Jews should hasten from the whole country round about to Jerusalem, there to celebrate in a type the feast of tabernacles. And the spiritual person will thence perceive the gathering together of all the Saints into Christ, when they shall be brought together from the whole world after the resurrection of the dead to the city which is above, the heavenly Jerusalem, there to offer the thank-offerings of the true pitching of tabernacles, that is of the framing and abidance of bodies, corruption having been destroyed and death fallen into death. As far as one can speak as to the fact of history, the multitude of them who went up to Jerusalem knew not number, and it was probable that at that time the Pharisees had great influence, making believe to take the part of the law, and mid so great a multitude crying out against the transgressor, or Him Who seemed to them to transgress. For it is not at all hard to fire up the countless swarm of common people, when one says that they are wronged and endeavours to stir them up even against those that have nothing wronged them. For like water or fire, they are flung about everywhere by unconsidered and random impulses, and advance to everything that can hurt. These things then the Lord not ignorant of, withdraws privily from Jerusalem with His disciples, and goes across the sea of Tiberias. But that He does exceeding well in shunning the Jews who desire to kill Him, we shall see by these things also. For the blessed Evangelist himself says, And after these things Jesus walked in Galilee, for He would not walk in Jewry because the Jews were seeking to kill Him.

That He avoids walking in Jewry, in order not to undergo death before His time, I will grant (will some one haply say) but whether He also avoids the feast, I do not yet know. They then that were reputed His brethren come to Christ in Galilee, saying, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest. But the Lord answered them, Go YE up unto the feast, I go not up unto this feast, for My time hath not yet been fulfilled.

It is then very plain and clear, that the Saviour had withdrawn from Jerusalem, not only sent into voluntary banishment, so to say, from thence, but also loathing the abomination of the unbelieving, both by His skill eluding the fierceness of His persecutors, and by His
prudence thrusting back the dart of envy. He withdraws again, albeit able to suffer nothing, even though He were present, that He may limn us a fair example, not of cowardice, but of piety and charity towards our neighbour. For we shall know, led as by a pattern to the knowledge of what is profitable, that if our enemies persecute us, even though no harm at all be seen in our remaining, yet by retreating, and thereby evading the broadside of the onslaughts, and retreating from present heat, we may find the anger of those who wrong us beyond its zenith, and may cut away the boldness of their arrogance, profiting those who were not good towards us, and that unjustly, rather than ourselves profited, which is plainly, not seeking our own but also others’ good. The work of love then, is the not wholly withstanding those who wish us evil, nor by being satisfied with not being able to suffer anything even if present, to work in them anger more bitter, from its not being able to attain the mastery over that which is hated. Love then, as Paul says, *seeketh not her own*, and this was purely in Christ.

But if you fix again the keen eye of the understanding upon what is written, you will be surprised to find a most excellent economy in the departures of our Saviour, I mean from Jerusalem. For He is driven out oftentimes by the mad folly of the Jews, and lodging with the aliens, seems both to be kept safe by them, and to enjoy due honour. Where by He gives judgment of superiority to the Church of the Gentiles, and through the piety of others, convicts them of Israel of their hatred of God, and shews the cruelty that is in them by means of the gentleness that is in these, that in every respect they may be proved to have been well and rightly thrust out of the promise to the fathers. But the Lord having hastened away from Jerusalem, lodges not at one of the cities round about, nor takes up His abode in the neighbouring villages, but goes *across the sea of Tiberias*, by a most evident act all but threatening those who blasphemously take up the idea that they ought to persecute Him, that He would so far depart from them and estrange Himself from their whole nation, as even to make the way of their conversion to Him in some sort impassable: for *the sea can by no means be trodden by foot of man*. Some such thing as this will He be found saying to them in what follows too, *Ye shall seek Me and shall not find Me, and whither I go, YE cannot come*. For most smooth and easy and free from ruggedness to those who by faith go to Him is the way of righteousness; rugged and up-hill, yea rather, wholly impassable to them that provoke Him, as is said by one of the holy Prophets, *For right are the ways of the Lord, and the just shall walk in them, but the transgressors shall fail therein*. Therefore the intervening tract of sea signifies the toilsomeness yea rather the impassableness by the Jews, of the way to Him, since God declares that He hedges up the ways of the ungodly soul, saying in the Prophets, *Therefore, behold, I will hedge up her way with thorns, and she shall not find her path*. What then the thorns there signified, this here too the sea in that it separates the Insulted from those who chose recklessly to insult Him, and severs the Holy from the unholy.
But the type seems as though it were pregnant to us with yet another hidden mystery. For when Israel was sent forth from the country of the Egyptians, Pharaoh was following in exceeding exasperation and, maddened at the unexpected well-doing of the nation, was hastening by law of battle to dare his envious and grievous designs; he was following, thinking he should be able to constrain to return to bondage those who had late and hardly slipped away from under his serfdom: but God was leading His people through the midst of the sea; and he hotly pursuing, and by no means enduring to abate his anger, and foolishly persuaded of his ungoverned wrath to fight against God, was swallowed up in the midst thereof with his whole army, and Israel alone was saved. But let now too Moses come forward in the midst of us, who lamented beforehand the mad folly of the Jews, and let him in his indignation at their impiety towards Christ say to them, _An evil and adulterous generation, do ye thus requite the Lord?_ Him that bare thee through the midst of the sea and through mighty waves thou drivest over the sea, and dost thou not blush at persecuting Him? Thine then is the suffering, O Jew: thee will the sea at last swallow up. For to the persecutors, not to the persecuted did death belong both then in their case, and now in regard of Christ and of the unholy Jews. The divine David too singeth to us, _Let not the waterflood overflow me, neither let the deep swallow me up_, hinting at the all-dread shipwreck of the Synagogue of the Jews, and entreating not to be swallowed up with them in their depth of ignorance. But in respect of the Egyptians and him that ruled over them, the peril was then of their earthly bodies, but the Jews’ conduct being in respect of what is more precious, more severely are they punished; for they undergo punishment of the soul, receiving recompence proportionate to their wickednesses. For with reason was Pharaoh punished, endeavouring to get what was free into bondage: contrariwise again justly is Israel punished, for not entering into bond-service under the Lord of all: but what the one was to him in the might of his greed, this was he too found to be towards God from his great vain-glory.

We must note, that he calls the Lake of Tiberias a _sea_, in accordance with the words of Divine Scripture, for _the gathering together of the waters called_ the Creator _Seas_. Among profane writers too the word is often indifferently used, insomuch that some do not hesitate sometimes to call the sea a lake.

2, 3, 4 And a great multitude was following Him because they saw His miracles which He did on them that were diseased: and Jesus went up into the mountain and there He sat with His disciples, and the Passover, a feast of the Jews, was nigh.

For when Christ had gone forth from Jerusalem, according to that which is said in the Prophets; _I have forsaken Mine House, I have left Mine heritage_; when having spurned the disobedient and unruly people of the Jews, He gave Himself to the aliens, then _a great multitude followeth Him_. But He goeth up _into a mountain_, according to that surely which He
had afore said, And I, if I be lifted up from the earth, will draw all men unto Me. For He was lifted up from the earth, on ascending the Cross for our sakes; He was lifted up again in another way having ascended as unto a mountain, unto God-befitting honour and glory. For we do not, like Israel, dishonour Him as Man, but WE worship Him as God and Saviour and Lord. For among them He was conceived of as some lowly one and as nothing at all; and verily they would shrink not from calling Him a Samaritan, and with graver dishonour would call Him the carpenter’s Son: but among them who believe on Him, He is admired as the Mighty Worker and God, a Doer of miracles. For you may hear how pious is the purpose of them who followed Him. For because they saw His miracles upon the infirm, therefore they thought they ought to follow Him more zealously, as being led from the things performed proportionably unto the knowledge of the Performer, and from His God-befitting Authority considering that He who was clothed therewith is by Nature Son. For by this way the Saviour commanded us to advance unto faith in Him. For the works that I do (saith He) the very works bear witness of Me, and again, If I do not the works of My Father, believe Me not, but if I do, though ye believe not Me, believe My works. As then from the greatness of the beauty of the creatures, their Maker God is seen, so from miracle, by a like process of thought, the Perfecter of signs is seen, and the faith of His followers is rightly marvelled at.

But I deem that some more special and not obvious interpretation is concealed in the things said. For we see that the Evangelist says that they who followed Christ were not only glad beholders of miracles, but also of what miracles they were most just admirers. For he adds, Which He did on them that were diseased, that hence he might shew that the frame of mind of those that followed Him was contrary to that of the Jews. For these because He had healed the sick of the palsy, are impiously angry, but the former not only admire Him for these things when present, but also flock together to Him at His departure, as Wonder-worker and God. Let us then, who have subscribed unto ourselves Christ as our Lord, flee the ignorance befitting the Jews, let us cleave to Him by patience, as the most wise disciples did enduringly, by no means enduring to depart from Him and be deserters, but by our very deeds crying aloud, that which was valiantly spoken by Paul, Who shall separate us from the love of Christ? Let us then follow Him, both persecuted and in fleeing from the stubbornness of those who strive against Him, that we may both go up into a mountain and there sit with Him, that is, may spring up into glorious and most excellent grace, by reigning together with Him, according as Himself said, YE which have followed Me in My temptations, in the regeneration when the Son of Man shall sit in the throne of His glory, YE also shall sit upon twelve thrones, judging the twelve tribes of Israel. For I think that the disciples being said to abide with the Saviour, and to go up into a mountain and sit with Him, introduces these ideas.
5, 6, 7 When Jesus therefore lifted up His Eyes and saw that a great company cometh unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? and this He said to prove him, for He Himself knew what He would do. Philip answered Him,

A lesson most excellent did Christ again devise for His disciples, and fittest for the most holy men, both persuading them in utter straits to overcome cowardice in respect of hospitality, and to cast far away hesitation hereto, rather with more zealous motions to attain unto the virtue thereof. For what is there greater than this among those who know and will the things whereby it befiteth to purchase unto themselves the friendship from above? For when no small crowd cometh to Him, and an innumerable multitude is pouring forth like waters upon the parts, wherein He was stopping, He immediately ordered them to make preparations for feeding them. And in truth it was not unlikely that the zeal even of a very rich man would numb, by the multitude of those he saw startled into fear of not being able to be hospitable. But Christ shews that it is nothing at all great, when our brotherly love comes to a few, but wills that we should overcome with manful courage also things that surpass our expectation, firmly grounded by confidence in Him to boldness unto all good things.

In regard then of the narrative, the force of what is said, aims not away from the mark; but changing again these things unto their spiritual significance, and cutting away the gross typical dress, we say more openly, that those who by good zeal and faith seek Him, God fore-beholdeth, as from a mountain, that is from His high and God-befitting foreknowledge, according to that which is said by Paul, For whom He did foreknow and predestinate to be conformed to the Image of His Son, these He also called. Christ then lifts up His Eyes as shewing that they who love Him are worthy of the Divine Gaze, even as in blessing it was said to Israel, The Lord lift up His Countenance upon thee and give thee peace. But not by the mere looking on them is His grace toward them that honour Him bounded, but the blessed Evangelist adding something more, shews that the Lord was not unmindful of the multitudes, but well prepared for their food and entertainment: that hereby again thou mayest understand that which is delivered us in Proverbs, The Lord will not suffer the righteous soul to famish. For He sets before them Himself, as Bread from Heaven, and will nourish the souls of them that fear Him: and prepareth all things sufficient to them for sustenance; as he saith in the Psalms, Thou preparest their food, for thus is Thy provision. And Christ Himself somewhere saith, Verily, verily I say unto you, he that cometh to Me shall never hunger. For He will give, as we said before, food from heaven, and will richly bestow the manifold grace of the Spirit. He prepareth moreover to give food to them that come to Him, not even awaiting their asking. For we know not what we should pray for as
we ought, but He forecometh us in reaching forth those things which preserve us unto eternal life.

He saith then unto Philip, Whence shall we buy bread? We must needs see, why to Philip, although the rest of the disciples were standing by and cleaving to Him: Philip then was a questioner and apt to learn, but not over quick in ready power of understanding the more Divine. This you will learn, if you consider with yourself that he, after having followed the Saviour for a long time and gathered manifold lessons concerning His Godhead and gotten to himself apprehension through both deeds and words, as though he had learnt nothing yet, in the last times of the economy says to Jesus, Lord, shew us the Father, and it sufficeth us; but as saying it in his simplicity he was fitly re-instructed, So long time am I with you, and hast thou not known Me, Philip? saith Christ. Therefore as to one duller of understanding, and advancing more slowly than he ought to the apprehension of things more Divine, He puts forth the question, exercising the disciple in faith. For this is one meaning of, To prove him, in this passage, although as the blessed Evangelist affirmed, He Himself knew what He would do.

But His saying Whence shall we buy proves the uncare for money of them that were with Him, and their voluntary poverty for God’s sake, in that they had not even wherewithal to buy necessary food. Together with this He works something, and orders it skillfully. For He says Whence, not emptily, as to those who had taken no trouble to provide anything at all, but as to those who were accustomed to entire uncare for money. Excluding then, and cutting short most skilfully expectation arising from money, He well nigh persuades them to go on to entreat the Lord, that He would, if He willeth them when they have nothing to feed those that come to Him, by His unspeakable Power and God-befitting Might create food. For this was what yet remained, and He was calling them at length to see that their only remaining hopes were thence, according to the Greek poets,

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the iron wound
of necessity.

Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Feebly again does Philip advance, not to the power of Jesus to do all things, and that easily, but on hearing Whence shall we buy said to prove him, forthwith he catches at it, and looks at the means by money alone, not conceiving that the nature of the thing may be accomplished otherwise than by the common law, and that practised by all, to wit, prodigality of expenditure. Therefore as far as regards the disciples’ uncare for money and their possessing nothing, and Philip’s own apprehension, which did not as yet with perfect clearness
view the exceeding dignity of our Saviour, liberality towards the multitudes is turned into
an impossibility. But it was not so, the will of the Saviour conducts it to its completion. The
impossible with men is possible with God, and the Divine Power proves on all sides superior
to the natural order of things with us, strong to accomplish all things wondrously, even what
overlap our understanding.

8, 9, 10 One of His disciples, Andrew, Simon Peter’s
brother, saith unto Him, There is a lad here which hath five
barley loaves and two small fishes, but what are they among
so many? Jesus saith,

He both thinks and reasons akin to Philip, and is convicted of having a kindred apprehension of the Saviour Christ. For neither considering the power, nor yet led by the greatness of His preceding works unto Jesus’ being able for all things, and that most easily; he points out what the lad has, but is evidently weak in faith: for what are these (he says) among so many? Albeit (for we must say it) in no unready way but resolutely rather ought he to go forth to the memory of those things which had been already miraculously wrought, and to consider that it was a work by no means strange or foreign from Him Who had transformed into wine the nature of water, had healed the palsied and driven away so great an infirmity by one word, that He, I say, should create food of that which had no being, and multiply Divinely the exceeding little that was found ready to hand. For the Authority that wrought in the one, how should it not be able to work in the other? Wherefore the pair of disciples answered more feebly than was meet. But herein we must consider this again. For those things which appear to have been little falls in the Saints, are oftentimes not without their share of profit, but have something wrapt up with them, helpful to the nature of that in regard to which is the charge of their apparent infirmity. For the above mentioned holy disciples, having considered, and openly said, one, that Two hundred pennyworth of bread is not sufficient for them that every one may take a little, the other, of the five loaves and two little fishes, that what are these among so many? raise the marvel to its height, and make the Might of the Saviour most marked, indicating by their own words the multitude that but now was to be filled, and the strength of their unbelief is converted into good testimony unto Christ. For in that they confessed that so large money would not suffice the multitude for even a slight enjoyment, by this very thing do they crown the Ineffable Might of the Host, when He, while there was nothing (for, as Andrew says, what were the lad’s supplies among so many?) very richly outdid His work of love towards the multitude.

The like littleness of faith we shall find in the wilderness in the all-wise Moses too. For they of Israel were weeping and, excited to a foul lusting after the tables of Egypt, were picturing to themselves unclean dishes of flesh, and turning aside after most strange pleasure, of onions and garlic, and the like unseemly things, and disregarding the Divine good things,
were attacking Moses their mediator and leader. But God was not ignorant, for what the multitude were eagerly groaning, and promised to give them flesh. But since the promise of liberality was made in the wilderness, and the thing appeared hard of accomplishment, as regards man’s understanding, Moses came to Him crying out, *The people among whom I am, are six hundred thousand footmen, and THOU saidst, I will give them flesh, and they shall eat a whole month: shall the flocks and the herds he slain for them, and shall it suffice them?* And what said God to these things? *Will the Lord’s Hand suffice not?* For unto what can God be powerless?

Therefore one may well say to the words of Philip and Andrew also, *Will the Lord’s Hand suffice not?* And let us too taking the nature of the thing by way of example, hold that littleness of faith is the worst of sicknesses and surpasses all evil, and if God work or promise to do, be it full surely received in simple faith, and let not the Deity be accused, from our inability to conceive how what is above us shall happen, by reason of our own powerlessness unto ought. For it becomes the good and sober-minded and him that hath his reason sound, to consider this too in his mind, how the bodily eye too sees not surely as far as one would like, but as far as it can, and as the limit of our nature permits. For the things that are situated at too great a height, it cannot distinguish, even if it imagine them, with difficulty snatching even the slightest view of them. So do thou conceive of the mind of man also, so far as the bounds given it by its Maker it attaineth and stretcheth forth, even if it be wholly purified; for it will see none of those things that are beyond, but will give way, even against its will, to what is above nature, wholly unable to grasp them. The things then that are above us are received by faith, and not by investigation, and as he that so believes is admired, so he that falls into the contrary is by no means free from blame. And this will the Saviour Himself testify, saying, *He that believeth on the Son is not condemned, but he that believeth not is condemned already.*

Now having once taken up the discourse upon the duty of not mistrusting God, come, let us again shewing forth somewhat out of the sacred writings, put it forward, and blazon forth the punishment of the unbelief for the profit of our readers. Therefore (for I will go again to the hierophant Moses) he was once bidden, in the wilderness, when the people were oppressed with intolerable thirst, to take Aaron, and smite the rock with his rod, that it might gush forth fountains of water. But he, not wholly believing the words of Him Who bade Him, but fainthearted by reason of human nature, saith, *Hear now, ye rebels, must we fetch you water out of this rock?* And Moses lifted up his hand and with his rod he smote the rock once and again, and much water came out: and the Lord spake unto Moses and Aaron, *Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.* Is it not hence clear to every one, how bitter the wages of unbelief? And if Moses so great as he was, was reproved, whom shall God spare, upon whom will not He who thus respecteth not persons, inflict His
wrath for their unbelief, since He would not spare even that Moses, to whom He had said, *I know thee above all, and thou didst find grace in My Sight.*

*Make the men sit down: and there was much grass in the place: the men therefore sat down, in number about five thousand.*

The Saviour practised His accustomed gentleness, and takes away the sharpness of His reproaches. For He doth not rebuke bitterly His disciples, albeit they were deeply slumbering in respect of their faintheartedness and littleness of faith in Him: but rather He leads them by His Deeds to the apprehension of the things which as yet they believe not. For the words *Make the men sit down* have no slight force, and wellnigh shew Jesus speaking after this sort, *O slow to understand My Power, and to perceive Who it is that speaketh, Make the men sit down,* that ye may see them filled with the nothing that lies before you and marvel. *Make the men sit down.* For it is what is lacking to them. For not two hundred pence would have sufficed to get means of life for the multitudes, but the lack of money such as men use, in respect of its being able to preserve life, My Power shall attain, which calleth all things into being, and createth out of things which are not. Nor did Elias the Prophet render the widow’s cruse of oil unfailing, and make the barrel the source of unwasting food: but He, Who gave him the power, shall He not be able to multiply nothing, and to render any mere chance supply a fount of His ineffable Bounty and the principle and root of unlooked for grace?

It is not incredible that such were Christ’s thoughts in what He said. Profitably doth the blessed Evangelist mention, that *there was much grass in the place,* shewing that the country was fit for the men to sit down in. But observe how, whereas the multitude of them that were fed was promiscuous, and that women were there with their children, he numbered the men only, following I suppose the custom of the Law. For God commanded the hiero–phant Moses, saying, *Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, by their polls, every male from twenty years old and upwards.* The Prophet did as he was commanded, and collected a great list of names, and is seen to have completely passed over females and childhood, and enrols the multitude that are of full age. For honourable in the book of God too is all that is manly and vigorous, and not what is infantile in purpose after good things. Therefore did he honour the custom of the Law also herein, and form again some spiritual conception. For shall we not with reason say, if we look to the whole mind of the passage, that the violent and vainglorious people of the Jews Christ rightly turns away from and leaves: but receives very graciously them that come to Him, and fattens them with heavenly Food, reaching them the Spiritual Bread, which *strengthened man’s heart?* For He feedeth them not sadly, but joyously and freely and with much enjoyment in piety. For this the reclining of the multitudes on *the grass* signifieth, so that now too it is fit that each one to

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Book III
whom such grace has been vouchsafed should say that in the Psalms, *The Lord is my Shepherd, and nought shall fail me: in a grassy spot there He settled me.* For in much enjoyment and delight through the gifts of the Spirit is the mind of the Saints fed, as it is said in the Song of Songs, *Eat and drink and he inebriated, ye neighbours.* But while there were many, and they sitting down promiscuously, as we said before, he mentioned the men alone, passing over in silence the women and children profitably for the idea [conveyed thereby]. For he teaches us, as in a riddle, that to those who quit them as men, that is, in good, will the food be supplied by the Saviour more fittingly and specially, and not to those who are effeminate unto no good habit of life, nor yet to those who are infantile in understanding, so as to be thereby able to understand none of the things that are necessary to be known.

11 *Jesus therefore took the loaves, and when He had given thanks, He distributed* 7 *to them that were set down; likewise of the fishes also as much as they would.*

He gives thanks, as an ensample to us and a pattern of the piety which ought to be in us: and attributes again as Man the Power of the miracle to the Divine Nature. For this was His custom, both helping by an example of piety, as we have said, those to whom He was manifested as a Teacher of what is most excellent, and by an economy concealing yet His God-befitting Dignity, till the time of His Passion should be at hand: for it was His earnest care that it should be hid from the prince of this world. For this reason, doth He elsewhere too use words befitting men, as a Man, and heals again the understanding of His hearers, sometimes making most wise alluring as in the words, *Father, I thank Thee that Thou hearest Me.* Seest thou in how human guise His speech, and well calculated to trouble the understanding of the more simple? But when He says this, as Man, then again He straightway unfolds the mode of the economy, and the object of His will to lie hid, by most excellent arrangement fortifying the mind of the more simple which had received a shock. For *I knew (He saith) that Thou hearest Me always.* Why then dost Thou speak these things? *Because of the multitude which stood by I said it,* that *they may believe* (saith He) *that Thou sentest Me.* Is it not then hereby plain, that with a view manifoldly to assist us, and to fulfill, as be-fitted Him, the secret economy with Flesh, He sometimes speaks more lowlily, than He really is? As therefore in that passage, *I thank Thee,* is taken economically, so here too. [*8 He blessed is understood of the bread.*]

But we must observe that instead of *gave thanks,* Matthew has said, *blessed,* but the edition of the saints will in no wise differ. For Paul will shew that they are both one, saying that *every meat* 9 *of God is good, and nothing to be refused: for it is sanctified by the word of God and prayer.* But that which is sanctified through the prayer in supplication, which we are wont ever to make over the table, is surely blessed.
But since it is fit that nothing profitable be left uninvestigated by us; come let us say a little of the five loaves which the lad had and of the two little fishes: for both the species itself, and besides the numbers are replete with mystery. For why (will some more studious person say) were not the loaves rather five, and the fishes three? why not five, and the fishes four? what occasion was there at all for recounting the number found, and why did not he rather say more simply and absolutely that the innumerable multitude of them that followed Him were fed off exceeding few chance things? But the fact that the blessed Evangelist recounted very diligently these things too, gives us something surely to think of, which we must needs search into.

He says then that the loaves are five, and they of barley, and the fishes two, and with these Christ feedeth them that love Him. And I think (and let the lover of wisdom look out for something better) that by the five barley loaves are signified the five-fold book of the all-wise Moses, that is, the whole Law, bringing in as it were coarser food, that by the letter and history. For this the barley hints at. But by the little fishes is signified the food got through the fishermen, that is, the more delicate books of the disciples of the Saviour; and these two (he says), the apostolic and Evangelic preaching, shine forth among us. And both these are draughts and spiritual writings of the fishermen. The Saviour therefore mingling the new with the old, by the Law and the teachings of the New Testament nourishes the souls of them that believe on Him, unto life, plainly eternal life. That the disciples were of fishermen, is (I suppose) plain and clear: and though all were not so, yet since there are some such among them, our argument will not recede from truth in what has been said.

12, 13 When they were filled, He saith unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.

To some one Christ may seem out of sparing of the fragments to have bidden His disciples to gather them together. Yet (I think) every one will fitly imagine, that Christ would not endure to descend to such littleness: and why say I Christ? not even one of us would do so: for what would be supposed to be the remnant of five barley loaves? But the verse has a great economy, and makes the miracle evident to the hearers. For so great is the efficacy of God-befitting Authority in this matter, that not only was so great a multitude sated from five barley loaves and two little fishes, but twelve baskets full of fragments were gathered besides. Moreover the miracle repelled another (as is like) suspicion, and by the finding of the fragments confirmed the belief of there having been really and truly an abundance of food, and not rather the appearance of a vision deceiving both the eye of the feasters and of those who minister to them. But greater yet and more noteworthy, and of exceeding profit to us,
is this: consider how by this miracle He makes us most zealous in our desire to exercise hospitality most gladly, wellnigh calling aloud to us by the things that were done, that the things of God shall not fail him that is ready to communicate, and rejoiceth in habit of neighbourly love, and readily fulfilleth what is written, *Break thy bread to the hungry*. For we find that the disciples at the beginning were hampered by reluctance about this, but seeing they were thus minded, the Saviour gave them, a rich gathering from the fragments: and teacheth us too thereby, that we, on expending a little for the glory of God, shall receive richer grace according to the saying of Christ, *Good measure, pressed down and shaken together and running over, shall they give into your bosom.* We must not be slothful therefore unto the communion of love to the brethren, but rather advance unto good resoluteness, and put as far as possible from us the cowardice and fear that dispose us to inhospitality and, confirmed in hope through faith in the power of God to multiply little things too, let us open our bowels to the needy, according to the appointment of the Law, for He says, *Thou shalt open thy bowels wide unto thy needy brother within thee.* For when wilt thou be found merciful, if thou remainest hard in this life? when wilt thou fulfil the commandment, if thou sufferest the time of being able to do it to slip by in idleness? Remember the Psalmist saying. *For in death there is none that remembereth Thee: in the grave who shall confess to Thee?* For what fruit is there yet of the dead, or how shall one of them that have gone down into the pit remember God by fulfilling His Commandments? For God closed upon him, as it is written. Therefore did the most wise Paul too instruct us, writing to certain, *While we have opportunity let us do good.*

And these things shall be said for profit from the narrative. But since we taking what has been said in a spiritual sense (for so we ought, and not otherwise) said that by the *five barley loaves* the book of Moses was hinted at, and by the *two little fishes*, the wise writings of the holy Apostles: in the gathering together of the fragments too, I suppose we ought to perceive some mystical and spiritual conception, agreeing with the order of the account. The Saviour then commanded the multitudes to sit down, and having blessed, He distributed the bread and the fishes, i. e., through the ministry of the disciples: but when they that had eaten were miraculously filled, He commands them to gather together the fragments, and *twelve baskets* are filled, one (it seems) for each of the disciples: for so many were they too. What then shall we understand from thence, save surely this, and truly, that Christ is the President of them that believe on Him, and nourishes them that come to Him with Divine and heavenly food? doctrines plainly of the Law and Prophets, Evangelic and Apostolic. But He does not altogether Himself appear as the Worker of these things, but the disciples minister to us the grace from above (for it is not they *that speak*, as it is written, *but the Spirit of the Father which speaketh in them*) yet not without reward to the holy Apostles shall be their labour therein. For they having dispensed to us the spiritual food, and ministered the good things of our Saviour, will receive richest recompense and obtain the fullest
grace of bounty from God. For this and nothing else, I think, is the meaning of the gathering together of a basketful by each at the commandment of Christ, after their toils and the service expended upon the feasters. But there is no doubt, that after them the things typically signified will pass also to the rulers of the holy Churches.

14 The men therefore, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world.

They marvel at the sign who know how to approve things God-befitting, and regulate themselves by human reason rather than are diseased with unreason befitting the beasts, as were the blasphemous Jews, who, when they ought to have profited by the publicity of the things wrought, lost even the power of right judgment. For they deemed that Jesus ought now to be stoned also, because He so often appeared as a Worker of miracles. Superior then, and that in no small degree, to the folly of those men, are they who marvel, soberly persuaded by this one great miracle, that He it surely was Whose coming into the world as a Prophet was foretold. But observe, how great a difference hence appears, I mean, between the race of Israel, and those situate out of Judaea; for the one, although they were spectators of many things, and those not unworthy of admiration, are not only hard of heart and inhuman, but also desire unjustly to slay Him Who was zealous to save them, driving Him with their wild folly from their city and country: while they who dwelt away from Jerusalem, and hence signify the race of aliens, from one miracle alone glorify Him, and nobly determine that their conceptions of Him should be received with faith unhesitatingly. From all these things, was Israel shewn to be self-condemned and self-invited to her final just rejection, and that it was due to the Gentiles to obtain at length their share of mercy from above and love through Christ.

15 When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into the mountain Himself Alone.

Most praiseworthy judgment would one give, and full rightly, to those who had been easily brought by the great miracle to believe, that it was indeed befitting that their very choicest should be Christ’s, and their chiefest offered to Him as an honour. For what else but this does their desire to choose Him for their King signify to us? But among other things one may admire this too; for Christ is made an example to us of contempt of glory, in that He flees from those who desire to give Him due honour, and refuses a kingdom that highest earthly prize, although to Him it was in truth no object of envy, in that He with the Father reigneth over all things, yet giveth He to them too who look for the hope to come, to understand that little to them is worldly greatness, and that it is not good to accept honours in this life, that is, in the world, though they offer themselves, that they may mount up to
honour from God. For unseemly is it in truth that they should wish to shine in these things, who are pressing on to the Divine grace, and thirsting for everlasting glory.

We must then eschew the love of glory, sister and neighbour of arrogance, and not far distant from its borders. And illustrious honour in this present life let us eschew us hurtful, let us rather seek for a holy lowliness, giving way to one another as the blessed Paul too admoniseth, saying, Be each among you so minded according to what was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be Equal with God, but emptied Himself, taking servant’s form, made in the likeness of men, and being found in fashion as a Man, He humbled Himself, made obedient unto death, even the death of the Cross: wherefore God also highly exalted Him and gave Him the Name which is above every Name. Seest thou how His voluntary abasement hath a glorious consummation, and His lowly-mindedness shews itself a root of many good things to us? For the Only-Begotten being in the Form of God the Father hath humbled Himself, being made Man for our sakes, but even though He appeared in this life with Flesh, yet He remained not lowly: for He hastes back to His ancient Dignity and to His God-befitting glory, even though He became Man: this same way may one suppose will it be as to us too. For when we bring ourselves down from the empty heights of the present life and seek low things, then shall we surely receive in return the glory from above, and mount up unto being gods by grace, receiving after likeness so to say to Him Who is truly and by Nature Son, the being called children of God. And that I may say something akin to the subject before us, let us refuse, if it offer itself, excellency upon earth, the mother of all honour, if we mind heavenly things, and live for things above rather than those on the earth.

But our discourse is not devoid of spiritual thought, therefore we will repeat, summing up as it were the whole force of what has been done, and again going through from the beginning the account before us. For so will it become clear to us what is about to be said, specially as the blessed Evangelist hath added, as though hinting at something necessary and not to be rejected, that He withdrew into the mountain Himself Alone. Therefore rejecting the cruelty of the Jews, Christ began to depart from Jerusalem, which plainly is, I have forsaken Mine House, I have left Mine heritage. When He had crossed the sea of Tiberias, and was very far removed from their folly, He goes up into a mountain together with His disciples. This we said signified the impassable so to say and impracticable nature of the way to Him unto the Jews, and Christ’s withdrawal from them in anger at His Passion, for a season, that is, the fit time, and that Christ will be manifest, together with His disciples, when He departs from Judaea, and goes unto the Gentiles, transferring His grace to them. From the mountain did He look on them that followed Him, and moreover take thought for their food. And this again we said signified as it were typically, the supervision from above which is due to the Saints according to, The eyes of the Lord are upon the righteous, and that Christ is not without thought for them that fear Him. Next much people were miraculously fed
with the five loaves and two little fishes; of which we defined that they ought to be conceived to be the writings of the Saints old and new set by the Apostles before them that love Christ. Moreover, that the choir of the disciples will receive from God the rich fruit of their ministry to usward, and after them, the overseers of the holy churches of God: for the type was in the beginning to all in them. Next the spectators marvel at the miracles, and devise to take Jesus by force for a king. This He understanding, depart alone into the mountain, as it is written; for when Christ was marvelled at by the Gentiles, as Wonder-worker and God, when all enrolled 12 Him their King and Lord, then was He received up Alone into Heaven, no one at all following Him thither. For He, the Firstfruits of the dead, hath gone up Alone into the great and truer mountain, according as is said by the Psalmist, Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart. For such an one shall follow Christ, and shall go up into the spiritual mountain also, at the time of the Kingdom of Heaven. But He hath withdrawn into the mountain, that is, hath gone up into Heaven, not refusing to reign over them that believed on Him, but delaying the time of His more manifest kingdom, until His return to us from above, when He shall descend in the glory of the Father, no longer by miracles, as before, known to be truly and by Nature Lord, but by God-befitting glory confessed that He is undoubtedly King.

Therefore (for I will say it again briefly, compressing the multitude of words), when by His miracles He was believed on and acknowledged to be God, having gone away from the Jewish people, then do all press forward to receive Him for their King, but He ascends into Heaven Alone, laying up for its fitting time the more open manifestation of His Kingdom.

16, 17 And when even was come, His disciples went down unto the sea, and entered into a ship and went over the sea unto Capernaum.

The first sign having been miraculously accomplished, His flight and withdrawal are economically found to be the root again and occasion of another, and the Wonderworker proceeds, as it is written, from might to might. For since He was being sought as King by them who were astonished at that great miracle, and was Himself refusing worldly honours according to the preceding account; it was altogether necessary that He should depart from the place, yea, rather from their whole country. In order then that He might seem to have sailed away, and might relax somewhat the intensity of the seekers, He orders the disciples to depart before Him, but Himself stays, advancing opportunely unto the next miracle. For it was His most earnest endeavour, by every occasion and act, to confirm the mind of the Apostles in their faith to Himward. For since they were to be teachers of the earth, and to shine forth as lights in the world, as Paul saith, He necessarily led them to all things that
would profit them. For this was to shew kindness not on them alone, but to those also who
should be led by them unto the unerring apprehension of Him.

But why (will some one perchance say) after that miracle, is the Power of Jesus to walk
on the very sea immediately introduced? Such an one shall hear a very credible cause. For
when He desired to feed the multitudes, Philip and Andrew supposed that He would be
powerless thereto, the one saying that no small sum of money would barely suffice them
for just a little enjoyment, the other telling that five loaves and two small fishes were found
with one of the lads, nay that what was found was nothing to so great a multitude; and from
all (so to speak) their words, they thought that He could do nothing out of the due course
of our affairs:---needs, in order that He might free Himself from so petty a conception, and
might bring the still feeble mind of the Apostles to learn, that He doth all things wondrously
which He willeth, unrestrained by the nature of things, the necessary order of things not
hampering Him in the least, does He place under His Feet the humid nature of the waters,
albeit unpractised to lie under the bodies of men, for all things were possible, as to God.

18 And it was now dark, and Jesus was not come to them,
and the sea arose by reason of a great wind that blew.

Many things at once are being profitably contrived, and the circumstances drive the
disciples to a more zealous search after the Saviour. For the deep darkness of the night
troubles them, hovering like smoke upon the raving waves, and takes from them all know-
ledge of whither at length to steer. Moreover the fierceness of winds troubles them not a
little, riding on the waves with a rushing noise, and raising the billows to unwonted height.
Yea, and though these things had taken place, Jesus (it says) was not yet come to them: for
herein was their special danger, and the absence of Christ from the voyagers was working
increase of their fear.

They therefore must needs be tempest-tost, who are not with Jesus, but are cut off, or
seem to be absent from Him through their departure from His holy laws, and severed because
of sin from Him Who is able to save. If then it be heavy to be in spiritual darkness, if grievous
to be swallowed up in the bitter sea of pleasures, let us receive Jesus: for this will deliver us
from dangers, and from death in sin. The figure of what has been said will be seen in what
happened, He will therefore surely come to His disciples.
19, 20 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. But He saith unto them, It is I, be not afraid.

When they are separated by great interval from the land, and it was like that they in their trouble would no way be saved (for they were now in the midst of the sea) then Christ thrice longed for appears to them. For thus could He give most welcome salvation to those in danger, when fear had already cut off all hope of life. But He appears to them miraculously (for so was it ordered to their greater profit) and they are astonished beholding Jesus going through the midst of the sea and upon the very waters, and make the miracle an addition to their fear. But Christ immediately relieves them from their misfortunes, saying, I am, be not afraid. For need, need must all disquiet be away, and they be openly superior to all danger, to whom Christ is now present. We shall see then by this again, that we ought to have a spirit courageous and manly in temptations, and endurance intense from hope in Christ, confirmed unto good confidence in our being surely saved, even though many be the fears of temptation that pour around us.

For observe that Christ does not appear to those in the boat immediately on their setting sail, nor at the commencement of their dangers, but when they are many furlongs off from the land. For not when the condition which harasses us first begins, does the grace of Him who saves visit us, but when the fear is at its height, and the danger now shews itself mighty, and we are found, so to say, in the midst of the waves of afflictions: then unlooked for does Christ appear, and puts away our fear, and will free us from all danger, by His Ineffable Power changing the dread things into joy, as it were a calm.

21 They therefore would receive Him into the ship, and immediately the ship was at the land whither they were going.

The Lord not only releases the voyagers from dangers, wondrously shining on them, but also frees them both from toil and sweat, by His God-befitting Power thrusting forward the ship on to the opposite shore. For they were expecting that by rowing on still, they should with difficulty be able to reach the end, but He releases them from these their toils, revealing Himself to them in a very little time the Worker of many miracles to their full assurance. When then Christ appears and beams upon us, we shall without any labour succeed even against our hope, and we who are in danger through not having Him, shall have no more need of toil to be able to accomplish what is profitable for us, when He is present. Christ then is our deliverance from all danger, and the accomplishment of achievements beyond hope to them that receive Him.
But since we have discoursed on every portion of the subject singly, come and let us, joining the meaning hereof with the connexion of the preceding portions, work out the spiritual interpretation. We said then that Jesus ascended into Heaven as into a mountain, that is to say, being received up, after His resurrection from the dead. But when this has taken place, then His disciples alone and by themselves, a type of Ecclesiastical teachers in succession throughout all time, swim through the billows of this present life as a kind of sea, meeting with varied and great temptations, and enduring no contemptible dangers of teaching at the hands of those who oppose the faith and war against the Gospel preaching: but they shall be freed both from their fear and every danger, and shall rest from their toils and misery, when Christ shall appear to them hereafter in God-befitting Power, and having the whole world under His Feet. For this I deem His walking on the sea signifies, since the sea is often taken as a type of the world by Divine Scripture, as it is said in the Psalms, This great and wide sea, there are things creeping innumerable, both small and great beasts. When Christ then cometh in the glory of His Father, as it is written, then shall the ship of the holy Apostles, that is, the Church, and they that sail therein, i. e., they who through faith and love toward God are above the things of the world, without delay and without all toil, gain the land, whither they were going. For it was their aim to attain unto the Kingdom of Heaven, as to a fair haven. And the Saviour confirms this understanding of all that has been said, in that he says to His Disciples at one time, A little while and ye shall no more see Me, and again a little while and ye shall see Me, at another again, Tribulation shall ye have in the world, but be of good cheer, I have overcome the world. But in the night the Lord cometh down from the mountain and visiteth His disciples who are watching, and they look on Him coming, not without fear (for they tremble) that something needful for our understanding may in this too be made known unto us. For He shall descend from Heaven, as in the night, the world yet sleeping and slumbering in much sin. Therefore to us too doth He say, Watch therefore, for ye know not what hour your Lord doth come. The parable too of the Virgins will no less teach us this. For He says that five were wise, five foolish: but while the Bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him. Seest thou how at midnight the Bridegroom is announced to us? And what the cry is, and the mode of the meeting, the Divine Paul will make known, saying at one time, For the Lord Himself shall descend from heaven with a summons, with voice of archangel, with the trump of God, at another of the saints who are raised up, WE which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. But the disciples being smitten with fear, albeit they saw Him coming, and were found in toil and watching, signifies that the Judge will come terrible to all, and that the righteous man will surely quake within himself, proven as by fire, albeit ever foreseeing Him Who was to come, and not shrinking from toils in virtue, nourished in vigilance alike and good watching. But the Lord doth not
enter into the ship with His disciples, as though He were going to sail with them, but rather moveth the ship on to the land. For Christ will not appear co-working any more with those who honour Him, unto their achievement of virtue, but to give to them that have already achieved their looked-for end.

22, 23 The morrow, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, yet that His disciples had gone away, howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks.

The miracle does not escape notice, I mean Jesus walking on the very sea, although it took place by night and in the dark, and was ordered in secret. But the crowd of those who were wont to follow Him perceives, assured (as is probable) by much watching, that He had neither sailed with His disciples, nor had crossed in any other ship. For there was there the Apostles' ship alone, which they took and went away before Him. Nought then is hidden of what is good even though it be performed in secret by any, and here we see that that is true, Nothing is secret that shall not be made manifest, neither hid that shall not be known and come abroad. I say then that he who desireth to track the footsteps of Christ, and, as far as man can, to be moulded after His Pattern, ought not to be eager to live in much boasting, nor when he practises virtue to be led away in pursuit of praise, nor if he enter upon an extraordinary and exceeding disciplined life, should he desire to glory immoderately thereat, but should desire to be seen alone by the Eyes of the Deity, Who revealeth hidden things, and that which is performed in secret bringeth He into clearest apprehension.

24 When the people therefore saw that Jesus was not there neither His disciples, they also took shipping and came to Capernaum seeking for Jesus.

These men follow Him, marvelling perchance at His miracles, yet not receiving any profit from them unto the duty of faith, but as though they were making some return to the Wonder-worker by merely bestowing on Him a not undesired praise. For this is a dreary disease of a mind and soul which is never accustomed to be led to the choice of what is profitable for her. The reason why this was so with them was, that they delighted solely in the pleasures of the flesh, and jumped eagerly at the meanest temporal food, rather than hasten after spiritual goods, and endeavour to gain what would support them to life eternal. This you will learn clearly by what follows too.
25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi when camest Thou hither?

Their speech takes the form of being that of those who love Him and feigns sweetness, but is convicted of being exceeding senseless and childish. For they ought not on meeting with so great a teacher, to have talked to no purpose, and taken no pains to learn anything. For what was the need of being eager to ask Him, when He came there? what good would they be likely to get from knowing? We must then seek wisdom from the wise, and let a prudent silence be preferred to undisciplined words. For the disciple of Christ bids that our speech be seasoned with salt: and another of the wise exhorts us to this, saying, My son, if thou hast a word of understanding, answer, if not, lay thy hand upon thy mouth. And how evil it is to be condemned for an undisciplined tongue, we shall know from another: for he says, If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain.

26 Jesus answered them and said, Verily, I say unto you, ye seek Me, not because ye saw the miracle, but because ye ate of the loaves and were filled.

We will say something common, yet worn by little use. Great teachers are often wont to be not slightly angry, when they are questioned about vain and useless matters. And we shall find them so, not out of haughtiness, but rather from annoyance at the folly of the questioners. Of us therefore and those like us I think that this is not unrightly said: but the Saviour inflicts a warm rebuke upon those who made those enquiries, for speaking uninstructedly, and unwisely enquiring not because it was their duty to seek out the things whereby they might become honest and good, but because they followed Him for carnal reward and that a most mean one. For what is less than daily food, and that not sumptuous? We must then practise piety towards Christ and Love of Him, not that we may obtain ought of carnal goods but that we may gain the salvation that is through Him; and let us not say good words to Him, as these say Rabbi, nor devise fair-speaking as a foundation of gain and boundless ingathering of riches. Truly he that attempts such things, will not be ignorant that he shall encounter Christ Who keenly convicteth him, and revealeth his hidden wickedness.

It is meet again to admire also the economy herein. For when He saw that they were enveloped with the afore-mentioned disease, as a Physician skilful and master of his art, He devised a twofold medicine for them, entwining the helpful reproof with most glorious miracle. The miracle then we shall find in His knowing their thoughts; and in the Wonder-worker not telling them what they sought not out of piety to know, you will behold the reproof. And the advantage is twofold. For in that He knows perfectly their devices and has
accurate perception thereof, He shews that they are without understanding, in that they think to escape the Divine Eye, while they heap up wickedness in their heart, and practise sweet words with their tongue. But this is the part of One Who persuades them to leave off this their disease, and to cease from no slight sin. For outrageous is he and lawless, who hath this conception of God. In usefully convicting them of sinning, He restrains in some sort the future course of evil. For that which has no hindrance, creeps on and extends itself; but when caught in the fact, it is well-nigh ashamed, and like a rope contracts into itself. Therefore the Lord profiteth them by reproving also, and by those things whereby one thinks that He smites, by these very things He is seen to be their Benefactor. We must then hold that even though some flatter or with mild words wheedle the rulers of the Churches, yet are not sound concerning the faith, it is not meet that they should be carried away by their fawnings nor by way of payment for their applause lend in turn to them who need correcting, silence in regard to their faults: but we ought rather boldly to rebuke them, and to persuade them to change for the better, or at least hereby if so be to profit others, according to that spoken by Paul, *Them that sin rebuke before all, that the rest also may fear.*

This then for the subjects separately: but that they are in connexion, and of necessity follow those before considered, I think I ought to shew. We said then that our Saviour’s coming down from the mountain typified His second and future Coming to us from Heaven, and we added as in summary, that He appeared to His disciples while they were watching, and yet toiling, and released them from their fear, and brought the ship at once to land. And what is hence pourtrayed to us, as in a type, we have there declared. But now observe, that after Jesus had come down from the mountain, certain miss following Him, and come to Him at last. For they come on the day following, the Evangelist having not without care added this also. Then on meeting with Him, they endeavour to wheedle Him with good words: but Christ chides them, bringing upon them hot and keen reproof, that we might consider this again, that after the Coming of our Lord to us from Heaven, most vain and profitless unto men is the search after good things, nor will the desire to follow Him find any fitting season. Yea even though certain approach Him, thinking to appease Him with smoothest words, they shall meet the Judge no longer mild and gentle, but reproving and avenging. For thou wilt see the flattery of them that are reproved, and the reproof itself in the words of the Saviour, when He saith, *Many will say to Me in that Day,* to wit, the Day of Judgment, *Lord, Lord, did we not in Thy Name cast out devils?* But says He, *Then will I profess unto them, Verily I say unto you, I never knew you.* For ye sought Me not purely (saith He) nor loved to excel in holiness, for thereby would I have known you, but since ye practised piety in semblance only and in mere imaginaries for the purpose of gain, justly do I confess that I have not known you. What then in that passage is *Lord, Lord,* here is *Rabbi.* To whomsoever therefore punishment is a bitter thing, let him not fall into inertness but be manifoldly infirm in transgression, looking to the goodness of God, but let him
prepare his works for his going forth, as it is written, and make it fit for himself in the field, i.e., while he is in the world. For the Saviour interpreted that the field is the world. Let him prepare to shew holiness and righteousness before the Divine Judgment Seat. For he will behold no unseasonably clement Judge, nor yet yielding to entreaties for mercy, in Him Whom he ought without delay to have obeyed when He was calling him to salvation, while the time of mercy was granting to him both to beg for forgiveness for his already past transgressions, and to seek for loving-kindness from God Who saves.

27 Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Something of this sort doth Paul teach us expanding the discourse universally and more generally, saying, He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. For he says that they sow to the flesh who giving as it were full rein to the pleasures of the flesh, advance at full speed to whatever they will, by no means distinguishing what is profitable for them from what is hurtful and injurious, nor in any way accustomed to approve what seems good unto the Law-giver, but heedlessly hurried off to that alone which is pleasant and agreeable, and preferring nothing to things seen. Again he affirms that they sow to the Spirit, who expend the whole aim of their mind on those things wherein the Holy Ghost willeth us to excel, employing a mind so intense toward the cultivation of good things, that, did not voice of nature not to be disregarded constrain them to minister needful food to the flesh, they would not endure to descend even to this. I think then that we ought to take no forethought whatever for the flesh for the lusts thereof, but rather to apply ourselves to what is most needful, and to be zealous in practising those things, which bring us to the everlasting and Divine Life. For admiration for the delights of the body, and the esteeming nothing better than the superfluities of the belly, is truly brutish and akin to the extremest folly. But to apply ourselves to good things, and earnestly to strive to excel in virtues, and to be subject to the laws of the Spirit, and with all readiness to seek after the things of God, which are able to support us unto salvation:----I will grant that this truly beseeemeth him who knoweth his own nature, and is not ignorant that he hath been made a reasonable creature after the Image of Him that created him. Therefore as the Saviour somewhere saith, Take we no thought, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? but considering that the soul is more than meat, and the body than raiment, let us take thought how the more precious part of us may do well.

For though the body do well, and be fat with succession of delights, it will not profit the miserable soul; but on the contrary, will work it much harm. For it will depart into the everlasting fire, since they who have wrought no good, must needs undergo punishment
for it: but if the body have been bridled with due reason, and brought under the law of the Spirit, both must surely be saved together. It is then most absurd, that for the flesh we should so take thought, which is but for a time and even now shall perish, as to think that it ought not to lack any one thing which it loves: and to take care for the soul, by way of appendix, or as though it were nothing worth; albeit I think we ought to apply ourselves so much the rather to cares for the soul, as it is of more value than the body. For so of a truth preferring what surpasses in the comparison to what is inferior, and giving a just vote in this matter, we shall become holy and wise jurors, and not bestow upon any other the palm of right reasoning, but rather shall put it upon our own heads. Let us then, as the Saviour saith, labour not for the meat which perisheth, which when it hath passed into the belly, and for a very little while deluded the mind with pettiest pleasure, goeth out into the draught, and is conveyed forth again from the belly. But the spiritual food which strengthened the heart, keepeth the man unto life everlasting, which also Christ promiseth to give us, saying, Which the Son of Man shall give unto you; at once knitting the human with that which is Divine, and connecting the whole mystery of the economy with Flesh in its order. But He hints, I suppose, at the Mystic and more Spiritual Food, whereby we live in Him, sanctified in body and soul. But we shall see Him speaking more openly of this hereafter. The discourse then must be kept for its fit time and place.

CHAPTER V. That the Only-Begotten Son is the Impress of the Person of God the Father, and no other Impress either is, or is conceived of, save He.

which the Son of Man shall give unto you: for Him the Father sealed, God.

He was not ignorant, as God, of the charges that would result from Jewish folly, nor of the reasons why they were often foolishly enraged. He knew that they would reason in themselves, looking to the flesh alone, and not conceiving of God the Word therein, Who is This That seizeth upon God-befitting words? for who can give unto men food that keepeth them unto everlasting life? for wholly foreign to man’s nature is such a thing, and it beseemith Him Alone Who is God over all. The Saviour therefore defends Himself beforehand, and by seasonable arguments, shamest their looked-for shameless talk. For He says that the Son of Man will give them the food which nourisheth them unto everlasting life, and immediately affirmed that He is sealed by the Father. Sealed again is either put for anointed (for he who is anointed is sealed), or as shewing that He has been by Nature formed unto the Father. Just as if He had said, I am not unable to give you food which endureth and bringeth up unto everlasting life and delight. For though I seem as one of you, that is Man with flesh, yet was I anointed and sealed by God the Father unto an exact Likeness with Him. For ye
shall see (He saith) that He is in Me, and I again in Him Naturally, even though for your sakes I was born Man of a woman, according to the Ineffable order of the economy. For I can do all things in God-befitting Authority and do not in any way come short of the Might inherent in My Father. And though God the Father giveth you the Spiritual Food, which preserveth unto everlasting life, it is clear that the Son too will give it, even though made in Flesh, since He is His Exact Image; the Likeness in every thing being conceived, not after the lineaments of flesh, nor yet ought conceived of in bodily form, but in God-befitting glory and Equal Power and royal Authority. But we must observe again, that when He says that the Son of Man will give the things God-befitting and that He hath been sealed unto the Image of God the Father, He endureth not the division of him that separateth the Temple of the Virgin from the true Sonship, but defines Himself and willeth to be conceived of again as One. For One in truth over us is Christ, bearing as it were the royal purple His Own Robe, I mean His Human Body, or His Temple, to wit of Soul and Body; since One too of Both is Christ.

But, most excellent sir, will the Christ-opposer again say, give the truth the power of overcoming: deal not subtilly with the saying, dishonourably turning it about, whithersoever thou wilt. Lo clearly hereby is the Son proved to be not of the Essence of the Father, but rather a copy of His Essence. Suppose some such thing (say they) as we say: A seal or signet impressed on wax, for example, or any other matter fit to receive it, and engraving a likeness only of itself, is taken away again by him who pressed it on, having lost no part of itself: so the Father, having imposed and imprinted Himself Wholly upon the Son in some way by a most accurate Likeness, from Himself hath He surely no part of His Essence, nor is conceived of as therefrom but a mere image and accurate likeness.

Let him that is zealous for knowledge see that now too is our opponent darting on us, like a serpent, and rears aloft his head surcharged with venom: but He Who shattereth the heads of the Dragon, will shatter it too, and will give us power to escape his manifold stubbornness. Let him then tell us, who has just been dinning us with dreadful words, Does not the seal or signet, which is made (it may be) of wood or of iron or of gold, full surely seal with some impress those things whereon it comes, and will it not be and be conceived of as a seal apart from the impress? But I suppose that any one of our opponents too, even against his will constrained by fitness unto the very truth would confess that it will by all means seal with an impress; and without an impress, according to fair reasoning, not at all. Since then, as the Divine Scripture testifieth to us, the Son is the Impress of the Person of God the Father, in that He is in It and of It by Nature, whereupon is Himself impressed, or through whom else will the Father seal His Own Impress? For no one will say that the Father is not altogether in God-befitting Form, which is the Son, the Form of Him That begat Him; Whom if any behold spiritually, it is manifest that he will see the Father. Wherefore He says that He too is in Him Naturally, even though He be conceived to be of
Him by reason of His Own Existence: as the brightness for instance, is in the brightening and of the brightening, and something different, according to the mode of conception, and again not different, as viewed in relation to it, because it is said to be of it, and again in it. And not I suppose in the way of division and complete essential partition are these things considered of: for they are inherent in respect of identity of essence in those things whence they are, and of which they are believed to be, tending forth according to expression in idea to something else, of their own, yet not separate. The Word of the Essence of the Father, not bare Word, nor without Flesh, is sealed then by the Father, yea rather through Him are sealed those things which are brought to likeness with God, as far as can be, as we understand in that which certain say, *The light of Thy Countenance was marked upon us, O Lord.* For he says that the Countenance of God the Father, is the Son, Which is again the Impress, but the light thereof is the grace which through the Spirit passeth through unto the creation, whereby we are remoulded unto God through faith, receiving through Him as with a seal, the conformation unto His Son, Who is the Image of the Father, that our being made after the Image and Likeness of the Creator, might be well preserved in us. But since the Son is confessedly the Countenance of God the Father, He will surely be the Impress too with which God seals.

Yea (says our opponent) we believe that God through the Spirit seals the Saints, but the things that you are bringing forward have no place in the present question. Wherefore we will recapitulate and say, The seal supposed to be of iron, or may be gold, impresses its own likeness on the matter whereon it comes, losing nothing of its own, but by the operation only of its being pressed on does it mark the things that receive it: thus do we hold that the Son has been *sealed* by the Father, not having ought of His Essence but possessing merely an accurate likeness thereof, and being Other than He, as the image to the archetype.

O boundless folly, and perilous conceit! how easily hast thou forgotten those things just now gone through. For we said that the Son was the Impress of the Father, and that with Him was sealed other than He, and not Himself, lest He be thought to be His Own Impress. But thou, having not rightly spurned our argument hereon, dost not blush to put about Him a likeness of operation only. In image only then will the Son be God according to you, and by Nature not at all, but merely in that He was fashioned and well formed after the Likeness of Him That begat; haply no longer of Him That begat: for it is time that ye should on these accounts take away the begetting also, yea rather there is every need even if ye will it not. On the duty of believing that the Son is begotten of the Father, we have already expended much argument, or shall do so in its place. But it were more fitting that we should proceed to the matter in hand, putting forward to those who are accustomed unrestrainedly to shameless talk the question, Will they not surely say that that which is given may also be taken away, and confess that that which is added can altogether be also lost? for does it not
at some time happen that every thing is rejected, which is not firmly rooted in any by
nature? It is evident, even should any of them not assent thereto. Some time then or other,
according to the argument of possibility, the Son will be bereft of His Likeness. For He was
sealed (as ye say) by the mere Operation of His Father upon Him, not having the stability
that is of natural Endowments, but conceived of and existing wholly other than His Father,
and completely severed from His Essence. Doing then very excellently and fore-seeing
matters by most cunning reasoning did ye secure the Father, by saying that He gives nought
of Himself to the Son, save that He vouchsafes Him Likeness only, lest ought of passion
should be conceived of as about Him. For this is your foolish mystery. For belike ye were
ignorant that God the Father Who doeth all things without passion, will also beget without
passion, and is superior to fire (for the argument brings us down to this necessity) which
without passion or corporeal division, begets the burning which is of it. Let those then hear
who are zealous in fancies only, and account unrestrained blasphemy to be not an unholy
thing, but rather a virtue, that if they say that the Son is classed with the Father, in the pro-
piety of likeness alone, He will abide in no secure possession of good things, but will wholly
risk His being by Nature God, and will in possibility at least, admit of change for the worse.
For there was said to that governor of Tyre too, words which reason necessitates us to attrib-
ute to the person of the devil, \textit{Thou art the seal of the likeness:} but he to whom that speech
is addressed, is found to have fallen from the likeness. Thou seest then, and clearly too, by
such instances, that the mere being in the likeness of God is no security for an unmoved
stability in things spiritual, nor yet does it suffice to perfect endurance in the good things
in which they are, to have been duly sealed unto the Nature of the Maker. For they too fall,
and are borne headlong, oft-times changing into a worse mind, than they had at the begin-
ing. It is then possible, according to this argument, that the Son, attaining to Likeness
with the Father by sameness of work only, and not firm fixed by the prop by Nature, but
having His stability in the mere motions of His Own Will, should undergo change, or,
though He do not suffer it, should find the not so suffering the result of admirable purpose,
and not rather the steadfastness of Native stability, as God.

What then, most noble sirs, is the Son no longer God in truth? And if according to you,
He is so found, why do we worship Him? why is He co-glorified with God the Father? why
is He borne, as God, upon the highest Powers? Are then with us the Holy Seraphim them-
selves too ignorant that they do greatly err from what is fit, in glorifying Him Who is not
by Nature God? They err, it seems, in calling Him Who is honoured with equal honour
Lord of Sabaoth. Or shall we not say, that the highest Powers, Principalities Thrones and
Dominions and Lordships, essay, after their power, to appear conformed to God? For if the
so small animal of the earth, in respect of that creation, I mean man, be honoured with such
beauty, what reason has one not for fully thinking, that to them who are far better than we,
far better things are allotted? How then do they both call Him Lord of Sabaoth, and stand
around as a guard, as ministering to the King of the universe? why sitteth He with the
Father, and that on His Right Hand, the bond with the Lord, the creature with the Creator?
For is it not fitter to bring that which by means of heed and wariness is free from passion
and perfect, to the level of things originate rather than of God by Essence Who hath Naturally
the inability to suffer? But it is manifest, though they confess it not. Who then will endure
these babblers, or how will they not with reason hear, *Woe to them that are drunken without
wine?*

But perchance they will Be ashamed of the absurdities of such arguments, and will betake
themselves to this, and say, that the Son was sealed by the Father unto a most accurate
Likeness, and is Unchangeable in Nature, even though He be not from the Father.

How then, tell me, will that which is not of God by Nature, bear His Attribute, and that
be found not without share-essentially of the Excellences of the Divine Essence, which
proceeded not therefrom, after the true mode of generation? For it is, I suppose, clear and
confessed by all, that the Properties of the Godhead are wholly unattainable by the created
nature, and that the qualities belonging to It by Nature will not exist in ought else that is,
in equal and exact manner: as for example, Immutability is in God Naturally; in us by no
means so, but a kind of stability likens us thereto, through heed and vigilance not suffering
us readily to go after those things which we ought not. But if it were possible, that according
to them, ought of Divine Attributes should be in any who is not of the Divine Nature Essent-
ially, and that they should be so in him as they are in It; what (tell me) is to prevent all
things God-befitting from at length coming down even upon those who are not by nature
gods? For if one of them unhindered finds place (I mean Immutability) there will be room
for the rest also, and what follows? utter confusion. For will not the superior pass below,
and the inferior mount up into the highest place? And what is there yet to hinder even the
Most High God from being brought down to our level, and us again from being gods even
as the Father, when there no longer is or is seen any difference intervening, if the qualities
which belong to God Only pass to us, and are in us naturally? And since God the Father
contains in Himself Alone, as it seems, those Properties whereby we should be as He, we
have remained men, and the angels likewise with us what they are, not mounting up to That
which is above all. For if God should reveal Himself not Jealous, by putting His Own Attribute
into the power of all, many surely would be those who were by nature gods, able to create
earth and heaven and all the rest of the creation. For the Excellencies of Him Who is by
Nature the Creator having once passed on, how will not they be as He is? or what prevents
that which is radiant with equal goods from appearing in equal glory? But the God-opposer
surely sees completely, how great the multitude of strange devices which is hence heaped
up upon us and exclaims against the mislearning that is in him. The Godhead then will re-
main in Its Own Nature, and the creature will partake of It through spiritual relationship,
but will never mount up unto the Dignity that unchangeably belongs to It. But our argument
being thus arranged, we shall find that Immutability exists Essentially in the Son: He is then God by Nature, and of necessity of the Father, lest ought that is not of Him by Nature should reach to an equal dignity of Godhead.

But since they hold out to us as an incontestable argument their saying that the Son is other than the Father, as Image to archetype, and through this subtlety think to sever Him from the Essence of Him That begat Him, they shall be caught in no slight folly, and to have studied their assertion to no purpose, of any force in truth to accomplish fairly what they have at heart. For what further are they vainly contending for, or whence do they from only the distinctness of His own Being, sever the Son from the Father? For the fact that He exists Personally does not (I suppose) prove that He is diverse from the Essence of Him who begat Him. For He is confessedly of the Father, as being of His Essence; He is again in the Father, by reason of His being in Him by Nature; and you will hear Him say, at one time, I proceeded forth from the Father, and am come, again at another time, I am in the Father and the Father in Me. For He will not withdraw into a Personality wholly and completely separated, seeing that the Holy Trinity is conceived of as being in One Godhead; but being in the Father, in mode or position undivided as to consubstantiality, He will be conceived of as likewise of Him, according to the Procession which ineffably manifesteth Him in respect of beaming forth. For He is Light of Light. Therefore in the Father and of the Father, alike Undivided and separate, in Him as Impress, but as Image to Archetype will He be conceived of in His Own Person. But we will not simply discourse concerning this, but will confirm it by example from the Law, on all sides fortifying the force of truth against those who think otherwise.

The Law then appointed to the children of Israel to give to every man a ransom for his poll, half a didrachm. But one stater contains a didrachm. Yea and herein again was shadowed out to us Christ Himself, Who offered Himself for all, as by all, a Ransom to God the Father, and is understood in the one drachma, but not separately from the other, because that in the one coin, as we said before, two drachmae are contained. Thus may both the Son be conceived of in respect of the Father, and again the Father in respect of the Son, Both in One Nature, but Each Separate in part, as existing in His own Person, yet not wholly severed, nor One apart from the Other. And as in the one coin were two drachmae, having equal bulk with one another, and in no ways one less than the other; so shalt thou conceive of the in nought differing Essence of the Son in respect of God the Father, and again of the Father in respect of the Son, and thou shalt at length receive wholesome doctrine upon all points spoken of concerning Him.

28, 29 They said therefore unto Him, What shall we do, that we might work the work of God? Jesus answered and said unto them,
Not of good purpose is the enquiry, nor yet as one might suppose does the question proceed from desire of knowledge on their part, but is rather the result of exceeding arrogance. For as if they would deign to learn nought beyond what they knew already, they well nigh say something of this sort, Sufficient, good Sir, to us are the writings of Moses: we know as much as we need of the things at which he who is skilful in the works of God ought to aim. What new thing then wilt Thou supply, in addition to those which were appointed at that time? what strange thing wilt Thou teach, which was not shewn us before by the Divine words? The enquiry then is rather of folly, than really of a studious will. You have something of this kind in blessed Matthew too. For a certain young man, overflowing with not the most easily-gotten abundance of wealth, was intimating that he would enter upon the due service of God. When he came to Jesus, he eagerly enquired what he should do, that he might be found an heir of everlasting life. To whom the Lord saith, Thou knowest surely the commandments, Do not kill, Do not commit adultery, Do not bear false witness, and the like. But he, as lacking none of these things, or even not accepting an exposition of teaching which fell far short of his existing practice, says. All these things have I kept from my youth up, what lack I yet? what then he did joining haughtiness to ignorance in his question, what lack I yet, the same do these too through their over much arrogance alike and self-conceit, saying, What shall we do, that we might work the works of God?

A good thing then is a low conceit, and it is the work of a noble soul, to commit to her teachers the thorough knowledge of what is profitable, and so to yield to their lessons, which they think it right to instil, seeing they are superior in knowledge. For how shall they be accepted at all as teachers, if they have not superiority of understanding above what the mind of their pupils hath, since their advance will scarcely end at the measure of their masters’ knowledge, according to the word of the Saviour, The disciple is not above his Master, and, It is enough for the disciple that he be as his Master?

This is the work of God, that ye believe on Him whom HE sent.

Most severely doth the Lord, even though secretly as yet and obscurely, attack the folly of the questioners. For one would suppose, looking merely at the simple meaning of the words, that Jesus was commanding them nothing else, save to believe on Him: but on examining the intent of the words, he will see that they refer to something else. For full well does He arrange His discourse suitably to the folly of the questioners. For they, as though they learnt sufficiently through the Law how to work what was well-pleasing to God, blasphemously neglect the teaching of our Saviour, saying, what shall we do, that we might work the work of God? But it was necessary that He should shew them, that they were still very far removed from the worship most pleasing unto God, and that they knew no whit of the true good things, who cleaving to the letter of the law, have their mind full of mere types.
and forms. Therefore with some great emphasis does He say, opposing the fruit of faith to the worship of the Law, \textit{This is the work of God that ye believe on Him whom HE sent}. That is, it is not what YE supposed (He says) looking to the types alone; but know ye, even though ye will not learn it, that the Lawgiver took no pleasure in your sacrifices of oxen, nor needest thou to sacrifice sheep, as though God willed and required this. For what is frankincense, though it curl in the air in fragrant steam, what will the he-goat profit (saith He) and the costly offerings of cinnamon? God eateth not \textit{the flesh of bulls}, nor yet drinketh He \textit{the blood of goats}: He knoweth \textit{all the fowls} of the Heaven, and \textit{the wild beasts of the field} are with Him. But He hath \textit{hated} and \textit{despised your feasts}, and \textit{will not smell in your solemn assemblies}, as Himself saith: nor \textit{spake He unto your fathers concerning whole burnt offerings or sacrifices}. Therefore not \textit{this is the work of God}, but rather that, \textit{that ye should believe on Him whom HE sent}. For of a truth better than the legal and typical worship is the salvation through faith and the grace that justifieth than the commandment that condemneth.

\textit{The work} then of the pious soul is faith to Christ-ward, and more excellent far the zeal for to become wise in the knowledge of Him, than the cleaving to the typical shadows. You will marvel also at this besides: for whereas Christ was wont to take no notice of those who questioned Him, tempting Him, He answers this for the present economically (even though He knew that they would be nothing profited) to their own condemnation, as He says elsewhere too, \textit{If I had not come and spoken unto them, they had not had sin}; but now \textit{they have no cloak for their sin}.

\textit{30, 31 They said therefore unto Him, What sign doest THOU then, that we may see and believe Thee? what dost Thou work? our fathers ate the manna in the desert, as it is written, Bread from Heaven gave He them to eat.}

The disposition of the Jews unveils itself by little and little, although, hidden and as yet buried in less overt reasonings. For they were saying in their folly, \textit{What shall we do that we might work the works of God?} as if, as we said before, they held the commandment through Moses sufficient to conduct them to all wisdom, whereby they might know how to perform what was well-pleasing unto God. But their aim being such was concealed, but is now being unveiled, and by little and little comes forth more plainly. \textit{For nothing is secret}, as the Saviour says, \textit{that shall not be made manifest}. What then (are they saying) \textit{What sign shewest THOU?} The blessed Moses was honoured (he says) and with great reason, he was set forth as a mediator between God and man. Yea and he gave too a sufficient \textit{sign}, for all they that were with him \textit{ate the manna in the wilderness}. But do THOU at length, since Thou comest to us in a position greater than his, and dost not shrink from adding to the things decreed of old, with what signs wilt Thou give us a warrant, or what of wondrous works dost Thou shewing us, introduce Thyself as the Author of more novel doctrines unto us? Hereby too
is our Saviour's word shewn to be true: for they are convicted by their own words of thinking that they ought to seek Him, not to admire Him for those things which He had in God-befitting manner wrought, but because they did *eat of the loaves and were filled*. For they demand of Him *a sign*, not any chance one, but such as (they thought) Moses wrought, when not for one day, but for forty whole years, he fed the people that came out of Egypt in the wilderness, by the supply of manna. For, knowing nothing at all (it seems) of the Mysteries in the Divine Scriptures, they did not consider that it was fit to attribute the marvellous working hereunto to the Divine power which wrought it, but very foolishly crown the head of Moses for this. They therefore ask of Christ a sign equal to that, giving no wonder at all to the sign which had been shewn them for a day, even though it were great, but saying that the gift of food ought to be extended to them for a long time. For that even so hardly would He shame them into confessing and agreeing that most glorious was the Power of the Saviour, and His Doctrine therefore to be received. Manifest then is it even though they do not say it in plain terms, that they wholly disregard signs, and under pretext of marvelling at them, are zealous to serve the impure pleasure of the belly.

**CHAPTER VI. Of the manna, that it was a type of Christ's Presence and of the spiritual graces through Him.**

32 *Jesus therefore said unto them, Verily, verily, I say unto you, not Moses hath given you the Bread from Heaven,*

Now too does the Saviour most severely convict them of being without understanding, and exceedingly ignorant of what is in the Mosaic writings. For they ought to have known quite clearly that Moses was ministering the things of God to the people, and again those of the children of Israel to God, and was himself the worker in none of the miracles, but a minister rather and under-worker of those things which the Giver to them of all good things willed to do for the benefit of those who had been called out of bondage. What they then were impiously imagining, this Christ very resolutely cuts away (for to attribute things which befit and are due to the Divine Nature Alone, to the honour of men and not rather to It, how is not this replete with folly alike and impiety?) and in that He deprived the hierophant Moses of the miracle, and withdrew it out of his hand, it is (I suppose) manifest that He rather attributes the glory of it to Himself together with the Father, even though He abstained from speaking more openly, by reason of the uninstructedness of His hearers. For it was a thing truly not contrary to expectation, that they should rage, as though Moses were insulted by such words, and should be kindled unto intemperate anger, never enquiring what the truth was, nor recognizing the dignity of the Speaker, but heedlessly going about to only honour Moses, and not reasonably as it happened, when he was compared with what excelled him.
Let us learn then, with more judgment and reason, to practise respect towards our holy fathers and to render, as it is written, fear to whom fear, honour to whom honour (for we shall in no wise injure, if we render what fittingly belongs to each, since the spirits of the Prophets are subject to the Prophets) but when any discourse about our Saviour Christ is entered into, then we must needs say, Who in the clouds can be equalled unto the Lord? or who among the sons of the mighty shall be likened unto the Lord?

33 but My Father giveth you the True Bread from heaven:
for the Bread of God is He which cometh down from heaven
and giveth life unto the world.

It was needful not only to remove Moses from God-befitting Authority, according to their conception, and to shew that he was a minister of that miraculous working, rather than the bestower of it, but also to lessen the wonder though miraculously wrought, and to shew that it was nothing at all in comparison with the greater. For imagine Christ calling out something like this, The great things, sirs, do ye reckon among the little and meanest, and the beneficence of the Lord of all ye have meted out with most petty limits. For with no slight folly do ye suppose that the manna is the Bread from heaven, although it fed the race alone of the Jews in the wilderness, while there are other nations besides without number throughout the world. And ye supposed that God willed to shew forth lovingkindness so contracted, as to give food to one people only (for these were types of universalities, and in the partial was a setting forth of His general Munificence, as it were in pledge, to those who first received it): but when the time of the Truth was at our doors, My Father giveth you the Bread from heaven, which was shadowed forth to them of old in the gift of the manna. For let no one think (saith He) that that was in truth the Bread from heaven, but rather let him give his judgment in favour of That, which is clearly able to feed the whole earth, and to give in full life unto the world.

He accuses therefore the Jew of cleaving to the typical observances, and refusing to examine into the beauty of the Truth. For not that was, properly speaking, the manna, but the Only-Begotten Word of God Himself, who proceedeth from the Essence of the Father, since He is by Nature Life, and quickeneth all things. For since He sprang of the Living Father, He also is by Nature Life, and since the work of that which is by Nature Life is to quicken, Christ quickeneth all things. For as our earthly bread which is gotten of the earth suffereth not the frail nature of flesh to waste away: so He too, through the operation of the Spirit quickeneth our spirit, and not only so, but also holdeth together our very body unto incorruption.

But since our meditations have once got upon the subject of manna, it will not be amiss (I think) for us to consider and say some little on it also, bringing forward out of the Mosaic books themselves severally the things written thereon. For thus having made the statement
of the matter most clear, we shall rightly discern each of the things signified therein. But we
will shew through them all, that the Very Manna is Christ Himself, understood as given
under the type of manna to them of old by God the Father. The beginning of the oracles
thereon, speaks on this wise, On the fifteenth day of the second month after their departing
out of the land of Egypt, the whole congregation of the children of Israel were murmuring
against Moses and Aaron, and the children of Israel said unto them, Would to God we had
died, stricken by the Lord in the land of Egypt, when we sat by the flesh pots and were eating
bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly
with hunger. The matter then of the history is clear and very plain, and I do not think it
needs any words to test the obvious meaning: but we will speak of it, looking only to the
spiritual meaning. The children of Israel then, while still in the country of the Egyptians,
by Divine command were keeping typically their feast to Christ, and having taken their
supper of the lamb, did thus hardly escape the tyranny of Pharaoh’s rule and shake off the
intolerable yoke of bondage. Then having miraculously crossed the Red sea, they got into
the wilderness: and there famishing craved flesh to eat, and were dragged down to the accu-
tomed desire for food: and so they began murmuring against Moses and fall into repenting
of their free gift from God when they ought to have given no small thanks for it. Egypt then
will be darkness, and will signify the condition of the present life, and the worldly state,
wherein we enrolled as in some state, serve a bitter serfdom therein, working nothing at all
to Godward but fulfilling only the works most delightful to the Devil, and hastening down
unto the pleasures of impure flesh, like clay or stinking mud, enduring a miserable toil,
unpaid, profitless, and pursuing a wretched (so to say) love of pleasure.

But when the Law of God speaks to our soul, and we behold at length the bitter bondage
of these things, then oh then do we, thirsting after riddance from all evil, come to Christ
Himself, as to the beginning and door of freedom, and provisioned with the security and
grace that come through His Precious Blood, we leave the carnal condition of this life, as it
were a troublous and stormy sea, and, out of all the tumult of the world, we at length reach
a more spiritual and purer state, as it were sojourning in the wilderness. But since he is not
unexercised unto virtue, who is through the Law instructed thereunto, when we find that
we are at length in this case, then we falling into the temptations which try us, are sometimes
devoured by the memory of carnal lusts, and then, when the lust inflames us mightily, we
cry oftentimes out of recklessness, albeit the Divine Law hath called us to liberty, being as
it were in hunger for our old accustomed pleasures, and making slight account of our toils
after temperance, we look upon the bondage of the world as no longer evil. And in truth,
the will of the flesh is sufficient to draw the mind to all faintheartedness after goodness.

And the Lord said unto Moses, Behold I rain you bread from heaven. In these words
you may very clearly see that which is sung in the Psalms, He gave them bread of heaven;
man did eat angels’ bread. But it is, I suppose, evident to all, that of the reasonable Powers
in heaven, none other is the Bread and Food, save the Only Begotten of God the Father. He then is the True Manna, the Bread from heaven, given to the whole rational creation by God the Father. But entering into the order of our subject we say this: Observe how the Divine grace from above draws unto itself the nature of man even though at times sick after its wonted things, and saves it in manifold wise. For the lust of the flesh like a stone falling on the mind thrusts it down, and despotically forces it unto its own will; but Christ brings us round again, as with a bridle, unto longing for better things, and recovers them that are diseased unto God-loving habit of mind. For lo, lo to them that are sinking down into carnal pleasures, He promises to give Food from Heaven, the consolation, that is, through the Spirit, the Spiritual Manna. Through this are we strengthened unto all endurance and manliness and obtain that we fall not through infirmity into those things we ought not. The Spiritual Manna therefore, that is, Christ, was strengthening us before too unto piety.

But since we have once, by reason of need, digressed, I think it well not to leave the subject uninvestigated, since it is very conducive to our profit. Some one then may reasonably ask, Why is God who is so Loving to man and so loveth virtue when it behoved Him to forecome their request, tardy in respect of His Promise: and He nowise punishes those so perverse men, albeit He punished them afterwards, when they were sick with the same lusting, and pictured to themselves bread to the full, and fleshpots, and admitted longing for the rankest onions. For we shall find in Numbers, that both certain were punished, and the place, wherein they were then encamping, was called the graves of lust, for there they buried the people that lusted. With respect then to the first question, we say that it assuredly behoved Him to wait for the desire, and so at length to reveal Himself in due season the Giver. For most welcome is the gift to those in good case, when certain pleasures appear before it and precede it, inciting to thirst after what is not yet come: but the soul of man will be devoid of a more grateful sensation, if it do not first stretch after and labour for the pleasures of being well off. But perhaps you will say that there had been no way any entreaty from them, but murmuring rather, repentance, and outcry: for this would indeed be speaking more truly. To this we say, that entreaty through prayer will befit those who are of a perfect habit: and perchance the murmuring of the more feeble from depression or whatever cause, will partake of this: and the Saviour of all, being loving to man is not altogether angry at it. For as in those who are yet babes, crying will sometimes avail to the asking of their needs, and the mother is often called by it to find out what will please the child: so to those who were yet babes, and had not yet advanced to understanding, the cry of weariness so to say, has the force of petition before God. And He punisheth not in the beginning, even though He see them worsted by earthly lusts, but after a time, for this reason, as seems to me. They who were but newly come forth of Egypt, not having yet received the manna, nor having the Bread from heaven, which strengtheneth man’s heart, fall as might be expected, into carnal lusts, and therefore are pardoned. But they who had already delighted in the
Lord, as it is written, on preferring carnal delights to the spiritual good things, have to give most righteous satisfaction, and over and above their suffering have assigned them a notable memorial of their fate. For the graves of lust is the name of the place of their punishment.

And the people shall go out and gather the day’s portion each day. We will consider the sensible manna a type of the spiritual manna; and the spiritual manna signifies Christ Himself, but the sensible manna adumbrates the grosser teaching of the Law. With reason is the gathering daily, and the lawgiver forbids keeping it till the morrow, darkly hinting to them of old, that when the time of salvation at length shines forth, wherein the Only Begotten appeared in the world with Flesh, the legal types should be wholly abolished, and the gathering food thence in vain, while the Truth Itself lieth before us for our pleasure and enjoyment.

And it shall come to pass, on the sixth day, and they shall prepare that which they bring in, and it shall be double what they gather. Observe again, that thou mayest understand, that He does not suffer them to gather on the seventh day the sensible manna, but commands that which is already provided and gathered to be prepared for their food beforehand. For the seventh day signifies the time of the Advent of our Saviour, wherein we rest in holiness, ceasing from works of sin, and receiving for food, both the fulfilment of our faith, and the knowledge already arranged in us through the Law, no longer gathering it as of necessity, since more excellent food is now before us, and we have the Bread from heaven. The manna is collected in double measure before the holy sabbath: and you will understand thence, that the Law being concluded in respect of its temporal close, and the holy sabbath, that is, Christ’s coming, already beginning, the getting of the heavenly goods will be after some sort in double measure, and the grace two-fold, bringing in addition to the advantages from the Law, the Gospel instruction also. Which the Lord Himself too may be conceived to teach when He says, as in the form of a parable. Therefore every scribe instructed unto the kingdom of heaven is like unto a wealthy man which putteth forth out of his treasure things new and old: the old the things of the Law, the new those through Christ.

And Moses and Aaron said unto all the congregation of the children of Israel, At even ye shall know that the Lord brought you forth from the land of Egypt, in the morning ye shall see the glory of the Lord, in that the Lord giveth you in the evening flesh to eat and in the morning bread to the full. Moses promises to them of Israel, that quails shall be given them by God in the evening, and declares that hereby they shall know surely that the Lord brought them up out of Egypt. And in the morning ye shall see plainly, (he says) the glory of the Lord, when He shall give you bread to the full. And consider, I pray you, the difference between each of these. For the quail signifies the Law (for the bird ever flies low and about the earth): thus wilt thou see those too who are instructed through the Law unto a more earthly piety through types, I mean such as relate to sacrifice and purifications and Jewish washing. For these are heaved a little above the earth, and seem to rise above it, but are nevertheless in it
and about it: for not in the Law is that which is perfectly good and lofty unto understanding. Moreover it is given in the evening: the account again by evening signifying the obscurity of the letter, or the darksome condition of the world, when it had not yet the Very Light, i. e., Christ, who when He was Incarnate said, I am come a Light into the world. But He says the children of Israel shall know that the Lord brought them out of Egypt. For knowledge only of the salvation generally through Christ is seen in the Mosaic book, while grace was not yet present in very person. This very thing He hinted at, when He added, In the morning ye shall see the glory of the Lord, in that He giveth you bread to the full. For when the mist of the Law, as it were night, hath been dispersed, and the spiritual Sun hath risen upon us all, we behold as in a glass the glory of the Lord now present, receiving the Bread from heaven to the full, I mean Christ Himself.

And it was evening and the quails came up and covered the camp, and in the morning as the dew ceased round about the host, and behold, upon the face of the wilderness a small thing, as coriander seed, white. Look at the arrangement of the things to be considered. He says of the quails, that they covered the camp; of the manna again, that in the morning when the dew was gone up, it lay on the face of the wilderness round about the camp. For the instruction through the Law, I mean that in types and figures, which we have compared to the appearance of quails, covers the synagogue of the Jews: for, as Paul saith, the veil lieth upon their heart, and hardness in part. But when it was morning, that is, when Christ had now risen, and flashed forth upon all the world, and when the dew was gone up, that is, the gross and mist-like introduction of legal ordinances (for Christ is the end of the Law and the Prophets); then of a surety the true and heavenly manna will come down to us, I mean the Gospel teaching, not upon the congregation of the Israelites, but round about the camp, i. e., to all the nations, and upon the face of the wilderness, that is the Church of the Gentiles, whereof it is said that more are the children of the desolate than of the married wife. For over the whole world is dispersed the grace of the spiritual manna, which is also compared to the coriander seed, and is called small. For the power of the Divine Word being of a truth subtle, and cooling the heat of the passions, lulleth the fire of carnal motions within us, and entereth into the deep of the heart. For they say that the effect of this herb, I mean the coriander, is most cooling.

And when the children of Israel saw it they said one to another, What is this? for they wist not what it was; being unused to what had been miraculously wrought and not being able to say from experience what it was, they say one to another What is this? But this very thing which is said interrogatively, they make the name of the thing, and call it in the Syrian tongue, Manna, i.e., What is this? and you will hence see, how Christ would be unknown among the Jews. For that which prevailed in the type, trial shewed that it had also force in the truth.
And Moses said to them, *Let no man leave of it till the morning; and they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank, and Moses was wroth with them.* The morning in this place signifies the bright and most glorious time of the coming of our Saviour, when the shadow of the Law and the mist of the devil among the nations, being in some sort undone, the Only-Begotten rose upon us like light, and spiritual dawn appeared. The blessed Moses then commanded not to leave of the typical manna until the morning; for when the aforementioned time hath risen upon us, superfluous and utterly out of place are the shadows of the Law by reason of the now present truth. For that a thing truly useless is the righteousness of the Law when Christ hath now gleamed forth, Paul shewed, saying of Him, *for whom I suffered the loss of all things, to wit, glorying in the Law, and do count them dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the Law, but that which is through the faith of Jesus Christ.* Seest thou then, how as a wise man he took care not to *leave of it till the morning?* They who kept of it unto the morning are a type of the Jewish multitude which should believe not, whose eager desire to keep the law in the letter, should be a producing of corruption and of worms. For nearest thou how the Lawgiver is exasperated greatly against them? And Moses said unto Aaron, *Take one golden pot, and put therein manna, an omer full, and thou shalt lay it up before God to be kept.*

Well in truth may we marvel hereat, and say, *O the depth of the riches and wisdom and knowledge of God!* For incomprehensible in truth is the wisdom hidden in the God-inspired Scriptures, and *deep their depth,* as it is written, *who can find it out?* Thou seest then how our last comment fitted these things: For since Christ Himself was shewn to be our Very Manna, declared in type by way of image to them of old, needs does he teach in this place, of Whom and of what virtue and glory will he be full, who treasureth up in himself the spiritual Manna, and bringeth Jesus into the inmost recesses of his heart, through right faith in Him and perfect love. For thou hearest how the omer full of manna was put in a *golden pot,* and by the hand of Aaron laid up before the Lord to be kept. For the holy and truly pious soul, which travaileth of the Word of God perfectly in herself, and receiveth entire the heavenly treasure will be a precious vessel, like as of gold, and will be offered by the High Priest of all to God the Father, and will be brought into the Presence of Him Who holdeth all things together and preserveth them to be kept, not suffering to perish that which is of its own nature perishable. The righteous man then is described, as having in a golden vessel the spiritual Manna, that is Christ, attaining unto incorruption, as in the Sight of God, and remaining to be kept, that is unto long-enduring and endless life. Christ with reason therefore convicts the Jews of no slight madness, in supposing that the manna was given by the all-wise Moses to them of old, and in staying at this point their discourse thereon and considering not one at all of the things presignified thereby, by His saying, *Verily I say unto you, Not Moses hath given you the manna. For they ought rather to have considered this and perceived that Moses had brought in the service*
of mediation merely: but that the gift was no invention of human hand, but the work of Divine Grace, outlining the spiritual in the grosser, and signifying to us the Bread from Heaven, Which giveth Life to the whole world, and doth not feed the one race of Israel as it were by preference.

34, 35 They said therefore unto Him, Lord evermore give us this Bread. Jesus said unto them,

Hereby is clearly divulged, though much desiring to be hid, the aim of the Jews, and that one might see that it is not lawful for the Truth to lie, which said that not because they saw the miracles, were they therefore eager to follow Him, but because they did eat of the loaves and were filled. With reason then were they condemned for their much dulness, and I suppose one should truly say to them, Lo a foolish people and without heart, they have eyes and see not, they have ears and hear not. For while our Saviour Christ by many words, as one may see, is drawing them away from carnal imaginations, and by His all-wise teaching winging them unto spiritual contemplation, they attain not above the profit of the flesh, and hearing of the Bread which giveth life unto the world, they still picture to themselves that of the earth, having their belly for god, as it is written, and overcome by the evils of the belly, that they may justly hear, whose glory is in their shame. And you will find such language very consonant to that of the woman of Samaria. For when our Saviour Christ was expending upon her too a long discourse, and telling her of the spiritual waters, and saying clearly, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life: she caught at it through the dulness that was in her, and letting go the spiritual fountain, and thinking nothing at all about it, but sinking down to the gift of sensible wells, says, Lord give me this water, that I thirst not neither come hither to draw. Akin therefore to her language is that of the Jews. For as she was weakly by nature, in the same way (I think) have these too nought manly in their understanding, but are effeminated unto the unmanly lusts of the belly, and shew that that is true of them which is written, For the foolish man will utter folly, and his heart will imagine vain things.

I am the Bread of life

It is the custom of our Saviour Christ when explaining the more Divine and already foretold Mysteries, to make His Discourse upon them darksome and not too transparent. For He commits not His so dread word to lie unveiled before the unholy and profane indiscriminately at their pleasure, to be trodden down by them, but having veiled it in the armour of obscurity, He renders it not invisible to the prudent, but when He seeth among His hearers any foolish ones, and who understand no whit of the things spoken, He opens clearly
what He wills to make known, and removing as it were all mist from His Discourse, He sets 
the knowledge of the Mystery before them bare and in full view, hereby rendering their 
unbelief without defence. That it was His wont (as we have said) to use an obscure and 
reserved method of speaking, He will Himself teach us, saying in the Book of Psalms, *I will 
open My Mouth in parables*. And the blessed prophet Isaiah too no less will confirm our 
explanation hereof, and shew it in no wise mistaken, proclaiming, *Behold a righteous King 
shall reign, and princes shall rule with judgment, and a man shall veil his words*: for he says 
that He has reigned a righteous King over us who saith. *Yet was I appointed King by Him, 
upon Sion His holy mountain, declaring the commandment of the Lord: and princes living 
together in judgment, that is, in uprightness in every thing, he calls the holy disciples who 
came to the Saviour Christ oftentimes veiling His words, saying, *Declare unto us the parable. 
And He once on hearing the question, Why speakest Thou unto the multitudes in parables? 
is found to have declared most manifestly the cause, Because they seeing (He says) see not, 
and hearing they hear not, nor understand. For they were no ways worthy (it seems) seeing 
that God who judgeth justly, decreed this sentence upon them. The Saviour then, having 
devised many turns in His Discourse, when He saw that His hearers understood nothing, 
at length says more openly, *I am the Bread, of life*, and well-nigh makes an attack upon their 
unmeasured want of reason, saying, O ye who have the mastery over all in your incomparable 
uninstructedness alone, when God declares that He will give you Bread from Heaven, and 
has made you so great a promise in feeding you with manna, do ye limit the Divine Liberality, 
and are ye not ashamed of staying the grace from above at this, not knowing that it is but a 
little thing both for you to receive such things of God, and for God Himself to give them 
you? Do not then believe (saith He) that that bread is the Bread from Heaven. For *I am the 
Bread of Life*, Who of old was fore-announced to you as in promise, and shewn as in type, 
but now am present fulfilling My due promise. *I am the Bread of Life*, not bodily bread, 
which cutteth off the suffering from hunger only, and freeth the flesh from the destruction 
therefrom, but remoulding wholly the whole living being to eternal life, and rendering man 
who was formed to be for ever, superior to death. By these words He points to the life and 
grace through His Holy Flesh, through which this property of the Only Begotten, i. e., life, 
is introduced into us.

But we must know (for I think we ought with zealous love of learning to pursue what 
brings us profit) that for forty whole years was the typical manna supplied to them of Israel 
by God, while Moses was yet with them, but when he had attained the common termination 
of life, and Jesus was now appointed the commander and general of the Jewish ranks: he 
brought them over Jordan, as it is written, and having circumcised them with *knives of stone 
and brought them into the land of promise, he at length arranged that they should be fed 
with bread, the all-wise God having now stayed His gift of manna. Thus (for the type shall 
now be transferred to the truer) when Moses was shrouded, that is, when the types of the
worship after the Law were brought to nought, and Christ appeared to us, the true Jesus (for He saved His people from their sins), then we crossed the Jordan, then received the spiritual circumcision through the teaching of the twelve stones, that is of the holy disciples, of whom if is written in the Prophets that the holy stones are rolled upon His land. For the holy stones going about and running over the whole earth, are of a surety these, through whom also we were circumcised with the circumcision made without hands in Spirit, i. e., through faith. When then we were called to the kingdom of Heaven by Christ (for this and nought else, I deem, it pointeth to, that some entered into the land of promise), then the typical manna no longer belongeth to us (for not by the letter of Moses are we any longer nourished) but the Bread from Heaven, i. e., Christ, nourishing us unto eternal life, both through the supply of the Holy Ghost, and the participation of His Own Flesh, which infuseth into us the participation of God, and effaceth the deadness that cometh from the ancient curse.

He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.

There is herein again something concealed which we must say. For it is the wont of the Saviour Christ, not to contend with the praises of the saints, but on the contrary to crown them with glorious honours. But when certain of the more ignorant folk, not perceiving how great His excellence over them, offer them a superior glory, then does He to their great profit bring them to a meeter idea, while they consider Who the Only-Begotten is, and that He will full surely surpass by incomparable Excellencies. But not over clear does He make His Discourse to this effect, but somewhat obscure and free from any boast, and yet by consideration of or comparison of the works it forcibly takes hold on the vote of superiority. For instance, He was discoursing one time with the woman of Samaria, to whom He promised to give living water; and the woman understanding nought of the things spoken said, Art THOU greater than our father Jacob who gave us the well? But when the Saviour wished to persuade her that He was both greater than he, and in no slight degree more worthy of belief, He proceeds to the difference between the water, and says, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, it shall be in him a well of water syringing up into everlasting life. And what thence does He give to understand but surely this, that the Giver of more excellent gifts must needs be surely Himself more excellent than he with whom was the comparison? Some such method then of leading and instruction He uses now too. For since the Jews were behaving haughtily towards Him, and durst think big, putting forward on all occasions their Lawgiver Moses, and often asserting that they ought to follow his ordinances rather than Christ's, thinking that the supply of manna and the gushing forth of water from the rock, were most reasonable proof of his superiority over all, and over our Saviour Jesus Christ Himself, needs He did
return to His wonted plan, and does not say downright, that He is superior to Moses, by reason of the unbridled daring of His hearers, and their being most exceeding prone to wrath; but He comes to this very thing that is marvelled at, and by comparison of it with the greater, proves that it is small. For he that cometh to Me (He says) shall never hunger and he that believeth on Me shall never thirst. Yea (saith He) I too will agree with you that the manna was given through Moses, but they that did eat thereof hungered. I will grant that out of the womb of the rocks was given forth unto you water, but they who drank thirsted, and the aforesaid gift wrought them some little temporary enjoyment; but he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.

What then doth Christ promise? Nothing corruptible, but rather that Blessing in the participation of His Holy Flesh and Blood, which restoreth man wholly to incorruption, so that he should need none of the things which drive off the death of the flesh, food (I mean) and drink. It seems that He here calls water, the Sanctification through the Spirit, or the Divine and Holy Ghost Himself, often so named by the Divine Scriptures. The Holy Body of Christ then giveth life to those in whom It is, and holdeth them together unto incorruption, being commingled with our bodies. For it is conceived of as the Body of none other, but of Him which is by Nature life, having in itself the whole virtue of the united Word, and in- qualityed, yea or rather, fulfilled with His effectuating Might, through which all things are quickened and retained in being. But since these things are so, let them who have now been baptized and have tasted the Divine Grace, know, that if they go sluggishly or hardly at all into the Churches, and for a long time keep away from the Eucharistic gift through Christ, and feign a pernicious reverence, in that they will not partake of Him sacramentally, they exclude themselves from eternal life, in that they decline to be quickened; and this their refusal, albeit seeming haply to be the fruit of reverence, is turned into a snare and an offence.

For rather ought they urgently to gather up their implanted power and purpose, that so they may be resolute in clearing away sin, and essay to live a life most comely, and so hasten with all boldness to the participation of Life. But since Satan is manifold in his wiles, he never suffers them to think that they ought to be soberminded, but after having denied them with evils, persuades them to shrink from the very grace, whereby it were likely, that they recovering from the pleasure that leads to vice, as from wine and drunkenness, should see and consider what is for their good. Breaking off therefore his bond, and shaking off the yoke cast upon us from his tyranny, let us serve the Lord with fear, as it is written, and through temperance shew ourselves superior to the pleasures of the flesh and approach to that Divine and Heavenly Grace, and mount up unto the holy Participation of Christ; for thus, thus shall we overcome the deceit of the devil, and, having become partakers of the Divine Nature, shall mount up to life and incorruption.
36 But I said unto you that ye have both seen Me and believe not.

By many words doth He struggle with them, and in every way urge them to salvation by faith. But He was not ignorant, as God, that they would run off to unbelief, as their sister or intimate foster sister, and would regard as nought, Him who calleth them to life. In order then that they might know that Jesus was not ignorant what manner of men they would be found, or rather, to speak more fittingly, that they might learn that they were under the Divine wrath, He charges them again, But I said unto you that ye have both seen Me and believe not. I foreknew (says He) and clearly foretold, that ye would surely remain hard, and keeping fast hold of your cherished disobedience, ye would be left without share in My gifts. And when did Christ say any thing of this kind? remember Him saying to the blessed prophet Isaiah, Go and tell this people, Hear ye in hearing and understand not, and looking look and see not, for the heart of this people is waxen fat. Will not the word be shewn to be true by these things also which are before us? for they saw, they saw that the Lord was by Nature God, when He fed a multitude exceeding number which came unto Him with five barley loaves, and two small fishes, which He brake up. But they have seen and believe not, by reason of the blindness which like a mist hath come upon their understandings from the Divine wrath. For they were (I suppose) without doubt worthy to undergo this, for that they, caught in innumerable stumblings, and fast holden in the indissoluble bands of their transgressions, received not when He came Him who had power to loose them. For this cause was the heart of this people made fat.

But that the multitude of the Jews saw by the greatness of the sign that Jesus was by Nature God, you will understand full well by this too. For marvelling at what was done, as the Evangelist says above, they sought to seize Him to make Him a King. No excuse then for their folly is left unto the Jews. For astonished (and with much reason) at the Divine signs, and coming from the works proportionably to the Might of Him Who worketh, they wellnigh, shudder at their readiness to believe, and spring back from good habits, readily making a summerset as it were into the very depths of perdition.

37 All that the Father giveth Me shall come to Me,

It did not behove the Lord simply to say, Ye have both seen Me and believe not, but it was necessary that He should bring in besides the reason of their blindness, that they might learn that they had fallen under the Divine displeasure. Therefore as a skilful physician He both shews them their weakness, and reveals the cause of it, not in order that they on learning it may remain quiet in it, but that they may by every means appease the Lord of all, Who is grieved at them, i. e., for just causes. For He would never be grieved unjustly,
nor would He Who knows how to give righteous judgment have given any such judgment upon them, were not reason calling Him thereto, from all sides hasting unto the duty of accusal. The Saviour hereby affirmed that everything should come to Him, which God the Father gave Him; not as though He were unable to bring believers to Himself, for this He would have accomplished very easily if He had so willed, according to the working whereby He is able even to subdue all things to Himself, as Paul saith: but since it seemed somehow necessary and more fit, to say that they who were in ignorance were illumined by the Divine Nature, He again as Man attributes to the Father the operation, as to things more God-befitting. For so was His wont to do, as we have often said. But it is probable that when He says that all that He giveth Him shall be brought to Him by God the Father, He points to the people of the Gentiles now about full soon to believe on Him. It is the word of one skillfully threatening, that both they shall fall away from grace, and that in their stead shall come in all who of the Gentiles are brought by the goodness of God the Father, to the Son, as to Him Who is by Nature Saviour and Lifegiving, that they, partaking of the Blessing from Him, may be made partakers of the Divine Nature, and be reformed unto the pristine fashion of our nature. As though one should bring a sick man to a physician, that he might drive away the sickness that has fallen upon him, so we say that God the Father brings to the Son those who are worthy salvation from Him. Bitter then and full of destruction is hardness of heart to them that have it. Therefore doth the word of prophecy chide the Jews, crying aloud, Be ye circumcised to God, and circumcise the hardness of your heart, ye men of Judah and inhabitants of Jerusalem. Yet not for them, but for us rather hath God the Father kept the circumcision in the heart, namely that which is through the Holy Ghost, wrought according to the rites of him who is a Jew inwardly. It is then right to flee from their disobedience, and with all zeal to renounce hardness of heart, and to reform unto a more toward disposition, if we would avert the wrath that was upon them unto destruction.

and him that cometh to Me I will in no wise cast out.

He says that conversion through faith will not be profitless unto them that come to Him. For He had to shew that the being brought by God the Father was a most desirable thing, and productive of ten thousand goods. Things most excellent then (saith He) shall be theirs, who through the grace from above are called to Me and come. For I will not cast out him that cometh, that is I will not discard him as an unprofitable vessel, as is said through one of the Prophets, Jechonias was despised, as a vessel whereof there is no use, he was cast away, and cast forth into a land which he knew not. Earth, earth, hear the word of the Lord, write ye this man a man proscribed. He shall not then be proscribed (saith He) nor cast forth, as one despised, nor shall he abide without share of Mine regard, but shall be gathered up into My garner, and shall dwell in the heavenly mansions, and shall see himself possessed
of every hope beyond understanding of man. For eye hath not seen nor ear heard neither have entered into the heart of man, the things which God prepared for them that love Him. It is probable that the word?, I will not cast out him that cometh to Me signify moreover, that the believer, and he that cometh to the Divine Grace, shall not be delivered over to the judgment. For you will find that the word out, has some such meaning, as in that parable in the blessed Matthew. For (saith He) the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, which having brought up and dragged to the shore, they gathered the good into vessels, but cast the bad away. For that the good are gathered into the Divine and heavenly Courts, we shall understand by His saying that the good were gathered into vessels: and by the unprofitable being cast away, we shall see that the ungodly shall fall away from all good, and go away into judgment. When then Christ says, Him that cometh to Me I will in no wise cast out, let us understand that the people which cometh unto Him through faith shall never fall into torment. Most wisely does He seem to me in these words to veil a threat against those most abandoned men, that if any will not turn with all speed to obedience, they shall be deprived of all good, and be excluded even against their will from His Friendship. For wherein He promises not to cast out him that cometh, He in the same signifieth that He will surely cast out him that cometh not.

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[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. a τελειωτής, referring to the words, The works which the Father hath given Me to finish them.
2. a S. Cyril seems to have had both Name and Son in his Mss. cf. below among his fragments on cap. xii. 28. The uncial Ms. L reads also Son in place of Name.

3. b πέμπει, sendeth. This, in place of the future shall send, is the reading of the uncial Mss. A. B. and the codex Sinaiticus.

4. a λόγων, as reads the uncial Ms. D. in place of λογίων.

5. a The words, the Jews' Passover, here and just below have been retained in the text as there is no manuscript authority for omitting them. But the whole context indicates that the true reading is, ἡ ἑορτὴ τῶν ιουδαίων, the Jews' feast (though no known MS. of the Gospels is cited as so reading); for the whole scope of the passage that follows is upon the Feast of Tabernacles, not the Passover. S. Cyril appears to take this chapter as contemporaneous in time with chapter 7, in the commentary on which no notice is taken of verse 2, Now the Jews' feast of tabernacles was at hand, except as forming the heading of the chapter (Book iv chapter v). It was pointed out to me some years ago by the Rev. F. J. A. Hort, that an old Latin translation of this work by George of Trebizond omits the mention of the passover here. But George of Trebizond lived in the fifteenth Century and does not appear to have had access to any Ms. better or at all differing from that from which Cod. Vat. and Cod. S. Marci, Venice are co-transcripts, and moreover his translation is very free and often of the nature of an abstract rather than a translation. It becomes impossible therefore to lay any stress on Ms omission of the words.

6. b ἐπιγραφόμενοι. The word was used of the μέτοικοι at Athens who were obliged by Law to have a Patron and to inscribe his name as their Patron on the public Register. Liddell and Scott sub voce.

7. c The words to the disciples and the disciples S. Cyril appears to omit with the Alexandrine Vatican and Sinaitic Codices and the earliest Syriac translation.

8. d I have bracketed the words, He blessed is understood of the bread, which as the text at present stands form part of the sentence. But the words seem as if they were a marginal explanation of the next clause, such as occur at times in Mss.

   The explanation given by S. Cyril in this next clause would seem to be, that what is sanctified (as S. Paul says) by prayer is blessed, and that in prayer thanksgiving is included, so that when our Lord gave thanks, the thanksgiving was itself a blessing of the bread.

9. e βρῶμα. So reads S. Cyril (though no known Ms. of S. Paul has it) in the place of the usual κτίσμα, creature.

10. f S. Cyril seems to read ρὰ σπλάγχνα σου thy bowels for τὴν χεῖρα σου thine hand, which the LXX, following the Hebrew, has. Dr. Holmes in his most diligently laborious edition of the LXX, which he did not live to complete, has cited two other instances from S. Cyril's writings, viz., De Adoratione lib. 8. p. 271 where S. Cyril cites this among passages of the Pentateuch bidding brotherly love: and in an exhortation to almsgiving in his 18th [19th in ed.] Paschal homily p. 253.
11. *the name which is*. This passage is often found in S. Cyril’s writings with the article as here: the article is likewise found in the Alexandrine, Vatican and Sinaic codices.
12. ἐπιγράψαντο see above on verse 2, 3, p. 319. note b.
13. ἀνανδρίᾳ, the absence of a courageous manly resolve to strive.
14. So reads S. Cyril constantly, in place of the word *householder*. No Ms. of the Holy Gospel now extant seems to give this reading.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.

CHAPTERS IN THE FOURTH BOOK.

1. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject, on the words, *I came down from Heaven not to do Mine own Will, but the Will of the Father That sent Me.* Herein is also a most useful discourse upon the Precious Cross of Christ.

2. That the Holy Body of Christ is Life-giving, on the words *I am the Bread of Life,* &c. wherein He speaks of His own Body as of Bread.

3. That the Son is not a partaker of life from any other, but rather Life by Nature, as being begotten of God the Father who is Life by Nature, on the words, *As the Living Father sent Me and I live by the Father, so he that eateth Me, he too shall live by Me.*

4. That a type of Christ was the holy Tabernacle which led the people in the wilderness and that the ark that was in it and the lamp and the altar, as well as that of incense, as that of sacrifice signified Christ Himself, on the words, *To whom shall we go? Thou hast the words of eternal life.*

5. On the feast of tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead, on the words, *Now the Jews' feast of tabernacles was at hand.*

6. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant, on the words, *If a man on the Sabbath day receive circumcision, are ye angry at Me, because I made a man every whit whole on the Sabbath day?*

7. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant, on the words, *If a man on the Sabbath day receive circumcision,* &c.
OUR FATHER AMONG THE SAINTS

CYRIL

 Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK IV.

CHAPTER I. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject.

38, 39 Because I have come down from heaven, not to do Mine Own Will but the Will of the Father That sent Me. And this is the Will of Him which sent Me, that of all which He hath given Me I should lose none of it, but should raise it up at the last day.

This passage will seem hard to a person who considers it superficially, and not far removed from offence regarding the faith, so that they even expect us hence to fall into difficulties hard to be overcome, which come from our opponents. But there is nothing at all hard herein, for all things are plain to them that understand, as it is written, and right to them that find knowledge, that is to those who piously study to interpret and understand the mysteries contained in the Divine Scriptures. In these words then Christ gives us a kind of proof and manifest assurance that he that cometh to Him shall not be cast out. For for this cause (saith He) I came down from Heaven, that is, I became Man according to the good pleasure of God the Father, and refused not to be employed in all but undesired works, until I should attain for them that believe on Me eternal life and the resurrection from the dead, having destroyed the power of death. What then was this that Christ both, willed and willed not? Dishonour from the Jews, revilings, insults, contumelies, scourgings, spitings, and yet more, false witnesses, and last of all, the death of the Body. These things for our sakes Christ willingly underwent, but if He could without suffering them have accomplished His Desire for us, He would not have willed to suffer. But since the Jews were surely and inevitably going to adventure the things done against Him, He accepts the Suffering, He makes what He willed not His Will, for the value sake of His Passion, God the Father agreeing with Him, and co-approving that He should readily undergo all things for the salvation of all. Herein specially do we see the boundless goodness of the Divine Nature, in that It refuseth not to make that which is spurned, Its choice for our sakes. But that the suffering on the Cross was
unwilled by our Saviour Christ, yet willed for our sakes and the Good Pleasure of God the Father, you will hence understand. For when He was about to ascend thereunto, He made His addresses to God, saying, that is, in the form of prayer, *Father, if it be possible, let this Cup pass from Me; nevertheless, not as I will, but as THOU.* For that in that He is God the Word, Immortal and Incorruptible, and Life Itself by Nature, He could not shudder at death, I think is most clear to all: yet made in Flesh He suffers the Flesh to undergo things proper to it, and permits it to shudder at death when now at its doors, that He may be shewn to be in truth Man; therefore He says, *If it be possible, let this Cup pass from Me.* If it may be (He says) Father, that I, without suffering death, may gain life for them that have fallen thereinto if death may die without My dying, in the Flesh that is, let this cup (He says) pass from Me; but since it will not take place (He says) otherwise, *not as I will, but as THOU.* Thou seest how powerless human nature is found, even in Christ Himself, as far as it is concerned: but it is brought back through the Word united with it unto God-befitting undauntedness and is re-trained to noble purpose, so as not to commit itself to what seems good to its own will, but rather to follow the Divine Aim, and readily to run to whatever the Law of its Creator calls us. That we say these things truly, you may learn from that too which is subjoined, *For the spirit indeed (He saith) is willing, but the flesh is weak.* For Christ was not ignorant that it is very far beneath God-befitting Dignity, to seem to be overcome by death, and to feel the dread of it: therefore He subjoined to what He had said the strongest defence, saying that the flesh was weak, by reason of what befits it and belongs to it by nature; but that the spirit was willing, knowing that it suffered nought that could harm. Seest thou how death was unwilled by Christ, by reason of the Flesh, and the ingloriness of suffering; yet willed, until He should have brought unto its destined consummation for the whole world the Good Pleasure of the Father, that is, the salvation and life of all? For doth He not truly and indeed signify something of this kind, when He says that *this is the Will of the Father, that of those who were brought to Him He should lose nothing, but should raise it up again at the last day?* For as we taught before, God the Father in His Love to man brings to Christ as to Life and the Saviour, him that lacketh life and salvation.

But I perceive that I am saying what pleases not the enemy of the truth. For he will by no means agree to the things which we have just said: but will cry out loudly, and will come with his shrill cry, Whither are you leading astray (you sir) our line of thought and are devising intricate inroads of ideas and drawing away the passage from the truth? You blush I suppose (says he) to confess the involuntary subjection of the Son. For is it not hereby also evident to us, that He will never command and bear rule in the management of affairs, but is subject rather to the Will of the Father? For He is conscious of so coming short of Equality with Him, that He is constrained in some sort to make what He wills not His Will, and to do not altogether as seems good to Him, but rather what pleases the Father. And do not tell me (says he) dragging the expression into the Incarnation, It is as Man that He is
subject. For lo, as thou seest, He being yet God and bare Word and unentangled with Flesh, came down from Heaven, and before He was at all clothed with the form of a servant, was subject to the Father, i.e., as His Superior and Ruler.

With dread words, good sir, as you surely deem, and swift-coursing exceedingly do you overrun us, yet are they words that go not straight forward but are scared out of the Kings beaten highway; and having left (as the Greek proverb hath it) the carriage-way, you are pressing forward upon precipices and rocks. For vainly do ye maintain against us that the Son obeys the Father, ever speaking as though any of them who deem aright thought that one ought to hold the contrary, and were not rather determined to agree with you herein. For we do not conceive of the Holy and Consubstantial Trinity as ever divided against Itself, or cleft into diverse opinions, or that the Father (may be) or the Son or the Holy Ghost are severed unto what seems good to each individually, but They agree in all things, since of One Godhead, it is clear, One and the Same Will ever existeth, in the Whole Holy Trinity. Away then with a long argument with us hereon, still be the spirit that would wrangle where it least of all should, for since none is indignant thereat, it is superfluous still to press it. But since ye, accustomed to think and to hold most perverse things, term the Son’s agreement with the Will of the Father, subjection of necessity, on this matter we will discuss with you what is right. For if this statement were put forth by you in simplicity, we too would with reason hold our peace, and not too strictly test the agreement of language. But since we see that it is put forth in deep malice, we shall of necessity oppose you, trusting in the Power of the Holy Ghost, and not to our own words. For not absolutely, nor simply as His rule of conduct, nor yet for every action did the Son affirm that He did not wholly and entirely hold by His Own Will, but He says that He kept His Father’s Will in one definite act, on account of thy wrestling of words (as I conceive) providing as God for our security. But He endured what He would not, and for our sakes made it His Will; I mean His Suffering upon the Cross, since so it was well-pleasing unto His Father, as we have said before. And one may see the proof straightway laid down, and the principle evidently set before us, on which (as Himself says) He left His Own Will, and fulfils the Father’s. For this (He saith) is the Will of the Father that of all which He hath given Me I should lose nothing but should raise it up at the last day. And that the Suffering on the Cross was really unwilled alike and willed by the Only Begotten, hath been clearly stated before. But we shall state it again hereafter with more accurate proofs, simplifying the truth to our readers. But I will proceed first to the examination of the subjection alleged by you, it being previously laid down and unhesitatingly confessed by you, that the Wills of the Holy Trinity ever coincide into one Will and Purpose. Let those subtle disputers tell us then, whether in the name and fact of subjection the Being of the Son consists, and this is His Nature, in the same way for instance as humanity belongs to a man, or whether He, existing before in His Own Proper Mode, is
subject to the Father, as one might conceive of an angel for instance, or any other reasonable power. For these things, being and existing, are recipient of the mode of subjection.

If then ye say that the Being of the Son consists in His being subject to the Father, He will be a subjection rather and not a Son. How then (tell me) will ye not be manifest triflers? for how can this subjection be conceived to exist of itself without having its being in any of the things that are? For such things are usually the accidents of the necessarily pre-existing subjects wherein they are wont to be, and not otherwise: and are viewed as belonging to substances, or befalling them, rather than having any existence in themselves. And as lust for instance, which calls and impels us to any thing, has no existence in itself, but is conceived rather in him who is recipient thereof: so subjection pointing at some sway of the will to the duty of subjection to any, will not be conceived of in its own nature, but will rather be as passion, or will, or desire, in some one of the things that are. Besides the name and fact of subjection spoken absolutely will not be conceived of as properly predicated of any one, nor will one know whether it be good or bad, unless it be added to whom the subjection is: for a man is subject to God, but also to the devil. And as the name wise is a mean term (for some are wise to do evil, and again the wise shall inherit glory, having clearly their wisdom in good things), so too subjection is a kind of mean term, and not a truth definitely expressed, for it is quite uncertain to whom the subjection is. Hence also, the Nature of the Son is left in uncertainty, if it be conceived of as (according to you) a subjection. For a subjection to what, if no one were brought forward, one could not say without falsehood. But that the subjection will not exist of itself, in its own mode of being, we bringing forward some grosser and more obvious reasoning in regard to things already made, shall see: and do thou accept a demonstration besides. For if we grant that the being of a man (for example) consists in his being subject, we shall consider that his not existing consists in his not being subject. How then was it said by the Psalmist to some one, as being indeed and existing, but not yet subjected, Submit thee to the Lord, and entreat Him? Seest thou then how utterly foolish it is to suppose that subjection has any existence in itself? One must then of necessity confess that the Son was and existed previously in His Own Nature, and so say that He was subject to the Father. What then (tell me) is there to constrain that He Who is of the Essence of His Father, the Exact Impress of His Nature, should fall from His Equality with Him, on account of His being obedient? For WE who think and speak rightly, know that He is con-substantial with the Father, and give Him Equal Honour in all respects, and consider that in nought does He come short of God-befitting Divinity: but do THOU see in what manner thou canst thrust away from Equal honour with the Father on account of the alleged subjection Him who enjoys equal goods by reason of Identity of Essence.

But this very thing (says he) will make for our side of the argument, namely that the Son is obedient to the Father, and doth not overmuch consider His Own Will, but yields rather to that of the Father, as above Him and greater than He.
But this very thing according to your own word sir, which you think will aid your argument, you will find to be nothing but the fruit of your own unlearning. For if we were disputing, which was superior in dignity, and had the greater glory, your ever-repeated argument would even then scarce seem to have any seasonable ground. But since the mode of consubstantiality is being examined into, how shall ye not be caught in no slight folly attributing to God the Father superiority therein over His own offspring? For the terms 'greater' or 'less' or the like, we do not allow to be strictly essences (as we said of subjection) but they are something external, and qualities of essences. For that which already pre-existed and is, will be recipient (it may be) of 'greater' or 'less' by comparison with another thing: but if there is nought before it or pre-existent, in respect to which such things would happen, how will they exist by themselves, albeit conceived of and defined under the class of accidents? Hence in telling us of greater or less ye do not touch the Essence of the Only-Begotten, nor yet That of the Father, but only with external excellences or short-comings, embellish (as ye suppose) the Father and revile the Son, although ye hear Him openly crying aloud, He that honoureth not the Son neither doth he honour the Father, and that all men ought to honour the Son even as they honour the Father. For that things which can no way be severed into foreign alieniety, but have one and the same essence must be endowed with equal glory, Christ most excellently teaches in that He accepteth not to receive testimony to Himself from men, as Himself said, but came forward as Himself unto Himself a witness credible and more worthy than all that are. And He being by Nature Truth will surely say true, as one may prove from the very quality of things. For you will probably grant that the 'greater' or 'less' belong not to the very essence of ought but to the things in respect of their essence. For instance, a man will not be greater or less than another man, in respect of his being conceived of and called a man: for neither is man less than man qua man, neither is he greater than man, qua man: for the count of nature is seen to be equal in all. And the same method of reasoning will hold, of angels too, or any thing else that is made and enrolled among creation. Therefore such things are found to be utterly without place in regard to the essences themselves, but are the accidents of the essences, or of what belongs to the essences, as we have delivered above. How then will the Father be greater than the Son, God by Nature than God by Nature? For the Son having been begotten of Him, will surely compel you, even against your own will, to grant Him Con-substantiality with Him.

It having been premised then, and unhesitatingly admitted that the Son is by Nature God, let us consider if you please, whether by paying Him equal Honour with Him of Whom He is, we shall confer honour upon the Begetter, or shall do the reverse, by insulting with less and inferior honour the Begotten, as is really and more truly the case. For it is the glory of the Father to have begotten one, such as Himself is by Nature. But the exact contrary will befall (for it is not meet to utter it), if the Son retain not the natural condition befitting Him, having inferiority either in glory or in ought else that should belong to Him, in order to be

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through all things manifested the All-Perfect and Very God. If then He, being thus by Nature, honour the Father, mock not thereat, O man, nor be found guilty of ignorantly finding fault, where there is least occasion for it. For it were meet (I suppose) to admire Him for this too that He honours and loves His Father: for every species of virtue has, as its source and root, the Essence that is above all; in It first good things have their rise, and flow down to us, who are made after Its Image. Wherefore us too the Lawgiver bade to honour, as was due, father and mother, yea and annexed the most noble rewards thereto (for he knew, I suppose, that it was a thing most great, and so far removed from all reproach, as to be even the giver of long-enduring life). As then WE by being subject to and obeying our parents, are not rendered other in nature than they, but being as they are men of men, and having and keeping the definition of manhood perfect, we practise obedience as an excellent virtue; so conceive in respect of the Father and the Son. For He being what He is, God of God, Perfect of Perfect, Exact Impress of the Essence of His Father, thinketh nought else than He too thinketh, Whose both counsel and Word He is; and will wholly will the same as the Father, compelled by the same laws (so to say) of consubstantiality, to co-will all good things together with the Father.

Be no wise offended then, O man, when thou hearest Him say, I have come down from Heaven, not to do Mine own Will, but the Will of Him that sent Me. For what we said at the beginning, this we will say again. Christ said this of a definite and plain matter. For He saith these words, teaching that He willed to die for all because the Divine Nature had so counselled, but willed it not by reason of the Sufferings on the Cross, and as far as pertained to the flesh which deprecates death. And we have already expended many words: but it is convenient that we should see from the very nature of things that the suffering on the Cross was unwilled by Christ, in that He was Man. We say then that it was a work of Jewish folly, that Christ should be crucified at all, and this was immediately to happen from them, who were not unpractised in boldness hereunto by means of what they had already done both to the holy Prophets, and the saints who were at that time. But since no otherwise was it possible to raise again unto life that which had fallen into death, unless the Only Begotten Word of God became Man, and it was wholly needful that made Man, He should suffer; He made what He willed not, His Will, the Divine Nature having permitted this from Love to us.

For the Artificer of all things, Wisdom, i. e., the Son, made that which was a machination of devilish perversity, I mean His Death in the Flesh; this He made a way of salvation to us and a door of life, and the devil's hopes were overturned, and he learned at last by experience, that hard is it for him to fight against God. The Divine Psalmist too seems to agree with what I have said of these things, and to hint at something of this sort, when he says, as of Christ and the devil, in his net shall he humble him. For the devil laid death as a net for Christ, but in his own net itself has he been humbled. For in the Death of Christ was death
undone, and the tyrant who thought not to fall was brought to nought. And it were not hard to add much more to these things: but what is before us, that will we say. If the Death of Christ were not really and truly the work of Jewish wills, and the fruit of their unholy daring, but the Divine Judgment were (as some deem) the sole leading spring thereto: how needed it not that that which was determined upon should of necessity be accomplished and surely by the hands of men, and not otherwise? How then (tell me) would they who subserved the irrevocable decrees of God be yet justly punished? and how would that miserable man, through whom Christ was betrayed, have been in better case, if he had not been born? For if the Passion be conceived of as willed by the Saviour, and not unwilled in any other sense, what penalty would he reasonably pay, who was set forth minister of his Lord’s Will, and of things which should surely come to pass? will it not be evident to all, that the things which seem good unto the Divine and Ineffable Nature, must surely come to pass, and be done by some? From these things and many more one may see that since the Son of Man hath come down from Heaven to undergo death for all men, willing alike was He and unwilling, in order that He might raise up all at the last day, since so it pleased the Father Himself for the good of all: but He will not on these accounts that He be conceived of, as by any means of a different nature or in ought inferior to Him who begat Him.

I suppose then that our opponent will at length blush, and not gainsay our words on this point: but if he again oppose and have settled that it is fit to wrangle yet more, I say thus, If the Son hath come down from heaven not to fulfil His Own Will, as Himself says, but the Will of the Father; and our words on the just concluded consideration thereof, haply please thee not: must not one say that Their Wills are in opposition, and that Their Counsel is divided contrarily? But this is clear to all. For if there were no hindrance, the Will in Both would be perforce wholly One: but if He put forward His Will as it were diverse from the Will of the Father, and fulfil that, how is it not foolish to say that they are One, and not other in respect of other?

Let us see then wherein is the Will of the Father; for so shall we discern the other also, whereto it tends. The Will of the Father then, as the Saviour Himself hath said, is that of all which He hath given Him He should lose nothing but should raise it up at the last Day. And that it is good and loving none will gainsay: but transferring our considerations to the opposing will of the Son, we shall find it neither loving nor good at all, but savouring of what is wholly contrary to the Father, and willing neither to save us, nor yet to raise us up from death. How then is He yet the Good Shepherd, how gave He us a token of the Loving-kindness that is in Him, in giving His Life for us? For if He hath come down from heaven to accomplish this of voluntary Purpose, how doth He fulfil not His Own Will in not destroying that which, is brought to Him, but in raising it up at the last Day? But if this was not His Will, but He subserves rather the Will of the Father, both in raising up and saving, i. e., those who were lost and overmastered of death, how shall we not be true in asserting that the Son
is neither Good nor in any way Loving to man? Let the Christ-opposer then have done: his doubt being convicted on all sides of blasphemy, and let him not bay at us concerning these things with his bitter words.

40 For this is the Will of My Father, that every one which seeth the Son and believeth on Him have everlasting life; and I will raise him up at the last Day.

Having now defined the good Will of the Father, He makes it clear, and sets it forth more at large for the consideration of the hearers, through repeating it yet again. For what the mode of bringing is, and what any gain from being brought, He clearly explains. The Father then giveth to the Son Who hath Power to quicken them, things lacking life, He giveth thus, through knowledge inserting in each one, the true apprehension of the Son, and power to understand pure that He is God of Very God the Father, that he thus minded, and adorned with contemplations hereto belonging, may be brought to the reward of faith, that is a lasting and endless life in bliss. The Father then bringeth to the Son by knowledge and God-befitting Contemplation, those to whom He decreed the Divine grace. The Son receiveth and quickeneth them, and engraving His Own Good into them who are of their own nature apt to decay, and shedding upon them as a spark of fire the life-giving Power of the Spirit, re-formeth them whole wholly unto immortality. But when thou hearest, that the Father brings them, and that the Son gives the power of living anew to them that run to Him, do not go off into absurd fancies, as though Each were supposed to do Individually and severally what belongs by fitness of Nature unto Each, but rather understand that the Father is Co-worker with the Son, and likewise the Son with the Father, and that our salvation and recovery from death to life is the Work (so to say) of the Whole Holy Trinity. And know that the Father is sufficient unto all might and need, and likewise the Son, and the Holy Ghost: but through the Whole Holy Trinity come the good things to usward, and God the Father is found all things in all Entirely through the Son in the Spirit.

We must nevertheless observe this also, that great is found to be the value of belief in the Son. For it hath life as its reward. But if God the Father is known in Him Who is Son by Nature, who will endure any longer them who exclude Him from the Essence of the Father, and have a mouth unbarred to blasphemy against Him? For wherein He says He can raise again to life that which has fallen into death, in these same words, without any distinction intervening, He mounts up to Identity of Nature with the Father. For quickening is a work proper to life, and since the Father is by Nature Life, Life surely will He too be conceived Who is of Him by Nature, i. e., the Only-Begotten.
41 The Jews then began murmuring at Him, because He said, I am the Bread which came down from heaven,

Again are they angry who of those things which are spoken by Christ understand no whit: and herein may be especially seen the uninstructed mind. For not being able to grasp the ideas, whereby they might (it is like) be trans-made unto the better, they end in unseasonable littleness of soul. For shall not we find what has been said true in respect of the Jews themselves? for why are they angry? what reason called them thereto? why do they murmur? Albeit they ought rather to have applied a more diligent mind to what was said, and from the very deeds wrought to have considered the truth, and by the miraculousness of what had been accomplished, to have come to most tried knowledge, whether Christ would lie, in calling Himself Bread, and Bread Which had come down from heaven, or whether He was true, and it was really so. For in this way might they by judging aright be led easily unto the discovery of what was profitable for them: but without any enquiry they are angry, although, in what had already passed, Christ had shewn Himself the true and Very Bread of Life, contrasting Himself with the manna, which was given typically and in shadow, to their fathers in the wilderness. For he that cometh to Me (He says) shall never hunger: whereas they who eat of that manna, obtained some little and easily-lost fleshly enjoyment; but they who come to Him by faith will not attain unto an enjoyment like theirs, but will rather have a harvest of the lasting grace of the blessing.

The mind of the Jews therefore stumbles, looking only to earthly things: and this it was that was sung of them, Let their eyes be darkened that they may not see, and bow down their back alway, that they never turning them to the knowledge of the Divine Mysteries, may evil evily perish on account of their own folly, and their most unbridled unbelief. And we calling to mind what is in the writings of Moses, shall find, that murmuring against the most excellent and good was inherent in the Jews as a sort of patrimony: but bitter its end, did experience shew both of old in the case of those and now no less with these. For those did murmur in the wilderness, and make unthankful outcry against God, but were destroyed of serpents, as the wise Paul too testified: and these murmur against Christ, and insult their Lawgiver and Redeemer by their so prolonged unbelief, but command shall be given to the serpent, and he shall bite them, as it is written: and they shall be set as a banquet before the all-devouring beast: for ever doth unbelief of necessity terminate in an all-grievous end.

42 and said, Is not this Jesus the Son of Joseph, Whose father and mother WE know? how is it then that He saith, I have come down from heaven?
O deep unlearning, and understanding darkened with unmixed strong drink: *the heart of this people is waxen fat,* as it is written. For indeed they perceive not a whit of those things which they ought clearly to understand, and both think and speak things worthy of laughter. For they ought rather, exercising themselves in the writing of the all-wise Moses, and delighting themselves in the preachings of the holy Prophets to have considered, that not without flesh or bodily array was Christ expected to come to us, but in human form was it foretold that He would appear and that He should be found in this common garb of all. Therefore does the Prophet's voice tell us that the holy Virgin shall conceive, and bear a Son: and the Lord is found to have sworn in truth unto blessed David, which He promised He would no wise turn from, that of the fruit of his body would He set upon His throne, as it is written: it was foretold too that there should come forth a rod out of the root of Jesse. But they rushing into so great unreason, perceive it not, supposing that since they knew the mother after the flesh of Him Who was foreannounced to come with Flesh, they ought therefore utterly to disbelieve that He had come down from heaven. For even though we do not find that this took place in regard of the Body, yet the Divine Word dwelt in His Body from the Virgin, as in His Own Temple, having come from above from the Father unto us, and for the salvation of all laid hold on the seed of Abraham that in all things He might be made like unto His brethren, and might call the nature of man unto sonship with God, being declared alike God and Man. But the Jews not understanding the economy with Flesh of our Saviour Christ, from knowing His mother and father, though he was not His father, are not ashamed of being annoyed, because Christ said He came down from heaven.

In this too ariseth to us an example of no small profit: for hence we learn in respect to ourselves, that it will do us much harm, if we do not rather with the spiritual eyes of the heart consider the virtue that dwells in the saints, and look on the glory that is hidden in them, but on account of the frequent meanness of bodily appearance hold of no value what is great before God and precious. Thus God says of the Saints in the prophets, speaking of all in the person of one, *Blessed is the man that trusteth in the Lord,* and the Lord shall be his hope and he shall be as a tree vigorous by the water-side, and shall throw forth his root in moist ground, in the year of drought he shall not be afraid and shall not cease from yielding fruit. *Deep is the heart above all things,* and there is a man and who shall know him? *I the Lord Who search the heart, who try the reins.* When then WE in our arrogance depreciate him that is known of God, and admirable for the above-mentioned virtues, looking only to the outward-shewing and perishable flesh, and making meanness of body an excuse for littleness of soul towards him, how shall we not be found to be contrary-minded to the King of all, and so incur no slight doom, sometimes calling what is high low, and putting light for darkness, and sweet for bitter?

We must therefore keep to the saints the honour befitting them, and must look at them rather through their inward hidden glory, than what they are in the flesh. Yet most of us
cannot bear to think that which is low in the world worthy at all of honour or of any glory, even though he be renowned in virtue, but looking only to the aggrandisement of riches, and beholding the perishable and even now dying glory with no righteous eyes, make no account of right judgment. Such with great reason does the disciple of the Saviour laugh to scorn, saying, *Ye hypocrites, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment, then ye tell (he saith) the rich man to sit in an honourable place, and the poor, Stand thou there or sit under my footstool, are ye not partial in yourselves?* Albeit it is meet hence to observe, to how reasonable a charge they become obnoxious who admire a man for external surroundings, and not for internal goods. For riches and the glory of riches, bring in (I suppose) some foreign and factitious glory to their possessors; but the glory in the heart, and the renown of good works, will be a genuine and native riches to the holders, not abiding with the flesh and decaying with it, but dwelling with the soul while yet abiding in this life, and removing with it on its departure, whithersoever the Ruler of all shall appoint. For *many the mansions* with the *Father,* as we heard.

We must not then honour altogether or of necessity him that is renowned for wealth, and gild over with the petty glories of earth as in a picture, but rather them to whom the splendour of their deeds begets unfading renown from God, and their inward beauty flashes on them glorified with every form of good things.

43, 44 *Jesus answered and said unto them Murmur not among yourselves; no man can come to Me, except the Father Which sent Me draw him, and I will raise him up at the last Day.*

The Jews look down upon Jesus, ignorant that His Father is in heaven, and in nowise acknowledging that He is by Nature Son of the Lord of all, but looking only to His earthly mother and Joseph. Wherefore He replies more warmly to them, and immediately to their profit hastens back to His very God-befitting Dignity, and whereby He knows as God both their secret murmuring and that which has gone up into their mind, through these very things He gives them to understand that they have fallen from the truth, and formed an exceeding mean conception of Him. For how was it not rather their duty to crown with now God-befitting Honour, Him Who throughly knows the hearts, and tries the motions that are in the mind, and is ignorant of no device that is in their souls, and to exalt Him as far above the littleness of man, as God is higher than the earth? He unveiling therefore the thought buried in yet unuttered blame, and making manifest the secretly whispered murmuring in them, for the reason already specified, says, *Murmur not among yourselves:* then shewing that the Mystery concerning Himself was a God-taught good in men, and the
knowledge of Him a work of the grace from above, He says that they cannot attain unto
Him, save drawn by the teaching of the Father. But this is the plan of one whose only aim
is to persuade them to consider, that they ought, weeping and sorrowing for those things
wherein they had already grieved Him, to seek to be made free, and to be drawn unto salva-
tion through faith in Him, through the Counsel of the Father, and the aid from above which
lighteneth to them the way and maketh it smooth, which when they sinned, had become
exceedingly rugged. Profitably did He confirm the promise that He would raise from the
dead him that believeth, and hereby again proves to the senseless ones that He is God by
Nature and Very. For that which has the power of quickening, and of compelling to return
to life him that is overmastered by death, will rightly appertain to the Nature of God only,
and be ascribed to no one of things originate. For quickening is a property of the Living,
and not of him who receives that grace from another.

45 It is written in the Prophets, And they shall be all taught
of God.

Perceiving as God the folly existing in His hearers, He leaves not this His Word without
witness, but shews already that He was of old fore-announced and fore-proclaimed by the
holy Prophets, both taking away aforehand occasion from those who imagined that they
ought to gainsay Him, and at the same time laying bare no less the unlearning that was in
them, in that they were unable to see this, albeit instructed by the law unto the understanding
of things to come. He persuades them therefore to consent even against their wills: for it
was not likely that they would withstand the voices of the holy Prophets, that God the
Father would instil the Mystery of Himself in those who were worthy, and would reveal His
Own Son, ineffably speaking to each, and in God-befitting way implanting understanding
thereof.

But having said above, No man can come to Me, except the Father Which sent Me draw
him, He shews that it is not a compulsory nor forcible drawing, adding,

Every man that hath heard of My Father and hath learned,
cometh unto Me.

For where there is hearing and learning and the benefit of instruction, there is faith, to
wit by persuasion and not of necessity: and the knowledge of Christ is given by the Father
to them that are worthy, helpful as of love, rather than constraining. For the word of doctrine
requires that free-will and free choice be preserved to the soul of man, in order that it may
ask the just rewards of its good deeds, and if it have fallen from right, and from heedlessness
have transgressed the Will of the Lawgiver, it may receive the doom of its transgression and
that most reasonable.
But we must know that even though the Father be said to instruct any in the Mystery of Christ, yet He will not work alone to this end, but will rather effect it through His Wisdom, i.e., the Son. For it is convenient to consider, that not without Wisdom will the revelation to their understanding be given to any from the Father. But the Son is the Wisdom of the Father. By means of Wisdom therefore will the Father effect the revelation of His Own Offspring in them that are worthy. And in fact to speak the whole truth, and nothing else, one would not do wrong in saying that all the operations of God the Father toward any, or His Will toward them, are those of the Whole Holy Trinity, similarly also are those of the Son Himself, and those of the Holy Ghost. For this reason, as I suppose, when God the Father is said to reveal His Own Son, and to call to Him those who are more apt to believe, the Son Himself is found doing this, and no less the Holy Ghost. For the Saviour says to the blessed Peter, who had most courageously made confession of faith in Him, *Blessed art thou, Simon Bar-Jona, for flesh and blood revealed it not unto thee, but My Father Which is in heaven.* But in other instances He Himself is seen, doing this. And full well doth Paul boast as to himself, crying out concerning the Mystery of Christ, *For I neither received it of men, neither was I taught but by the revelation of Jesus Christ.* And you will see that the Holy Ghost no less reveals Christ to us. And verily the most wise John writes, *And YE, the anointing which ye received of Him abideth in you, and. ye need not that any man teach you, but as the same anointing teacheth you of all things:* and the Saviour Himself saith of the Paraclete, that is, the Spirit, *I have yet many things to say unto you, but ye cannot bear them now: but, when He, the Spirit of truth is come, He will guide you in all truth; for He shall not speak of Himself, but whatsoever He shall hear, He shall speak: and He will declare you things to come. He shall glorify Me, for He shall receive of Mine and shall tell it unto you; for being the Spirit of Truth, He will enlighten them in whom He is, and will lead them unto the apprehension of the truth.* And this we say, not as severing into diversity and making wholly separate, either the Father from the Son, or the Son from the Father, nor yet the Holy Ghost from the Father and the Son, but since One Godhead truly IS, and is thus preached as viewed in the Holy and Cons实质性 Trinity, the Acts belonging to Each, and which seem to be attributed to Them severally, are defined to be the Will and Operation of the Whole Godhead. For the Divine and Unsevered Nature will work through Itself, in no divided way, so far as pertains to the one count of Godhead, although Each hath Personal Existence: for the Father is What He is, and the Son likewise, and the Holy Ghost. We must besides note this also: that things which point to ought by names, are recognised in either, and one may see the one pointed out in the other. Therefore needs is there that the Son be revealed through the Father, through the Son again the Father. For Each is surely introduced with the Other, and if any know that God is by Nature Father, he will full surely conceive of the Son That is begotten of Him; and just so the reverse. For he who confesses the Son will not deny the Father.
Therefore in that God is Father, and is so conceived of and proclaimed, He implants the knowledge of His Own Son in His hearers: in that the Son is said to be, and is in truth, of Him by Nature, He proclaims the Father: therefore He says, as to Him, I manifested Thy Name to the men. For since the Son was known by them that believed, He says that the Father’s Name has been made manifest. But God the Father will be conceived of as having implanted in us the knowledge of His Own Offspring not by a voice breaking forth from above, and resounding round the earth like thunder, but by the Divine Illumination shining forth as it were in us, to the understanding of the Divinely-inspired Scripture: but unto this again you will find the Son a co-Worker in us; for it is written of the holy Disciples, Then opened He their eyes, to the understanding, that is, the holy Scriptures.

46 Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

Having foreseen as God, that they would no wise receive the revelation through the Spirit, nor would take in the Wisdom from above in its illuminations, but would reject out of much ill-advisedness the very duty of seeing the Father and (so to say) of being instructed by very Vision of God, which as they supposed was once the case with their fathers, when the glory of God came down upon the mount Sinai: He first draws them back, and turns them as with a bridle to the duty of not having a gross conception of God, and of not supposing that the Invisible Nature will ever be visible: for no one (saith He) hath seen the Father at any time. But probably He was hinting at the hierophant Moses: for the Jews, in this also thinking very foolishly, supposed on account of his entering the thick darkness, that he saw the Ineffable Nature of God, and beheld with the bodily eyes, that which is by Nature the Untaint Beauty. But lest by saying anything more openly respecting the all-wise Moses, He should seem to be urging them to their wonted state of mind, He says indefinitely of all alike, and as of him, Not that any man hath seen the Father. Do not (says He) demand what is above nature, nor be ye borne in senseless course to that which is unattainable by all things that are made. For the Divine and Incomprehensible Nature hath retired and is withdrawn not from our eyes only, but also from those of the whole creation: for in the word No one, He comprehendeth all things, and in declaring that He Alone is of God, and hath seen the Father, He putteth Himself outside of all, whereof the ‘no one’ may be understood declarative. But since He is apart from all, and while none hath seen the Father, He Alone misseth not the seeing Him, how shall He not henceforth be conceived of, not among all, as one of them, but external to all, as above all? And if, whereas all things are said to be of God, and none seeth the Father (for all things are of God, as Paul saith), He Alone seeth the Father because He is of God: deeming aright we shall understand the words Of God, to be of the Essence of the Father, in respect of Him Alone. For if it be not so, why, as we said before, since all things are said to be of God, doth He Alone attain unto the Sight of Him
That begat Him because He is of God? Wherefore it will be less accurately said of created things (for all things are of God by creation in that they are brought into being by Him): but of the Son, in another and truer sense will His being of God, be demonstrated, as being of Him by Nature. Wherefore He, not numbered among the all, but being external to all, and above all with the Father, will not share the infirmity of all, in that He is excepted from affinity with them, but mounting up unto the Nature of Him that begat Him, will surely see Him from Whom He is.

But how or in what manner, either He beholds the Father, or is seen of the Father, it pertains not to our tongue to say: we must nevertheless conceive of it in a God-befitting manner,

47 Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

Faith therefore is the door and way unto life, and return from corruption unto incorruption. But herein no less is the economy a marvel to the learners: for when He perceived that they understood nothing at all, and saw that they did not suppose they ought to give any credence even to the words of the Prophets, He cuts off, as far as possible, their weakness unto faith by human arguments, by an oath to its truth. For setting before them which believe much to be envied prizes, with their longing desire for these as with traces. He all but constrains them against their will, and persuades them to come to what is proclaimed to them. For what would be more precious than eternal life, to them to whom death and the sufferings from decay are bitter? And this too will beseem a wise teacher, to re-instruct unto the better, by every way (I say) that invites unto life, them who have chosen to think foolishly. But He, being Eternal Life, promises to give Himself to them that believe: that is, that Christ may dwell in our hearts by faith.

CHAPTER II. That the Holy Body of Christ is Lifegiving, wherein He speaks of His Own Body as of Bread.

48, 49, 50 I am the Bread of life. Your fathers ate the manna in the wilderness, and died: This is the Bread Which came down from heaven, that a man may eat thereof and not die.

Full clearly may one herein behold that which was spoken afore by the Prophet Isaiah, I was made manifest to them that seek Me not, I was found of them that asked not for Me, I said, Behold Me, unto a nation that was not called by My Name: all the day spread I out My Hands unto a rebellious and gainsaying people. For, removing the whole case from His speech, and having taken away (so to say) all that cloaked it. He at length reveals Himself.
unveiled to them of Israel, saying, I am the Bread of life, that they may now learn that if they would be superior to corruption, and would put off the death which from the transgression fell upon us, they must needs approach to the participation of Him who is mighty to quicken, and destroyeth corruption, and bringeth to nought death: for this verily is a work proper and most fit for that which is by Nature Life. But since they, affirming that the manna was given to their fathers in the wilderness, received not the Bread which of a truth came down from heaven, that is, the Son, He maketh a necessary comparison between the type and the truth, that so they might know that not that is the Bread which is from heaven, but He Whom the trial shews to be so by Nature. For your fathers (saith He) and ancestors by eating the manna, gave to the bodily nature its need, gaining thereby life for a season, and imparting to the flesh its daily sustenance therefrom, with difficulty effected that it should not die at once. But it will be (He says) the clearest proof of its not being the Bread which is from heaven in a truer sense, that they who partook were no way benefited thereby unto incorruption: a token again in like way that the Son is properly and truly the Bread of Life, that they who have once partaken, and been in some way immingled with Him through the communion with Him have been shewn superior to the very bonds of death. For that the manna again is taken rather as an image or shadow of Christ, and was typifying the Bread of Life, but was not itself the Bread of Life, has been often said by us: and the Psalmist supporteth us, crying out in the Spirit, He gave them bread of Heaven, man did eat angels’ bread. For it seems to have been said to them of Israel by the Spirit-clad, but in truth it is not so, but to us rather is the aim of the words directed. For is it not foolish and utterly senseless to suppose that the holy angels which are in heaven, albeit they have an incorporeal nature, should partake grosser food, and need such aid in order to prevail unto life, as this body of earth desires? But I think it nothing hard to conceive, that, since they are spirits, they should need like food, spiritual (I mean) and of wisdom. How then is angels’ bread said to have been given to the ancestors of the Jews, if the Prophet speaks truly in so crying? But it is manifest, that since the typical manna was an image of Christ, Which containeth and upholdeth all things in being, nourishing the angels and quickening the things on earth, the Prophet was calling that which is signified by shadows by the name of the truth,----from the fact that the holy angels could not partake of the more earthly food, drawing off his hearers even against their will from any gross conception as to the manna, and bringing them up to the spiritual meaning, that of Christ, Who is the Food of the holy Angels themselves also.

They then who ate the manna (He says) are dead, not having received any participation of life therefrom (for it was not truly lifegiving, but rather taken as an aid against carnal hunger and in type of the true); but they who receive in themselves the Bread of Life, will
have immortality as their prize, wholly setting at nought corruption and its consequent evils, and will mount up unto boundless and unending length of Life in Christ. Nor will it at all damage our words on this subject that they who have been made partakers of Christ, need to taste bodily death on account of what is due to nature; for even though they falling into this end undergo the lot of humanity, yet, as Paul saith, they that shall live, live to God.

51 I am the Living Bread Which came down from heaven; if any man eat of this Bread he shall live for ever.

To say the same things unto you, to me indeed is not grievous, but for you it is safe, writes the Divine Paul to certain, in this too (I suppose) instructed by these very words of the Saviour. For as those who are diseased with wounds, need not the application of a single plaister, but manifold tending, and that not once applied, but by its continuance of application expelling the pain: so (I ween) for the soul most rugged, and withered mind, should many aids of teaching be contrived and come one after the other: for one will avail to soften it not by one and the first leading, but through its successive coming to it, even if it come in the same words. Oftentimes then does the Saviour bringing round the same manner of speech to the Jews set it before them manifoldly, sometimes darkly, and clad in much obscurity, at other times freed delivered and let loose from all double meaning, that they still disbelieving, might lack nothing yet unto their condemnation, but being evil evilly might be destroyed, themselves against their own soul thrusting the sword of perdition.

Christ therefore no longer concealing anything says, I am the Living Bread Which came down from heaven. That was (He says) a type and a shadow and an image. Hear Him now openly and no more veiled, I am the Living Bread, if any man eat of this Bread, he shall live for ever. They who ate of that died, for it was not lifegiving: he that eateth of This Bread, that is Me, or My Flesh, shall live for ever. We must then beware of and reject alike hardening ourselves to the words of piety, since Christ not once only, but oftentimes persuadeth us. For there is no doubt, that they will full surely be open to the severest charges, who turn aside to the uttermost folly, and through boundless unbelief, refuse not to rage against the Author of the most excellent things. Therefore says He of the Jews, If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin. For they who have never by hearing received the word of salvation into their heart, will haply find the Judge milder, while they plead that they heard not at all, even though they shall specially give account for not having sought to learn: but they who often instructed by the same admonitions and words to the seeking after what is profitable, senselessly imagine that they ought to deprive themselves of the most excellent good things, shall undergo most bitter punishment, and shall meet with an offended judge, not able to find an excuse for their folly which may shame Him.
And the Bread which I will give is My Flesh for the life of the world.

I die (He says) for all, that I may quicken all by Myself, and I made My Flesh a Ransom for the flesh of all. For death shall die in My Death, and with Me shall rise again (He says) the fallen nature of man. For for this became I like to you, Man (that is) and of the seed of Abraham, that I might be made like in all things unto My brethren. The blessed Paul himself also, well understanding what Christ just now said to us says, Forasmuch then as the children have partaken of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil. For no otherwise was it possible that he that hath the power of death should be destroyed, and death itself also, had not Christ given Himself for us, a Ransom, One for all, for He was in behalf of all. Wherefore He says in the Psalms too, offering Himself as a spotless Sacrifice to God the Father, Sacrifice and offering Thou wouldest not, but a Body preparedst Thou Me. In whole burnt-offerings and offerings for sin Thou tookedst no pleasure: then said I, Lo I come (in the chapter of the book it is written of Me) to do Thy will, O God, was My choice. For since the blood of bulls and of goats and the ashes of an heifer sufficed not unto the purging away of sin, nor yet would the slaughter of brute beasts ever have destroyed the power of death, Christ Himself came in in some way to undergo punishment for all. For with His stripes WE were healed, as saith the Prophet, and His Own Self bare our sins in His Own Body on the tree; and He was crucified for all and on account of all, that if One died for all, all we might live in Him. For it was not possible that He should be holden by death, neither could corruption over-master that Which is by Nature Life. But that Christ gave His Own Flesh for the Life of the world, we shall know by His words also, for He saith, Holy Father keep them; and again, For their sakes I sanctify Myself. He here says that He sanctifies Himself, not aiding Himself unto sanctification for the purification of the soul or spirit (as it is understood of us), nor yet for the participation of the Holy Ghost, for the Spirit was in Him by Nature, and He was and is Holy always, and will be so ever. He here says, I sanctify Myself, for, I offer Myself and present Myself as a spotless Sacrifice for an odour of a sweet smell. For that which is brought to the Divine Altar was sanctified, or called holy according to the law.

Christ therefore gave His Own Body for the life of all, and again through It He maketh Life to dwell in us; and how, I will say as I am able. For since the life-giving Word of God indwelt in the Flesh, He transformed it into His Own proper good, that is life, and by the unspeakable character of this union, coming wholly together with It, rendered It life-giving, as Himself is by Nature. Wherefore the Body of Christ giveth life to all who partake of It. For it expels death, when It cometh to be in dying men, and removeth corruption, full in Itself perfectly of the Word which abolisheth corruption.
But a man will haply say, fixing the eye of his understanding upon the resurrection of
them that have slept: They who received not the faith in Christ, and were not partakers of
Him, will not live again at the time of the resurrection. What? shall not every created thing
that has fallen into death return again to life?

To these things we say, Yes, all flesh shall live again: for Prophecy foretells that the dead
shall be raised. For we consider that the Mystery through the resurrection of Christ extendeth
over the whole nature of man, and in Him first we believe that our whole nature has been
released from corruption. For all shall rise, after the likeness of Him That was raised for our
sakes, and hath all in Himself, in that He is Man. And as in the first-formed we fell down
into death, so in the First-born again, who was so for our sakes, all shall rise again from the
dead: but they that did good, unto the resurrection of life (as it is written), and they that
wrought evil, unto the resurrection of doom. And I will grant, that in no passing degree bit-
er that is life is really so, the life in Christ, in holiness and bliss and unfailing delight. For that this is truly life the wise John
too knows, saying, He that believeth on the Son hath everlasting life, and he that believeth
not the Son shall not see life, but the wrath of God shall abide on him. For lo, lo, he says that
he which is in unbelief shall not see life: although every creature looks to return again to
life, and to rise again. It is then manifest, that the Saviour with reason called that the life
which is prepared for the Saints, I mean that in glory and in holiness, which that we ought
to pursue after by coming to the participation of the Life-giving Flesh, no right-minded
person will doubt.

But since the Saviour called Himself Bread in many of the passages that have already
been before us, let us see whether He would not hereby too bring to our mind any one of
the things fore-announced and is reminding us of the things in Holy Writ, wherein He was
long ago signified under the form of bread. It is written then in Numbers, And the Lord
spake unto Moses, saying, Speak unto the children of Israel, and thou shalt say unto them.,
When ye come into the land whither I bring you, then it shall be, that when YE eat of the
bread of the land, ye shall offer up an heave-offering a separation unto the Lord: a cake the
first-fruit of your dough shall ye offer for an heave-offering: as an heave offering of the
threshingfloor, so shall ye heave it, a first fruit of your dough, and ye shall give unto the Lord,
an heave offering unto your generations. Obscurely then, and bearing a gross covering as of
the letter, did the law typify these things: yet did it proclaim afore the true Very Bread That
cometh down from heaven, i. e., Christ, and giveth life unto the world. For observe how He
made Man like us by reason of His Likeness to us, a certain First-fruits of our dough and
heave offering, as it is written, was offered up to God the Father, set forth the First-Begotten
of the dead, and the First-fruits of the resurrection of all ascending into heaven itself. For
He was taken of us, He took hold of the seed of Abraham, as Paul saith, He was offered up,
as of all, and in behalf of all, that He might quicken all, and might be offered to God the Father, as it were the first handful of the floor. But as He being in truth Light, put that grace upon His disciples; for He says, YE are the light of the world: so too He being the Living Bread, and That quickeneth all things and keepeth them in being, by a likeness and through the shadow of the Law, was typifying in the twelve loaves the holy choir of the Apostles. For thus He says in Leviticus, And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee oil olive pure beaten for the light, to cause the lamp to burn continually without the vail in the tabernacle of the testimony. And then He proceeds, And ye shall take fine flour, and make twelve cakes thereof: two tenth deals shall be in one cake. And ye shall set them in two rows, six in a row, upon the pure table before the Lord, and shall put pure frankincense upon each row, and salt, and it shall be on the loaves for a memorial unto the Lord.

The lamp then in the holy tabernacle, and giving light without the vail, we said in the foregoing was the blessed John, nourished with the purest oil, that is, the illumination through the Spirit: outside the vail, because his doctrine was catechetic: for he says, Prepare ye the way of the Lord, make straight the paths of our God. But the things within the vail, that is, the hidden Mystery of Christ, he sheweth not much. For I (he saith) baptize you with water unto repentance, but He That cometh after me is mightier than I, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire. Seest thou then how he shines, as in simpler speech calling unto repentance; but the things within the vail he commits to Him That baptizeth with fire and the Spirit, to lay open? And these things we have set forth more at large, on the words, at the beginning of the book, He was the burning and the shining light: yet we touched on them now cursorily, since it was necessary, on John’s passing away, to shew that the preaching of the holy Apostles was near and straightway present.

For for this reason, I suppose, the Scripture, having first signified him by the lamp puts before us the consideration of the twelve loaves. Ye shall make (it says) twelve cakes: two tenth deals shall be in one cake. It is the custom of the Divine Scripture, to receive ever the number ten as perfect, and to acknowledge it as the fullest, since the series and order of the consecutive numbers, receiving a kind of revolution and multiplication of the same into the same, advances and is extended to whatsoever one will. He commands then that each cake be of two tenth deals, that you may see perfection in the disciples, in the even pair, I mean both active virtue, and that of contemplation. He bids two rows to be made (and profitably so) well nigh indicating the very position, which it was (as is like) their custom to take, ever receiving the Lord in the midst of them, and accustomed ever to surround Him as their Master. And that we may know that, as Paul saith, they are unto God the Father a sweet savour of Christ, He bids frankincense to be put on the cakes, and that they be sprinkled also with
salt. For it is said to them, *YE are the salt of the earth.* Yea and with reason does He bid it be offered upon the Sabbath day, for they were made manifest in the last times of the world: and the last day of the week is the Sabbath. And not only so, but because at the time of our Saviour’s coming we held a Sabbath spiritually: for we rested from sin. And then were the holy Apostles also made manifest unto us, by whose Divine writings also we nourished attain unto the life in holiness. Therefore on the Sabbath day specially doth He bid the cakes to be set out upon the holy table, that is, in the Church. For the whole is often signified by a part. But what is holier than the holy Table of Christ? Therefore the Saviour was pre-typified as bread by the Law: the Apostles again as cakes by their likeness to Him. For all things were in verity in Christ, but by likeness to Him, they belong to us too through His grace.

52, 53 *The Jews therefore were striving among themselves saying, How can This Man give us His Flesh to eat? Jesus therefore said unto them,*

*All things are plain to him that understandeth, and right to them that find knowledge, as it is written, but darksome to the foolish is even that which is exceeding easy. For the truly wise hearer shuts up the more obvious teaching in the treasury of his understanding, not admitting any delay in respect of this: but as to the things the meaning whereof is hard, he goes about with his enquiries, and does not cease asking about them; and he seems to me profitably to press on to do much the same as they say that the fleetest dogs of the chase do, who having from nature great quickness of scent, keep running round the haunts of their game. And does not the wise and prophetic oracle call to some similar habit, *Seeking seek and dwell with Me?* For the seeker must seek, that is, must bring a most unflinching zeal thereto, and not go astray after empty speculations, but in proportion as anything is more rugged in its difficulty, with so much the more vigorous mind must he apply himself and carry by storm with more resolute onset of his thoughts that which is concealed. But the unpractised and unteachable mind, whatever starts up before it, rages at it with its unbelief, rejects the word ‘conquering’ as spurious, from undisciplined daring mounting up to the last degree of arrogance. For that which will give way to none, nor think that ought is greater than it, how will it not at last be, what we have just said? And we shall find by looking into the nature of the thing that the Jews too fell into this disorder. For when they ought to have accepted unhesitatingly the words of the Saviour, having already through many things marvelled at His God-befitting Power and His incontestable Authority over all, and to have enquired what was hard of attainment, and to have besought instruction wherein they were perplexed: they senseless repeat How to God, as though they knew not that it is a word replete with all blasphemy. For the Power of accomplishing all things without toil belongs to God, but they, being natural men, as the blessed
Paul saith, received not the things of the Spirit of God, but the so dread Mystery seems folly to them.

We then ought, to derive benefit herefrom, and reestablishing our own life by others' falls, to hold without question our faith in the teaching of the Divine Mysteries and not to apply How to ought that is told us (for it is a Jewish word, and therefore deserving of extremest punishment). And when the ruler of the synagogue of the Jews, Nicodemus by name, on hearing the Divine words, said, How can these things be? with justice was he ridiculed hearing, Art THOU a master of Israel, and knowest not these things? Let us then, found more skilful in the search after what is profitable, even by others' folly, beware of saying How, to what God works, but rather study to attribute to Him the knowledge of the mode of His Own Works. For as no one will know what God is by Nature, but he is justified who believeth that He is and that He is a Rewarder of them that diligently seek Him: so again will one be ignorant of the mode of His several acts, but by committing the issue to faith, and by confessing the Almighty Power of God Who is over all, will he receive the not contemptible reward of so good a decision. For the Lord of all Himself willing us so to be affected saith by the Prophet Isaiah, For My Counsels are not as your counsels, neither as your ways are My Ways, saith the Lord, but as the heaven is far from the earth, so are My Ways far from your ways, and your thoughts from My Mind. But He That so greatly surpasseth us in wisdom and might, how shall He not also work wonderfully, and overpass our understanding?

I would fain introduce yet an argument besides, no mean one, as I think. For they who in this life take up the knowledge of mechanics (as it is called) often engage to perform some great thing, and the way of doing it is hidden from the mind of hearers, till they have seen it done; but they looking at the skill that is in them, even before the trial itself, accept it on faith, not venturing to gainsay. How then (may one say) will not they with reason be open to heavy charges, for daring to dishonour with their unbelief God the Chiefest Worker of all things, who refuse not to say how to those things which He worketh, albeit they acknowledge Him to be the Giver of all wisdom, and are taught by the whole Divine Scripture that He can do all things? But if thou persistest, O Jew, saying How! I too will imitate for thy sake thine ignorance, and say to thee, how earnest thou out of Egypt? how (tell me) was the rod of Moses changed into a serpent? how became the hand leprous, and was again restored, as it is written? how passed the water into the nature of blood? how passedst thou through the Red Sea, as through dry land? how by means of a tree was the bitter water of Mara changed into sweet? how too was water supplied to thee from the breasts of the rocks? how was the manna brought down to thee? how again stood the Jordan in his place? or how through a shout alone was the impregnable wall of Jericho shattered? And will that how never fail thee? For thou wilt be detected, already amazed at many mighty works, to which if thou appliest
the how, thou wilt wholly disbelieve all Divine Scripture, and wilt overthrow all the words of the holy Prophets, and, above all, the holy writings of thine own Moses himself. It were therefore meeter far, that, believing in Christ and assenting unhesitatingly to His words, ye should be zealous to learn the mode of the blessing, and not be inconsiderately intoxicate saying, How can this Man give us His Flesh to eat? for the word this Man too they say in disdain. For some such meaning again does their arrogant speech hint at.

53 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 you.

Long-suffering truly and of great mercy is Christ, as one may see from the words now before us. For in no wise reproaching the littleness of soul of the unbelievers, He again richly gives them the life-giving knowledge of the Mystery, and having overcome, as God, the arrogance of them that grieve Him, He tells them those things whereby they shall (He says) mount up to endless life. And how He will give them His Flesh to eat, He tells them not as yet, for He knew that they were in darkness, and could never avail to understand the ineffable: but how great good will result from the eating He shews to their profit, that haply inciting them to a desire of living in greater preparation for unfading pleasures, He may teach them faith. For to them that have now believed there follows suitably the power too of learning. For so saith the prophet Isaiah, If ye will not believe neither yet shall ye understand. It was therefore right, that faith having been first rooted in them, there should next be brought in understanding of those things whereof they are ignorant, and that the investigation should not precede faith.

For this cause (I suppose) did the Lord with reason refrain from telling them how He would give them His Flesh to eat, and calls them to the duty of believing before seeking. For to them that had at length believed He brake bread, and gave to them, saying, Take, eat, This is My Body. Likewise handing round the Cup to them all, He saith, Drink of it all of you, for this is My Blood of the New Testament, which is being shed for many for the remission of sins. Seest thou how to those who were yet senseless and thrust from them faith without investigation. He explaineth not the mode of the Mystery, but to those who had now believed, He is found to declare it most clearly? Let them then, who of their folly have not yet admitted the faith in Christ, hear, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you. For wholly destitute of all share and taste of that life which is in sanctification and bliss, do they abide who do not through the mystical Blessing receive Jesus. For He is Life by Nature, inasmuch as He was begotten of a Living Father: no less quickening is His Holy Body also, being in a manner gathered and ineffably united with the all-quickening Word. Wherefore It is accounted His, and is conceived of as One with Him. For, since the Incarnation, it is inseparable; except as regards the knowledge that the Word Which came from God the Father, and the temple from the Virgin, are not indeed the same in
nature (for the Body is not consubstantial with the Word from God), yet are they One by
that coming-together and ineffable concurrence. And since the Flesh of the Saviour hath
become life-giving (as being united to That which is by Nature Life, the Word from God),
when we taste It, then have we life in ourselves, we too united to It, as It to the indwelling
Word. For this cause also, when He raised the dead, the Saviour is found to have operated,
not by word only, or God-befitting commands, but He laid a stress on employing His Holy
Flesh as a sort of co-operator unto this, that He might shew that It had the power to give
life, and was already made one with Him. For it was in truth His Own Body, and not ano-
ther’s. And verily when He was raising the little daughter of the chief of the Synagogue saying,
Maid, arise, He laid hold of her hand, as it is written, giving life, as God, by His All-Power-
ful command, and again, giving life through the touch of His Holy Flesh, He shews that there
was one kindred operation through both. Yea and when He went into the city called Nain,
and one was being carried out dead, the only son of his mother, again He touched the bier,
saying, Young man, to thee I say, Arise. And not only to His Word gives He power to give
life to the dead, but that He might shew that His Own Body was life-giving (as I have said
already), He touches the dead, thereby also infusing life into those already decayed. And if
by the touch alone of His Holy Flesh, He giveth life to that which is decayed, how shall we
not profit yet more richly by the life-giving Blessing when we also taste It? For It will surely
transform into Its own good, i. e., immortality, those who partake of It.

And wonder not hereat, nor ask thyself in Jewish manner, How? but rather consider
that water is cold by nature, but when it is poured into a kettle and brought to the fire, then
it all but forgets its own nature, and goes away unto the operation of that which has mastered
it. We too then in the same way, even though we be corruptible through the nature of our
flesh, yet forsaking our own infirmity by the immingling of life, are trans-elemented to Its
property, that is, life. For it needed, it needed that not only should the soul be re-created
through the Holy Ghost into newness of life, but also that this gross and earthly body should
by the grosser and kindred participation be sanctified and called to incorruption. But let
not the Jew sluggish of understanding ever suppose that a mode of some new mysteries has
been discovered by us. For he will see it in the older books, I mean those of Moses, already
fore-shadowed out and bearing the force of the truth, for that it was accomplished in outward
forms too. For what (tell me) shamed the destroyer? what provided that their forefathers
also should not perish along with the Egyptians, when death, the conqueror of all, was
arming himself against the firstborn? is it not manifest to all, that when they, in obedience
to the Divine Law sacrificed the lamb, and having tasted of its flesh anointed the doorposts
with the blood, death was compelled to pass them by, as sanctified? For the destroyer, that
is, the death of the body, was arrayed against the whole nature of man, by reason of the
transgression of the first-formed man. For then first did we hear, Dust thou art, and unto
dust shalt thou return. But since Christ was about to overthrow the so dire tyrant, by existing
in us as Life through His Holy Flesh, the Mystery was fore-typified to them of old, and they
tasted of the flesh of the lamb, and were sanctified and preserved by its blood, he that was
appointed to destroy passing by, by the appointment of God, those who were partakers of
the lamb. Why then art thou angry, O Jew, at being now called from the types to the truth,
when Christ says, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not
life in you? albeit thou oughtest to come with more confidence to the comprehending of the
Mystery, pre-instructed by the books of Moses, and by most ancient figures led most un-
doubtedly to the duty of faith.

54 Whoso eateth My Flesh and drinketh My Blood hath
eternal life, and I will raise him up at the last day.

Herein too ought we specially to admire the holy Evangelist openly crying, And the
Word was made Flesh. For he shrank not from saying, not that He was made in Flesh, but
that He was made Flesh, that he might shew the Union. And we do not say either that God
the Word, of the Father, was transformed into the nature of the Flesh, or that the flesh passed
into the Word (for Each remaineth that which it is by nature, and One Christ of Both); but
in a manner unspeakable and passing human understanding, the Word united to His Own
Flesh, and having, as it were, transformed It all into Himself (according to the operation
which lieth in His power of quickening things lacking life) drave forth of our nature the
corruption, and dislodged too death which of old prevailed by means of sin. 
He therefore
that eateth the Holy Flesh of Christ, hath eternal life: for the Flesh hath in Itself the Word
Which is by Nature Life. Wherefore He saith, I will raise him up at the last day. Instead
of saying, My Body shall raise him up, i. e., him that eateth It, He hath put I: not as though
He were other than His Own Flesh (and not wholly so by nature), for after the Union He
cannot at all be severed into a pair of sons. I therefore (He saith) Who am become in him,
through Mine Own Flesh, that is, will raise up him who eateth thereof, in the last day. For
it were indeed even impossible that He Which is by Nature Life, should not surely overcome
decay, and master death. Wherefore even though death which by the transgression sprang
on us compel the human body to the debt of decay, yet since Christ is in us through His
Own Flesh, we shall surely rise. For it were incredible, yea rather impossible, that Life should
not make alive those in whom It is. For as if one took a spark and buried it amid much
stubble, in order that the seed of fire preserved might lay hold on it, so in us too our Lord
Jesus Christ hideth life through His Own Flesh, and inserts it as a seed of immortality, abol-
ishing the whole corruption that is in us.

55 For My Flesh is True Meat and My Blood True Drink.
Again does He contrast the Mystic Blessing with the supply of manna, and the savour of the cup with the founts from rocky beds. And what He said afore in other words, this He again says here, manifoldly fashioning the same discourse. For He does not advise them to marvel overmuch at the manna, but rather to receive Him, as Bread from Heaven, and the Giver of eternal life. For *Your fathers* (He says) *ate the manna in the wilderness and died: this is the Bread Which cometh down from heaven, that a man may eat thereof and not die.* For the food of manna (says He) having for a very little time sported with the need of the body, and driven away the hurt of want, was again powerless, and did not engraft eternal life in them that had eaten thereof. That then was not the *true Food,* and Bread from heaven, that is; but the Holy Body of Christ, Which nourishes to immortality and life everlasting, is verily the *true Food.* 'Yea and they drank water also from the rock.' 'And what then' (He says) 'or what the profit to them who drank? for they have died.' That too then was not *true drink;* but *true Drink* in truth is found to be the Precious Blood of Christ, Which uproots from the foundation all corruption, and dislodges death which dwelt in the flesh of man. For it is not the Blood of any chance man, but of the Very Life that is by Nature. Wherefore we are entitled both the Body and the members of Christ, as receiving through the Blessing the Son Himself in ourselves.

56 *He that eateth My Flesh and dranketh My Blood dwelleth in Me and I in him.*

Manifoldly does Christ initiate us by these words, and since His Discourse is hard of attainment by the more unlearned, asking for itself rather the understanding of faith than investigation, He revolving again and again over the same ground makes it easy in divers ways, and from all parts illumines what is useful therein, fixing as a kind of foundation and groundwork the most excellent desire for it. For *he that eateth My Flesh* (saith He) *and dranketh My Blood abideth in Me and I in him.* For as if one should join wax with other wax, he will surely see (I suppose) the one in the other; in like manner (I deem) he who receiveth the Flesh of our Saviour Christ and dranketh His Precious Blood, as He saith, is found one with Him, commingled as it were and immingled with Him through the participation, so that he is found in Christ, Christ again in him. Thus was Christ teaching us in the Gospel too according to Matthew, saying, *The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* Who then the woman is, what the three measures of meal, or what the measure at all, shall be spoken of in its proper place: for the present we will speak only of the leaven. As then Paul saith that *a little leaven leaveneth the whole lump,* so the least portion of the Blessing blendeth our whole body with itself, and filleth it with its own mighty working, and so Christ cometh to be in us, and we again in Him. For one may truly say that the leaven is in the whole lump, and the lump by like reasoning is in the whole leaven: you have in brief the sense of the words.
And if we long for eternal life, if we pray to have the Giver of immortality in ourselves, let us not like some of the more heedless refuse to be blessed nor let the Devil deep in wickedness, lay for us a trap and snare a perilous reverence.

Yea (says he) for it is written, *He that eateth of the Bread, and drinketh of the Cup unworthily, eateth and drinketh doom unto himself:* and I, having examined myself, see that I am not worthy.

When then wilt thou be worthy (will he who thus speaks hear from us) when wilt thou present thyself to Christ? for if thou art always going to be scared away by thy stumbling, thou wilt never cease from stumbling (for *who can understand his errors?* as saith the holy Psalmist) and wilt be found wholly without participation of that wholly-preserving sanctification. Decide then to lead a holier life, in harmony with the law, and so receive the Blessing, believing that it hath power to expel, not death only, but the diseases in us. For Christ thus coming to be in us lulleth the law which rageth in the members of the flesh, and kindleth piety to God-ward, and deadeneth our passions, not imputing to us the transgressions in which we are, but rather, healing us, as sick. For He bindeth up that which was crushed, He raiseth what had fallen, as a Good Shepherd and One that hath laid down His Life for His sheep.

CHAPTER III. That the Son is not a Partaker of Life from any other, but rather Life by Nature, as being begotten of God the Father Who is Life by Nature.

57 As the Living Father sent Me, and I live by the Father, so he that eateth Me, he too shall live by Me.

Obscure is the meaning of this passage, and enveloped in no passing difficulty: but it will not entirely attain to impenetrability: for it will be apprehended and got at by those who choose to think aright. When then the Son saith that He was sent, He signifieth His Incarnation, and nothing else. And when we speak of His Incarnation, we mean that He was made Man complete. As then the Father (He saith) hath made Me Man, and since I God the Word, was begotten Life of That which is by Nature Life, and, made Man, have filled My Temple, that is, My Body, with Mine Own Nature; in like manner shall he also who eateth My Flesh live because of Me. For I took mortal Flesh: but, having dwelt in it, being by Nature Life, because I am of the Living Father, I re-elemented it wholly into Mine Own Life, I have not been overcome of the corruption of the flesh but have rather overcome it, as God. As then (for again I will say it shrinking not for profits sake) although I was made (He says) Flesh (for this the being sent meaneth), I live again because of the Living Father, that is, retaining in Myself the natural excellence of Him That begat Me, so he too who, by the participation of My Flesh, receiveth Me in himself shall live, wholly trans-elemented entire into Me, Who
am able to give life, because I am (as it were) of life-giving Root, that is God the Father. But He says that He was Incarnate by the Father, although Solomon says, *Wisdom buildeth her an house:* and the blessed Gabriel attributeth the creation of the Divine Body to the Operation of the Spirit, when he was speaking with the holy Virgin (*for The Holy Ghost, he says, shall come upon thee, and the Power of the Highest shall overshadow thee*) that thou mayest again understand, that the Godhead being by Nature One, conceived of both in the Father and the Son and in the Holy Ghost, ----not severally will Each in-work as to ought of things that are, but whatever is said to be done by One, this is wholly the work of the whole Divine Nature. For since the Holy Trinity is One in respect of consubstantiality, one full surely will be also Its Power in respect to every thing. For all things are of the Father through the Son in the Spirit. But what we have often said, this we will again say. For to say the same things, though it be burdensome, yet it is safe. It was the habit of our Saviour Christ for our profit to attribute those things which surpass the power suitable to man, to the Operation of the Father. For He hath humbled Himself being made Man: and since He accepted the Form of a servant, He spurneth not the measure of servants, yet will He not be excluded from doing all things with the Father. And He That begat Him worketh all things through Him, according to the Word of the Saviour Himself, *The Father* (He says) *That dwelleth in Me, Himself doeth the works.* Having then given to the dispensation of the Flesh what befits it, He attributeth to God the Father what is above man’s power. For the building a Temple in the Virgin surpasseth man’s power.

But our opponent will again reply: 'And in what other mode did the Son reveal what He is by Nature, or how did He shew clearly that the Father is greater, save by saying, *I live because of the Father?* For if the Father is the Giver of Life to the Son, who will rush on to so great stupidity as not full surely to conceive that that which partakes of life, will not be the same by nature as life or that which is mighty to quicken?'

To such things we too will array in turn the word of the truth, and opportunely say, *The fool will speak folly, and his heart will conceive vain things, to practise transgression, and to utter error against the Lord.* For what can be more wicked than such a conception of the heretics? How is not the deepest error uttered by them against Christ who quickeneth all things, since those most foolish ones blush not to say, that He lives by partaking of life from another, just like His creatures? Will then the Son at last be a creature too, inasmuch as it is a partaker of life, but is not very life by nature? for the creature must needs be wholly other than that which is the life in it. But if they suppose that they may be the same, let them call every creature life. But I do not suppose that any one in his senses would do that. Therefore neither is the Only-Begotten a creature, but will be conceived of as by Nature Life: for how would He be true in saying, *I am the Resurrection and the Life?* for life is that which gives life, not that which needs to receive it from another, just as wisdom too is understood to be that which can make wise, not that which receives wisdom. Therefore accord-
ing to you the Truth will be false, and Christ will not be true, Who says, I am the Life. Yea and the brilliant choir of saints again will speak falsely, uttering words through the Spirit, and calling the Only-Begotten Life. For the Divine Psalmist is found saying to the Father, With Thee is the Fountain of Life. And the wondrous Evangelist John in his epistles thus says, That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, of the Word of Life: and the Word was manifested, and we have seen and bear witness and declare unto you the Eternal Life, Which was with the Father, and was manifested unto us. Seest thou that the Psalmist speaks true, even by the testimony of John, when he says to God the Father of all, With Thee is the Fountain of Life? For the Son was and is with Him the Fountain of Life. For that the Spirit-clad says these things of Him, he will again prove by his words: for he thus writes, And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and we are in His True Son Jesus Christ. This is the True God and Eternal Life.

Then who (tell me) will any longer endure the trifling of the heretics? or who will not justly cry out against their impiety, in daring to say that the Son is partaker of life from another, albeit the holy and God-inspired Scripture says no such thing of Him; but rather openly cries aloud, that He is both God by Nature, and Very, and the Fountain of Life, and again Life Eternal. For how will He be conceived of as Very God, who needs life from another, and is not rather Himself Life by Nature? or how will He any more be called Fountain of Life, if He is holpen by another’s gifts to be able to live?

But yea (says the opponent) we grant that the Son is so far Life, that He too can quicken, as having in Himself the Living Father.

Yet this will not suffice, most noble sirs, to exempt you from blasphemy against the Only-Begotten: but in this too shall your argument be proved untutored and every way falling to pieces. For to have to say that the Son is called Life, because He can quicken things recipient of life, by reason He has in Himself the Father, how is it not replete with unmeasured folly? For ye know not (it seems) what by nature means, or what being of any thing by nature means as compared with so being by circumstances. As fire is hot by nature, and other things too are hot, by partaking of its operation, as iron or wood: but not because they are heated, are they said to be fire: for they have an external and not a physical operation in them. But our argument will proceed by means of illustrations in regard to ourselves too. Grammar for instance, or Geometry, are held to be species of reasoning science, but when any one becomes skilled in grammar or the other, he is not himself conceived of as Grammar or Geometry, but from the Grammar that is in him, he is called a Grammarian, and similarly with regard to the other: so too that which is by nature life, is something altogether different from the things wherein it is, trans fashioneding to itself what is not so by nature. When therefore ye say that the Father is in the Son, as He might be in matter (for instance), in order that, since He is Life by Nature, He too may be able to quicken, ye foolishly grant still that
He is Life, and not rather participant of it from another, yet by relation, and not by Essence called to the dignity of a dispenser thereof. And as one would not reasonably call the heated iron fire, albeit it has the operation of the fire, in that it is heated from it: or again a man skilful in grammar is not called grammar, because he can lead others also unto the science, so I do not imagine that any man of sense would call the Son Life because He can quicken others also, though He have not by Nature, according to them, the being Life, but as from the engrafted Operation of the Father, or by reason of the indwelling Father. For what (tell me) is to hinder us at last from conceiving of the Son as one of us, that is, of corruptible nature, if He live because of the Father, that is, having received the gift of life from the Father, as they understand it? For He would perish, according to the analogy of their notions, if He had not the living Father in Himself. And if we confess that He speaks truly, I am in the Father and the Father in Me; He indeed has in Himself the Father Who is Life by Nature, and is Himself in the Father though not Life by Nature. I pass over the blasphemy, though one must utter it to convict the fighters against God of their impiety: for the Father will be found to have in Himself that which is destitute of Life, that is, decay, or a decaying nature. For since the nature of the matter in hand compels us so to conceive of the Son, we must investigate further, and go through various considerations, since our aim is by due precision to refine the question. You say that God the Father is by Nature Life. Well, so He is, but He is in the Son also. For this your argument too allows. I would now with reason ask you, desiring to learn it, 'What will He work in respect of His Son, being in Him? Will He impart of His Own Life to His Offspring, as though He needed it and had not Life of Himself? how then must we not suppose the Son to be void of Life? That which is void of Life, what is it, but subject to decay? But He will not impart of His Own Life to His Offspring: for He is Life, even though He receive it not from Him.

How then do certain unguardedly babbling still accuse Him, and say that the Son therefore lives, because He hath in Himself the Father who is by Nature Life? For if He live also apart from the Father, as being Essentially Life’s Very self, He will never live because of the Father, that is, because of participation of the Father. But if He have the Father the giver of His Own Life, manifestly He has no Life of His Own. For He borrows it of another, and is (as we said at first) a creature rather than Life, and of a nature subject to decay. How then does He call Himself Life? For either we too may safely say, I am the Life, or if this be no safe word (for it is not lawful for the creature to mount up to God-befitting dignities), the Son knows that He is by Nature Life: since how will He be the Impress of the Person of Him That begat Him, how the Image and accurate Likeness? or how was not Philip right in saying, Shew us the Father, and it sufficeth us? For in truth one ought to consider, that he that had seen the Son, had not yet seen the Father, since the One is by Nature Life, the Other participant of life from Him. For one will never see that which quickeneth in that which is
quickeneth, Him That lacketh not in him that lacketh. Hence in another way too will He be untrue in saying, *He that hath seen Me hath seen the Father.*

But he who loveth the pious doctrines of the Church sees what great absurdities will follow their pratings. Let him then *turn from* them, *and pass away,* as it is written, and let him *make straight paths,* *and direct his ways,* and look to the simple beauty of the truth, believing that God the Father is by Nature Life, the Son Begotten of Him Life too. For as He is said to be Light of Light, so too Life of Life: and as God the Father lighteneth things lacking Light by His Own Light, His Son, and gives wisdom to things recipient thereof, through His Own Wisdom, and strengthened things needing strength, through again His Own Strength, so too He quickeneth things whatever lack the Life from Him, by His Own Life which floweth forth from Him, His Son. When then He says, *I live because of the Father,* do not suppose that He confesses that He lives because He receives Life from the Father, but asserted that because He was begotten of a Living Father, that therefore He also lives. For it were impossible that He who is of a Living Father, should not live. As though any of us were to say, I am a reasonable man on account of my father, for I was born the child of a reasonable man: so do thou conceive in respect of the Only-Begotten also. *I live* (He says) *because of the Father.* For since the Father who begat Me is Life by Nature, and I am His Natural and Proper Offspring, I gain by Nature what is His, i. e., being Life: for this the Father too is. For since He is conceived to be and is One of One (for the Son is from the Father, even though He were with Him eternally); He with reason glories in the Natural Attributes of Him That begat Him, as His Own.

58 *This is the Bread Which came down from heaven,* not *as your fathers ate the manna and died; he that eateth of This My Bread shall live for ever.*

Great (saith He) ought to be the effects of great things, and the gifts of the Grace from above, should appear God-befitting and worthy of the Divine Munificence. For if thou have wholly received in faith that *the Bread came, down from heaven,* let it produce continous life in them that long after it, and have the unceasing Operation of immortality. For this will be a clear proof of its being *the Bread from heaven,* that is from God: since we say that it befits the Eternal to give what is eternal, and not the enjoyment of temporary food, which is barely able to last for just the least moment. For one will no longer wisely suppose that that was the bread from God and from above, which our forefathers eating, were overcome by death, and repelled not the evil of corruption, and no wonder; for that was not the Bread which availeth to render immortal. Hence neither will it be rightly conceived and said by any to be from heaven. For it was a work befitting that which came down thence, to render the partakers of It superior to death and decay. By undoubted proof again will it be confirmed, that this was *the Bread from Heaven,* that to wit through Christ, i. e., His Body. For It makes
him that tastes thereof to live for ever. Herein too is seen a great pledge of the Divine Nature, Which vouchsafes not to give a little thing, but everything wonderful, even surpassing our understanding, so as for the greatness of the Grace, to be even disbelieved by the more simple. For with so wealthy a Hand how should not the Will to give largely be present? Wherefore Paul too says in amazement, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God prepared for them that love Him. By little examples was the Law typifying great ones, having the shadow of the good things to come, not the very image of the things, as it is written: as in the food of manna is seen the Blessing that is through Christ. For the shadow of the good things to come was prefigured to them of old.

59 These things said He in the Synagogue as He taught in Capernaum.

The most wise Evangelist introducing to us the exposition of marvellous mysteries, with reason attributes to our Saviour Christ, the commencement of the doctrine thereof, by the clear view of His Person shaming the gainsayer, and scaring off beforehand those who should come with a view to gainsay: for sometimes the renown of the teachers makes the hearer more ready to believe, and demands a more earnest assent on the part of the learners. Full well too does he add, In the Synagogue. For the expression wellnigh shews that not one chance person, or two, heard Christ say these things: but He is seen teaching openly in the synagogue to all, as Himself saith by the Prophet Isaiah too, Not in secret have I spoken nor in a dark place of the earth. For He was discoursing openly of these things, rendering their judgment without excuse to the Jews, and rendering the charges of not believing on Him heavier to the disobedient. For they, if not yet instructed in so dread Mystery, might reasonably have deprecated punishment, and pleading utter ignorance, have undergone a lighter sentence from the Judge: but since they knowing, and often initiated, still outraged Him with their unbelief, how will they not reasonably be punished, all mercy at last taken away, and pay most bitter penalty to Him that was dishonoured of them? some such thing hath the Saviour Himself too said of them, If I had not come (He says) and spoken unto them, they had not had sin, but now they have no cloke for their sin.

We must then guard against, yea rather renounce, disobedience, as the bringer in of death, and look upon faith in what Christ teaches, as the giver of life. For thus shall we escape being punished with them. But he adds that Christ had spoken these things in Capernaum, that he may be proved to have remembered accurately. For he that knoweth both place and village, how shall he fail in the relation of the things taught?
Many therefore of His disciples, when they had heard this, saith, Hard is this saying, who can hear it? When Jesus knew in Himself that His disciples are murmuring at it, He said unto them,

This is the custom of the simple: they ever find fault with the more subtle doctrines and foolishly tear in pieces any thought that is above them, because themselves understand it not: although they ought rather to have been eager to learn, and to have loved to search diligently the things spoken, not on the contrary to rise up against so wise words, and call that hard, which they ought to have marvelled at. For they are somewhat in the same plight, as one may see those in who have lost their teeth. For the one hurrying to the more delicate food, often reject the more wholesome, and sometimes blame the more excellent, not acknowledging the disease, whereby they are compelled to decline it: and these, the foster-brothers of unlearning and bereft of sound mind, shrink from knowledge, which they ought to have pursued with exceeding much toil, and to have attained by intent zeal. The spiritual man then will delight himself in the words of our Saviour, and will justly cry out, How sweet are Thy words unto my throat, yea, above honey and the comb to my mouth; while the carnal Jew ignorantly esteeming the spiritual Mystery to be foolishness, when admonished by the Words of the Saviour to mount up to the understanding befitting man, ever sinketh down to the folly which is his foster-brother, calling evil good, and good evil, according to the Prophet’s voice. He follows again his fathers, and herein too is he detected imitating the unlearning of his forefathers. For the one on receiving the manna from God, and being made partakers of the blessing from above, were dragged down to their wonted coarseness, and sought for the unsavourinesses of Egypt, desiring to behold onions, leeks, and kettles of fish: and these on being exhorted to receive the life-giving Grace of the Spirit, and taught to feed on the Very Bread, which cometh from God the Father, turn aside after their own error, lovers of pleasure rather than lovers of God; and as their forefathers used to find fault with the very food of manna, daring to say, And our soul is dried away with this manna: so do these too again reject the Very Bread, and blush not to say, Hard is this saying.

The hearers therefore of the Divine Mysteries must be wise, they must be approved exchangers, so as to know the approved and counterfeit coin, and neither unseasonably to bring inextricable questioning on those things which are to be received in faith, nor to lavish a faith sometimes harmful upon those things that require investigation, but to render to every thing that is said its due, and to advance as it were by a straight path, refusing to turn aside on either hand. For by a royal road beseems it him to travel who runneth to uprightness of faith which is in Christ.
62 Doth this offend you? what and if ye shall see the Son of Man ascend up where He was before?

From utter ignorance, certain of those who were being taught by Christ the Saviour, were offended at His words. For when they heard Him saying, Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you, they supposed that they were invited to some brutish savageness, as though they were enjoined to eat flesh and to sup up blood, and were constrained to do things which are dreadful even to hear. For they knew not the beauty of the Mystery, and that fairest economy devised for it. Besides this, they full surely reasoned thus with themselves, How can the human body implant in us everlasting life, what can a thing of like nature with ourselves avail to immortality? Christ therefore understanding their thoughts (for all things are naked and, bared to His eyes), heals them again, leading them by the hand manifoldly to the understanding of those things of which they were yet ignorant. Very foolishly, sirs, (saith He) are ye offended at My Words. For if ye cannot yet believe, albeit oftentimes instructed, that My Body will infuse life into you, how will ye feel (He saith) when ye shall see It ascend even into heaven? For not only do I promise that I will ascend even into heaven itself, that ye may not again say, How? but the sight shall be in your eyes, shaming every gainsayer. If then ye shall see (saith He) the Son of Man ascending into heaven, what will ye say then? For ye will be convicted of no slight folly. For if ye suppose that My Flesh cannot put life into you, how can It ascend into heaven like a bird? For if It cannot quicken, because its nature is not to quicken, how will It soar in air, how mount up into the heavens? for this too is equally impossible for flesh. But if it ascends contrary to nature, what is to hinder it from quickening also, even though its nature be not to quicken, of its own nature? For He Who made That heavenly which is from earth, will render it Lifegiving also, even though its nature be to decay, as regards its own self?

We must observe how He doth not endure to be divided into two christs, according to the uncounsel of some. For He keepeth Himself every way undivided after the Incarnation. For He says that the Son of man ascendeth up where He was before, although the earthly Body was not above before this, but only the Word by Itself before His Concurrence with flesh. Well then hath Paul put in his epistles, One Lord Jesus Christ. For He is One Son, both before the Incarnation and after the Incarnation, and we do not reckon His own Body as alien from the Word. Wherefore He says that the Word which came down from above from heaven is also Son of Man. For He was made Flesh, as the blessed Evangelist saith, and did not pass into flesh by change (for He is without turning and Unchangeable by Nature as God) but as it were dwelling in His own Temple, I mean that from the Virgin, and made Man in very deed. But by saying that He will ascend up where He was before also, He gives His hearers to understand that He hath come down from heaven. For thus it was like that they understanding the force of the argument, should give heed to Him not as to a man
only, but should at length know that He is God the Word in the Flesh, and believe that His Body too is Life-giving. 63 It is the Spirit That quickeneth, the flesh profiteth nothing.

It is not unreasonably (He says) that ye have clothed the flesh in no power of giving life. For when the nature of the flesh is considered alone and by itself, plainly it is not life-giving. For never will ought of things that are, give life, but rather it hath itself need of Him who is mighty to quicken. But when the Mystery of the Incarnation is carefully considered, and ye then learn who it is who dwelleth in this Flesh, ye will then surely feel (He says) unless you would accuse the Divine Spirit Itself also, that It can impart life, although of itself the flesh profiteth not a whit. For since it was united to the Life-giving Word, it hath become wholly Life-giving, hastening up to the power of the higher Nature, not itself forcing unto its own nature Him who cannot in any wise be subjected. Although then the nature of the flesh be in itself powerless to give life, yet will it inwork this, when it has the Life-working Word, and is replete with His whole operation. For it is the Body of that which is by Nature Life, not of any earthly being, as to whom that might rightly hold, The flesh profiteth nothing. For not the flesh of Paul (for instance) nor yet of Peter, or any other, would work this in us; but only and specially that of our Saviour Christ in whom dwell all the fulness of the Godhead bodily. For verily it would be a thing most absurd that honey should infuse its own quality into things which naturally have no sweetness, and should have power to transfer into itself that wherewith it is mingled, and that the Life-giving Nature of God the Word should not be able to elevate to Its own good that Body which It indwelt. Wherefore as to all other things the saying will be true, that the flesh profiteth nothing; but as to Christ alone it holdeth not, by reason that Life, that is the Only-Begotten, dwelt therein. And He calls Himself Spirit, for God is a Spirit and as the blessed Paul saith, For the Lord is the Spirit. And we do not say these things, as taking away from the Holy Ghost His Proper Existence; but as He calls Himself Son of man, since He was made Man, so again He calls Himself Spirit from His Own Spirit. For not Other than He is His Spirit.

The words that I have spoken unto you, they are Spirit and are life.

He filleth whole His Own Body with the Life-giving operation of the Spirit. For He now calls the Flesh Spirit, not turning It aside from being Flesh: but because by reason of Its being perfectly united to Him, and now endued with His whole Life-giving Power, It ought to be called Spirit too. And no wonder, for be not offended at this. For if he that is joined unto the Lord is one spirit, how shall not His Own Body rather be called One with Him? Something of this kind then He means in the passage before us: I perceive from your reasonings within you (saith He) that ye foolishly imagine that I am telling you, that the body of earth is of its own nature life-giving: but this is not the drift of My words. For My whole exposition to you was of the Divine Spirit and of Eternal Life,. For it is not the nature of the
flesh which renders the Spirit life-giving, but the might of the Spirit maketh the Body life-giving. The words then which I have discoursed with you, are spirit, that is spiritual and of the Spirit, and are life, i. e., life-giving and of that which is by Nature Life. And not as repudiating His Own Flesh does He say these things, but as teaching us what is the truth. For what we have just said, this will we repeat for profit sake. The nature of the flesh cannot of itself quicken (for what more is there in Him That is God by Nature?) yet will it not be conceived of in Christ as Alone and by Itself: for it has united to it the Word, Which is by Nature Life. When therefore Christ calls it life-giving, He does not testify the Power of quickening to It so much, as to Himself, or to His Spirit. For because of Him is His Own Body too Life-giving, since He re-elemented It to His Own Power. But the ’how,’ is neither to be apprehended by the mind, nor spoken by the tongue, but honoured in silence and faith above understanding.

But that the Son too is often called by the name of Spirit by the God-inspired Scriptures, we shall know by what is subjoined. The blessed John then writes of Him, This is He That came by water and Spirit, Jesus Christ, not by water only, but by water and the Spirit: and it is the Spirit That beareth witness, because the Spirit is truth. Lo, he calleth the Spirit Truth, albeit Christ openly crieth out, I am the Truth. Paul again writes to us saying, They that are in the flesh cannot please God: but YE are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, but if any man have not the Spirit of Christ, he is not His. But if Christ be in you, the body is dead because of sin, the Spirit is life because of righteousness.

Lo again herein having proved that the Spirit of God dwelleth in us, he hath said that Christ Himself is in us. For inseparable from the Son is His Spirit, according to the count of Identity of Nature, even though He be conceived of as having a Personal Existence. Therefore He often names indifferently, sometimes the Spirit, sometimes Himself.

64, 65 Yet there are some of you that believe not. For Jesus knew from the beginning who they are that believe not, and who should betray Him: and said, Therefore have I said unto you, that no man can come unto Me, except it have been given unto him of My Father.

Herein again one may clearly see fulfilled that which was fore-heralded by one of the holy Prophets, With your hearing ye shall hear, and shall not understand, and looking shall look and shall not see. For the heart of this people is waxen fat, and they have weighed down their ears and closed their eyes, lest they should at all see with their eyes, and understand with their heart, and should convert, and I should heal them. For they being themselves ear-witnoses of the doctrines of the Saviour, and from none other of the saints learning them, but rather instructed in the mysteries by the Voice of the Lord of all, yea even seeing Him with their bodily eyes, waxed gross in their folly, and having closed the eyes of their understanding,
turned them away from the Sun of Righteousness, not admitting the illumination of the gospel instruction. For evil were they, and guilty of many past offences. Wherefore also the wise Paul testified to us that *hardness in part is happened unto Israel*. But since it was the work of no common wisdom to acknowledge that He Who was veiled in human form is God, He saith that he *cannot come to* Him who has not yet received, i. e., understanding from God the Father, and with reason. For *if every good gift and every perfect gift is from above and cometh down from the Father of lights*, how much more will not the acknowledgment of Christ, be a gift of the Father's Eight Hand, and the apprehension of the truth how will it not be conceived to be beyond all grace? For in proportion as it is shewn to be the Giver of the highest goods, so much the more befits it that it depend upon the Divine Munificence. But not to the unclean does the Father grant the knowledge of Christ, nor to those accustomed to stray unto extravagant unbelief doth He infuse the most helpful grace of the Spirit: for not on mud is it right that the precious ointment be poured forth. And verily the blessed prophet Jeremiah commands that they be first purged by desire unto every good work, who desire to draw near unto Christ through faith, crying out, *Seek ye God and when ye find Him call on Him; when He shall be nigh to you, let the ungodly man forsake his way, and the unrighteous man his counsel, and let him return unto the Lord, and He will have mercy upon him, for He will abundantly pardon your sins.* Thou seest how he says that he must first depart from his old way, and remove from unlawful devices, that he may obtain remission of sins, i. e., through faith in Christ. For we are justified *not by the works of the law*, but by the grace that is from Him, and the forgiveness granted us from above.

But some one may say, Therefore what hindered Him from pardoning the Jews also, and from pouring out remission on Israel together with us? for this too would befit Him That was perfectly good. And how too (says he) will He speak truly when He saith to us, *I came not to call the righteous, but sinners to repentance?* What shall we say then to these things? For them of Israel alone at the first was the grace of the Saviour devised. For He was sent, as Himself affirmed, only *to the lost sheep of the house of Israel.* And in truth they who will believe may yet attain unto life everlasting. But some, living in a nobler course of life, and searchers of the truth, received the grace of God the Father co-working with them unto salvation through faith and were saved: but the haughty Pharisee, and the hard-hearted high-priests with them, and the elders of the people, would not believe, though fore-instructed by Moses and the Prophets. But since through their own ill-counsel, they at length shewed themselves *unworthy of everlasting life*, they received not the illumination which is from God the Father. And you have the type of this too in the elder writings. For as to them who disbelieved God in the wilderness, entry into the land of promise was not given; so to these who by their unbelief dishonour Christ, entrance was not granted into the kingdom of heaven, whereof the land of promise was the type. And *God is not unrighteous Who bringeth His wrath* upon each. For He being Just by
Nature, will discriminate altogether rightly, and will direct His Own Judgment agreeably to His Own Nature, even though we understand not the mode of the economy which is above us.

Profitably does the blessed Evangelist tell us that Jesus knew all things, and was not ignorant who should disbelieve, and who was the minister of impiety against Him, that He might again be conceived of as God, as knowing all things before they are.

66 From that time many of His disciples went back, and walked no more with Him.

Hard indeed is ever wisdom to the unwise, and what one thinks will yield them no slight profit, is often seen to be even hurtful. For as to them who are diseased in their bodily sight, the light of the sun is an enemy, and it is pleasant to them to sit in dark places; so to the sick in mind, the more difficult doctrines are hateful, and those that are obscured by hard meanings are an abomination, even though the benefit be great: and petty things are pleasant, and more acceptable, even though sometimes no advantage accrue. Shall we not find this true in the present case? when Christ was laying before them the great and Divine Mystery, and through varied thought was laying open the understanding of it, and all but gathering up now the veil of the temple, and unveiling the inner tabernacle, they loath the so wise and heavenly word, they turn aside again to their brutish unlearning, and went bade, as the Evangelist saith, and refuse to walk any more with Him. For this is in truth, falling back. Wherefore by the Prophet Jeremiah He says again to the senseless and obstinate Jerusalem, the nurse of unbelievers, THOU forsookest Me, saith the LORD, and shalt go backward. For of a truth backward falling follows the rejection of good things: and God is All Good. Therefore the miserable men went back, and have fallen backwards, not walking with the Saviour any more, but turning as it were to other paths, and dragged down to their wonted passions.

But let us see again, whether we do not find the type of this too in the books of Moses. When then they had travelled through long ways and traversed that wild desert and were now at the very land of promise, Joshua the son of Nun and certain others with him were sent by Divine command to espy it. But when they had spied out the whole land and were returned again to Moses, some of them began speaking bitter things to the synagogue. For the land (said they) which we spied hath fierce inhabitants, and we saw the sons of the giants there, and concluded by adding such things as would strike terror into the hearers. But Joshua after them tried to adorn the land with many praises, and besought them saying, The land which we searched is an exceeding good land: if the Lord delight in us, He will bring us thereinto. But the forefathers of the Jews maintained that they ought to stone Joshua: and having condemned of powerlessness God Who is mighty to all things, they sat down and wept, as it is written, and hereby with reason provoke the Lord of all. But since they were
thus faithless and outrageous, they fell from the promise: for He says, As I sware in My wrath, that they should not enter into My rest. And what besides? God commands them to return and go back again. For He saith to Moses, To morrow do YE strike your tents and return by the way of the Red sea. For since they would not enter into the land whereinto they were called, they are sent to turn round, and are compelled to retrace the same way again. For they would not follow after the words of Joshua, nor on hearing of the good land, did they honour the adviser with their assent. What therefore those then suffered, this do these too now. For taught the way of everlasting life, and exhorted to hasten unto the kingdom of heaven, they outrage Him with their unbelief: wherefore justly did they go back, losing by their own perversity the proceeding onward with their Guide unto salvation.

67 Jesus therefore said unto the twelve, Would YE also go away?

Our Lord Jesus Christ doth not exhort the holy Apostles to leave Him, nor doth He offer them free and unfettered liberty of doing so, nor yet doth He permit them readily to turn aside as though they would get no harm from doing so: yea, rather He threatens them well, that if they be not found superior to the undisciplined conduct of the Jews, they too shall be sent away, and go no more with Him, but depart unto perdition. For it is not at all the number of worshippers that is precious in the sight of God, but the excellent in the right faith, though they be few. Therefore the Divine Scripture says that many are they that have been called, but that only the chosen will be received, and those that are approved, being very few. And this the Divine Word Himself testified to us. It is therefore as though the Saviour said to His disciples, If ye unhesitatingly believe My words, if letting go wavering in ought, ye with simple faith receive the Mystery, if it seem bitter to you and fall of intolerable infamy that My Words are accused of being hard, if ye refuse to say in Jewish fashion, How can This Man give us His Flesh to eat, I will gladly see you with Me, and will rejoice in living with you, and will love you as Mine Own, but if ye choose to think with them who have fallen back, I both enjoin you to run away with them, and do justly drive you away. For worshippers will not fail Me, seeing the Gospel message shall be spoken not in Judaea alone, but now goeth about into the whole world, and calleth men together from all parts as it were into one company, and gathereth them together with ease unto the acknowledgment of the truth. Behold therefore the goodness and severity of God, as Paul saith; severity towards the unbelievers, goodness again towards them who shall acknowledge Him, if they continue in His goodness, as Paul again affirmeth, else they too shall be cut off. For He That spared not the natural branches, neither shall He spare them that were grafted in. Let him then that of folly halteth concerning the faith know and be taught by these things, that if he will not cease from such a disease, he will go back, and having no longer any Guide unto eternal life,
will go down wretched into hell, and there bewail his own miscounsel. For there (He saith) shall be weeping and gnashing of teeth.

It is probable however that some other profitable lesson is conveyed to us, by Jesus saying to His disciples, *Would YE also go away?* for lest they too should be thought to have been carried off by Jewish folly, and to have stumbled together with the unbelievers, or in any other way to cry out against Him with them, as though He taught hard things and tried to instruct His hearers in the knowledge of impossibilities, profitably did He enquire of them if they desired to depart with them, that hereby He might invite them to confession of the right and untaint faith, which indeed also came to pass.

CHAPTER IV. That a type of Christ was the holy Tabernacle which led the people in the wilderness, and that the ark that was in it and the lamp and the altar, as well that of incense as that of sacrifice, signified Christ Himself.

68 Simon Peter answered Him, Lord, to whom shall we go away? Thou hast the words of eternal life.

By the mouth of one the chief do all speak, preserving the knowledge that is in truth most well befitting saints, that in this too they might be found an example to those who should come after them, to wit of sober and admirable reasoning. For it was meet that they should speak in the ears of their Master, not all confusedly hurrying to get before the rest, and unmeetly seize on speech, but wisely to be ready to give way to those who had the first place, both in wisdom and rank. Wherefore Paul too saith, *Let the prophets speak two or three, and by course.* For not because they were honoured with the grace of prophecy, was it therefore decreed that they should speak in a disorderly manner; but because they were wise, therefore were they commanded to speak the more wisely to their hearers. It was then an act of wisdom befitting saints, to leave it to him alone to answer for all, who had the preeminence in place. *To whom therefore shall we go away* (he says) instead of, who shall instruct us in like wise? or, to whom shall we go, and find what is better? *Thou hast the words of eternal life:* not hard words, as those say, but words which bring us up to the chiefest of all, to unceasing, endless life, and removed from all decay. It is (I suppose) perfectly clear to us from these words that we must sit by One only Teacher, Christ, and cleave unceasingly and indissolubly to Him, and make Him our Master, who knoweth well to guide our feet into the unending life. For thus, thus shall we mount up to the Divine and heavenly courts, and hastening into the church of the first-born, shall feast on the good things that pass man’s understanding. For that it is a good thing and salutary to desire to follow Christ Alone and ever to be with Him, the very nature of the thing will indubitably prove: yet no less shall we see it from the elder Scriptures.
When therefore they of Israel having put off the tyranny of the Egyptians were pressing forward to the land of promise, God suffered them not to make disorderly marches, nor did the Law-giver let each go where he would. For there is not a doubt that having no leader they would have gone utterly astray. Wherefore it is written again for our ensample, in the book called Numbers, *And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud went up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents: at the commandment of the Lord shall they set forth, and the children of Israel shall keep the charge of God and shall not rise up. By the voice of the Lord shall they pitch and by the command of the Lord shall they journey. Thou seest how they are bidden to follow, and to journey with the journeying of the cloud, and to halt again with it and with it to rest. For the being with their guide was salvation both then of them of Israel, and to us now the not departing Christ is so. For He was with them of old under the form of tabernacle and cloud and fire. But the order of the narrative shall be transferred (as far as we are able) to the spiritual interpretation, for when *Wisdom,* as it is written, *builded her an house,* and pitched the truer tabernacle, that is, the Temple of the Virgin, God the Word, Who is in the Bosom of God the Father, came down thereinto in a manner incomprehensible and God-befitting, and was made Man, that to those who are already enlightened, and *walk as in the day,* as Paul saith, He might be a cloud overshadowing them, and put an end to the heat of our passions from infirmity: but to those who are still ignorant, and straying, and living as it were in night and darkness, a fire to give light and transform to fervency of spirit. For we believe that those who are good are warm through the Spirit. For I think that for no other cause did the cloud appear over the tabernacle by day and the fire by night, than for that given above by us. But He enjoined those who were appointed to follow, not to set out of their own accord on their journey, but to set out with the tabernacle and with it to halt, that in type again you may understand what is said by Christ, *He that ministereth to Me, let him follow Me: and where I am, there shall My minister also be.* For steadfastness in following, and constancy in cleaving, is signified by his accompanying Him, uninterrupted. And the accompanying the Saviour Christ and following Him, is not to be understood at all of the body, but is attained rather by virtue in action, in regard whereof the most wise disciples having fast fixed their mind, and having refused as leading to destruction, to go back with them that believed not, with reason cry out, *Where can we go?* as though they said, *With Thee will we abide and will ever cleave to Thy commands, and will receive Thy words, not finding fault with ought, nor with the uninstructed ones, think that hard which Thou sayest in Thine instruction,* but think rather, *How sweet are Thy Words unto my throat, above honey and the honeycomb unto my mouth.*
Such then is the meaning of this passage. But that the tabernacle was to them of old a type of Christ we shall know, by applying a subtle mind to the things said respecting it unto the holy Moses. Our discourse on these matters may haply seem discursive to some, but it will produce no slight advantage. For we ought (I deem) zealously to refine on these points, repudiating the censoriousness of those who unreasonably blame us. The Divine oracle then is on this wise: for we will set it forth in order, refining the shadow of the letter, as far as we can. And the LORD spake (it says) unto Moses, saying, On one day of the first month at new moon, shalt thou rear the tabernacle. What induced the Lord of all (one more diligent in learning may reasonably ask) to order the tabernacle to be set up in one day, and not in two, or three, and in the new moon, and that not simply of any month, but of the first. Such things may reasonably cause us a long investigation, since nought of the things said in the Scriptures is for nothing. Therefore (for we will follow up our own discourse on these things) the tabernacle that was reared signifies the Holy Body of Christ and (so to say) the pitching of His Precious Tabernacle, wherein it was well pleasing that all the fulness of the Godhead should dwell bodily. Moreover He commands it to be pitched in one day, and this most wisely and economically, in order that by the one day you might understand the existing life, in which alone He became Man. It is fit that we understand by the new moon, nothing else save the sojourn of our Saviour which reneweth us, by which old things are passed away, all things are become new. For a new season was manifested to us in Christ, thrusting away the oldness of the legal worship, and re-ordering us unto a new and fresh life through the Gospel teachings, yea and renewing unto the beginning of righteousness them which had waxen old from sin, and were ready to vanish away, and undoing the oldness of the corruption that had been brought in, and beautifying with the newness of incorruption those that through faith had hastened unto eternal life. For if any man be in Christ, he is a new creature, as it is written.

But He commands the Divine tabernacle to be reared in the first month, when the beauty of spring-time shines forth, washing away (as it were) the dejection of winter, and the earth is softly cherished by now brighter and purer suns, and the vines bloom, and the husbandman revels in the sweet odours of the flowers, and the plains bear grass, and whole fields bristle with the ears of corn, as certain of the Greek poets say, when the winter is past, as it is written, the rain is over and gone, when the time of pruning is come on. All these you will understand spiritually, that the winter at its end and the rain passing away, are the temptations that fall on us of devilish tyranny, and his ambitious usurpations over all; for the might of the devils was brought to an end in the days of Christ, and the bright Sun rose upon us, to wit, that whereof God the Father says, And the Sun of Righteousness shall arise upon you, warming with fervency of the Spirit, those who were swooned in sin, unto righteousness. The spiritual vines again and flowers and ears of corn, you will understand to be the Saints which excel in manifold piety towards God, and shoot forth the many-hued fruit of virtue. And (we
must speak briefly) the spring brings forth flowers and prepares the whole earth to bear grass, and crowns the meadows with new bloom, and brings into fresh youth the trunks long dry with the intolerable violence of the winter, and brings them to a goodlier appearance, and makes them bud around with their wonted leafage, and prepares the husbandman who owns them to glory in their natural fruits. Some such thing shall we find happen as regards ourselves too. For we who have long been withered by reason of the sin that reigneth over us, and destitute of fruit unto virtue, have revived unto righteousness through Christ, and do now yield the fresh and new fruit through faith to the Dresser of our spirits. And thus do we fitly understand that which is spoken by one of the holy Prophets as in the Person of Christ, *I who speak, am at hand as the spring upon the mountains.* But what the spring, i. e., the season of spring, worketh upon the mountains, we have already spoken of.

Profitably then does He command that the tabernacle be set up *in one day*, holding out a type of Christ, that you may understand thereby His Death once for all in this one present time. For He will not be born again hereafter, nor yet will die, having once for all been born and died and risen from the dead. For the Resurrection, which is as it were, a pitching of the holy tabernacle, must of necessity follow His Death. But it is in the new moon, because in Christ we have a new age: for what is in Him, are a new creature. And the first month is taken, signifying the renewal of human nature from death and decay to life and incorruption, and its passing at length from barrenness to fruitfulness, and its escape from the tyranny of the devil, like the winter now passed away and come to its close. Again in another way does he shew us Immanuel in type and figure saying, *And thou shalt place the ark of the testimony, and cover the ark with the vail.* For in the preceding the Word was limned in the complete tabernacle (for it was the House of God indwelling therein, to wit, the Holy Body of Christ) but no less is the same signified to us by the ark individually. For it was constructed of undecaying wood, that you might understand His Body incorruptible: it was overlaid *with pure gold within and without,* as it is written; for all belonging to Him is Precious and royal, both the Divinity and the Humanity, and in all things He hath the preeminence as Paul saith. And the gold is taken as a type of honour and excellence above all things. The ark then was fashioned of undecaying wood, and overlaid with gold, and had the Divine law deposited therein, for a type of God the Word indwelling in, and united to, His Holy Flesh (for the Law too was the Word of God, although not the Hypostatic Word, as the Son is). And it is covered by the veil. For God the Word Incarnate was unseen of the many, having His Own Body as a covering, and lying hid within His Own Flesh as with a veil, so that thence certain not knowing His God-befitting Dignity, at one time endeavoured to stone Him, imputing it to Him, as a crime, that He being Man, said He was God, at another
time, they blushed not to say, Is not this Jesus the Son of Joseph, whose father and mother WE know? how doth He now say, I have come down from heaven? The veil then cast upon the ark, signifieth that Jesus will not be known by the many. The ark too was therefore a type of Him, wherefore also did it precede them of Israel in the wilderness, filling the place of God: for He was the leader of the people. And the Psalmist is a witness of this, saying, O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shoooh, the heavens also distilled. For in that the ark ever marched before and preceded, God is openly declared to have gone before. You may have a clearer proof of this, considering this. God once commanded to them of Israel by Moses to go up boldly unto mount Seir, and to besiege the Amorite, but they who were so commanded having fallen into feeble cowardice, and attributing success to their own strength, and not rather trusting to the succour from above, sat and began weeping by the mountain, as it is written, whereat the Law-giver was justly provoked, and threatened that He would not bring them into the land of promise. They cut at last by the threat, and urged to an unseasonable repentance, attempted to go up, by a second disobedience, and snatched up arms against the Amorites. But God foretold them the result by Moses: for He said unto them Ye shall not go up (it says) and ye shall not fall before your enemies for I am not among you. But they every way diseased with disobedience, forced themselves and went up unto the mountain, as it is written. Nevertheless (it says) the ark of the covenant of the Lord went not up with them, for it remained in the camp. Seest thou that upon God's saying, I am not among you, the ark goeth not up with the disobedient, shewing clearly to them of more understanding that it held the place of their leader God? Yea and it was borne around Jericho by the priests, and the lofty wall thereof fell down, not by applying engines and rams, but rather by trumpets and shouting: and this again we shall find to be true in Christ. For He it is Who is borne by saints and holy men and overturns the whole might of the devil, not by arms, but by a shout and a trumpet, that is by Apostolic and Evangelic preaching, and the assent of all the people, confessing their own Lord in uprightness of faith. This too we see accomplished in the Mystic doxologies, the priestly trumpet, that is, the voice of the minister, preceding the people, and thus falls and is shattered the power of the adversaries, for our weapons are not carnal, as Paul saith, but mighty to God. That Christ is after a sort borne and rests on His saints, both the prophet Habakkuk will declare saying, Thou wilt ride upon thine horses and Thy chariots are salvation, and the Saviour Himself no less will teach us, saying to Ananias concerning Paul, Go thy way, for this man is a chosen vessel unto Me, to bear My Name before all the Gentiles.

Yea and thou shalt bring in the table (it says moreover) and set in order what layeth thereon and thou shalt bring in the candlestick, and set thereon his lamps. You will understand Christ by both, for He is co-figured under the form of a table having bread set upon it, because in Him are all nourished unto life Eternal, according as He says, I am the Bread; Which came down from heaven and giveth life unto the world: if any man eat of This Bread, he shall live
for ever; and the Bread that I will give is My Flesh for the life of the world. That then, which is set forth upon the table, i. e., the loaves, signifies the Holy Body of Christ, which nourisheth all men unto Eternal Life. But since the blessed David, and they that were with him, being an hungred, as it is written, did eat the shewbread, let us see whether something mystical be not hereby too recorded. It was not lawful to taste of the shewbread, save by the Priests alone, by appointment of the Law: but David and they that were with him, being not of the priestly tribe,took of the most holy food, that hereby again might be signified the faith of the Gentiles, and in part of them of Israel. For Christ was due to them of Israel, as to them who were more holy by reason of the fathers, and the Law: but the multitude of the Gentiles although they were, by reason of their straying, profane, somehow entered in too, and did eat the Bread of life, David accompanying them and as it were filling up a type of the preserved of Israel, which the blessed Isaiah too calls a remnant. For many of them have believed on Christ.

Thus therefore will Christ be conceived of through the holy Table: but He is again the candlestick, as giving light to the whole house, that is, the world (for I am the Light of the world, He says) but it holdeth seven lamps and not one: for manifoldly doth He illumine and by diverse graces enlighten the souls of the faithful: again it is of pure gold, in that it is above all and Precious: moreover it has a solid stem (for so is written) for there is nothing empty nor yet light in Christ. It has lilies too by reason of its good savour of holiness, according to, I am a flower of the plain, a lily of the vallies. Its feeders again signify the ministrations of Divine graces. Moreover the prophet Zechariah testified that two olive branches are round about it, that you may understand that the people compassionated are two, whom he called sons also of fatness and says that they stand by the Lord of the whole earth, although in that the olive branches are seen by the lamp, he hereby gives the clearest demonstration that Christ is the candlestick, Who through obedience and faith set by Himself both the people of the Gentiles and that of the Jews.

He proceeds, manifoldly pointing Him out to us, And thou shalt set the altar of gold for the incense before the ark and put the hanging of the veil at the door of the tabernacle of witness, and the altar of burnt offerings thou shalt set at the door of the tabernacle of witness and shalt cover the tabernacle, and all things that are therein shalt thou hallow all round. For we must observe how Christ is represented to us in both altars. For after He had ordered the golden altar to be laid by 8, whereon was the incense before the ark, and had said that hangings should be put across before the doors of the tabernacle, that the interior might not be seen, He commands the altar of burnt-offerings to stand at the door of the tabernacle of testimony, not invisible, nor hidden: for it was without the veil. Behold Him then, by the altar of incense ascending up as an odour of a sweet smell to God the Father (for this the incense signifies), by the altar of burnt offering, offered up as an Offering and a Sacrifice in our behalf. But the golden altar was hidden by the veil (for hidden was the glory of Christ), the other,
that of burnt offerings, whereon are the sacrifices, was visible, for manifest was the Death of Christ and known to all. Their position is not without a distinction, for the one was over against the ark, the other by the doors of the tabernacle. And the position of the golden altar in front of the ark, as it were in the Presence of God the Father, darkly hints that marvellous is the glory of the Son, as it is said, *No man knoweth who the Son is, but the Father.* But the position of the altar of burnt offering at the very doors of the tabernacle, holding out a type of His Death and of His Sacrifice for all, again signifies, that no otherwise can we come to God the Father, save by the Sacrifice of Christ, as He says, *I am the Door,* and *No man cometh unto the Father but by Me.* Further, He commanded the tabernacle to be pitched round about, comprehending all things that were therein, that it might be seen to be one, and not many. For One is Christ among us, even though He be manifoldly conceived of, a tabernacle by reason of the veil of Flesh, an Ark holding the Divine law as the Word of God the Father, a table again as Life and Food, a candlestick as spiritual Light, both altar of incense, as an odour of a sweet smell in sanctification, and altar of burnt offering, as a Sacrifice for the Life of the world. And all things that are therein are sanctified; for Christ is holy All of Him and howsoever He be conceived of.

Since the holy tabernacle then was their leader, they of Israel are commanded with it to set out and with it to rest: God again instructing us and teaching us to our profit, to take as our Leader and. Guide in the way unto salvation, God the Word Who for our sakes was Incarnate, and by obeying unhesitatingly His Commands, to mount up unto eternal life. And this they who had been instructed in the mysteries in many words not chusing to do, *went back and walked no more with Him.* But most wisely does the blessed Peter say to the Saviour, *Where can we depart? for in no way to go astray from God, but rather to strive to be with Him spiritually, is in truth most comely for saints.*

69 *And WE have believed and know that THOU art the Christ, the Holy One of God.*

Marvellous is the faith of the holy Apostles, fervent their manner of confession, most loveable and pre-eminent their understanding. For not like certain of the more ignorant, or like them who used to call the Word of the Saviour hard, did they rightly go back and fall, nor of lightness readily caught were they called to belief, but being fully assured beforehand and persuaded of a truth that their Instructor was full of life-giving Words, the Teacher of heavenly doctrines. Exceeding stable is such faith, but that which is not so, is (as is like) easily spurned, and having no root as its assurance, is very readily worn away out of the mind of man. And verily the Saviour Himself in Parables, when He was discoursing of the sower, that which fell upon tho rock (He says) and hath no root withered away, darkly saying that the mind which is dried up and can in no wise receive the Word once cast into it, is a rock. For the wretched Jews being now in this case from their utter ignorance, were
being taught by the Prophet’s voice, *Bend your hearts and not your garments*. For as before the casting in of the seed, the custom of husbandry advises that the ground should first be cleft with the plough: so I deem ought they who approach to receive the Divine Words in some sort to open out aforehand their hearts by desires thereunto: and thus receiving it, do they render the soul travelling like fruitful soil. Therefore in full assurance of faith do the most wise disciples say that they know and are confident that He is *Christ the Son of the Living God*. And with great wisdom will you find their speech constructed as to this again. For they say they *believe* and *know*, joining both together. For one must both believe and understand: nor, because the more Divine things are to be received in faith, ought we therefore completely to depart from all investigation respecting them, but rather we should try to attain even so unto a moderate knowledge, *as in a glass and a riddle*, as Paul saith. Well again do they not say first that they *know*, then *believe*, but putting faith first, they bring in knowledge, and not before faith, as it is written, *If ye will not believe, neither shall ye understand*. For simple faith having been fore-laid in us, as a kind of foundation, knowledge is afterwards built up upon it by degrees, and brings us up to *the measure of the mature age* that is in *Christ, to a perfect and spiritual man*. Wherefore God also somewhere says, *Behold I will lay for the foundations of Sion a stone, choice, a corner stone, precious*. For Christ is to us a Beginning and foundation unto sanctification and righteousness, through faith, that is, and not otherwise: for thus He dwelleth in us.

But observe how they say throughout in the singular number, and with the article prefixed, *THOU art the Christ, the Son of the Living God*, removing from the many who are called in grace unto sonship, as One and Special, Him who is truly *Son*, in Whoso likeness WE too are sons. Again they call Him *the Christ* as One: but we must know that He is not called Christ on His own account, or as being so Essentially just as He is Son, yet is He One in truth and specially (for none among anointed ones is as He is) yet in respect of His likeness to us is He called Christ. For His Own Proper and specially distinct Name and Reality in truth, is *SON*; but that which is common with us is *Christ*. For since He was anointed in that He was made Man, therefore is He Christ. If then we attribute the being anointed to the need of human nature, He will be conceived of as Christ in respect of His likeness to us, and not in the same way as He is Son, nevertheless One Only by Nature and Specially, both before Flesh and with Flesh, and not two, as some suppose, who (it seems) understand not the depth of the Mystery. For not into a man hath the Word of God the Father come down, as the grace of the Spirit upon one (for example) of the holy Prophets, but Himself was *made Flesh*, as it is written, to wit Man. Indivisible therefore is He after the Union, and is not severed into two Persons, even though we conceive of the Word of God as something other than the Flesh wherein He hath dwelt. And since the whole choir of the holy Apostles confirms to us the faith herein, in that they say they know (and that peculiarly) that He is *the*
Christ the Son of God, we shall not, if we deem aright, admit those who shrink not of their folly from making innovations on these things.

70, 71 Jesus answered them, Did not I choose you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon, for he it was that should betray Him, being one of the twelve.

He continues His reproach, and clutches them with severer words, cutting off that which is slack and fallen into negligence in their desire to be wise. For He almost seems to say somewhat of this sort, "O My disciples, this is the time for heed and wit and a mind braced unto the desire of salvation. For most slippery is the way of perdition, which drags downwards not only the feeble mind, but also that which already thinketh it standeth fast. Very perilous and of many forms is sin, which bewitches the mind of man by its manifold pleasures and most smooth lusts, dragging it to what it ought not. Your own case (He saith) shall be an example of what I say. For I will tell you; none of those who from lightness have now fallen back, did I choose as I have done you who were good (for as God, I knew what was in you) yet did Satan get hold of one of you through greed of gain, and My Judgment was surely not deceived. For in man is free-will and choice to go to both, either to the right hand, or to the left, i. e., to virtue or vice." Therefore at once by His severer chiding, does He both rouse unto becoming watchfulness, and render each one more steadfast regarding himself, for He does not yet say clearly who shall betray Him, but laying the burden of iniquity upon one alone and indefinitely, He was bringing them all to the contest, and inviting them to more careful circumspection, each one dreading the loss of his own soul, and at the same time was He working another thing for the benefit of His disciples' faith. For when they confessed that they knew, and firmly believed, that He is the Son of God, He shews that He fore-knows things to come, by this too shewing as it were that their confession regarding Him was sure. For the knowledge of things to come befitteth none save One Alone, Him That is by Nature God, of Whom it is also written, Who knoweth all things before they be. But He called the worker of the Devil's will a devil, and not untruly. For as he that is joined unto the Lord is one Spirit, so is the reverse also true.

CHAPTER V. On the feast of Tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead; on the words, Now the feast of the Jews, that of Tabernacles was at hand.

Chap. vii. And after these things Jesus used to walk in Galilee, for He would not walk in Jewry, because the Jews were seeking to kill Him.
After these both words and deeds (he says) Christ again more gladly made His sojournings in Galilee: for this, I suppose, is the meaning of used to walk, yet he shews that His being with them was not of His Own choice, but rather happened of necessity, adding the reason. For the Jews (he says) wished to kill Him. Wherefore He gave Himself over for a long time to the aliens, refusing to walk in Jewry. But I suppose again that in these words no less is Israel found fault with for its extreme perverseness, if indeed the being found among the Gentiles was shewn to be far better than living with it. And this it was that was uttered by the prophet Jeremiah, I have forsaken Mine House, I have left Mine heritage; I gave My loved Soul into the hand of her enemies. For Christ's being made an outcast because of the impiety of them that persecute Him, and going away among the Galileans, how is it not plainly the giving up of His Own Soul into the hands of her enemies? For the Gentiles are Christ's enemies, in that they do service to another and worship the creature instead of the Creator, because they had not yet received the faith in Him. And this Himself will teach us clearly, saying, He that is not with Me is against Me. But I suppose every one will say that the Gentiles were not with Christ, previous to their true knowledge of God and faith; they were therefore against Him, and hence in the rank of His enemies. This being so and clearly acknowledged, so great abomination was practised among them of Israel, that He was in better case, living among His enemies, and making His abode with them with whom He least ought was pleasanter, than what was meeter far and more congenial, to be among them who are His kinsmen after the flesh and, on this ground, bound to love Him. With greatest reason then did Christ depart unto the Gentiles, and by the very act of doing so did He in a manner say, that if they did not desist from persecuting Him, and from destroying with their mad folly their Benefactor, Christ would wholly give Himself to those without, and remove unto the Gentiles. As then we said that He hinted this by this act, so again we shall find that by a figure of old did He threaten His departure from Jerusalem.

When then He was ordering the laws about sacrifices, as is written also in Leviticus, having fore-appointed, as for an image of Christ, that a bullock should be brought as a gift and a whole burnt-offering to the Lord, he again outlines Him in another way, saying, If his gift to the Lord be of the sheep, of the lambs and of the kids, for a whole burnt sacrifice, he shall bring a male without blemish, and shall lay his hand upon the head thereof and they shall kill it on the side of the altar northward before the Lord. How then the Mystery of Christ is shaped unto us by these things, we must needs enquire. And first I think we ought to speak of the situation both of the Temple itself at Jerusalem and of the Divine altar, that so we may understand, what is the meaning of that the sheep is not to look straight before it, but rather to be turned toward the north. The territory of the Jews therefore lies in the more southern quarters of the earth, and the temple faces eastward and opens its doors toward the first rays of the sun; yea and the Divine altar itself, reared over against the holy, as it
were in the sight of God, shewed its front to those who enter from the East, its two sides looking one south, the other north. That it actually is as we have said, you may have full proof from the passage of the Prophet Ezekiel. For when he was being taught about the death of Phaltias, i.e., in spiritual vision, he says thus, And I saw, and lo about five and twenty men, their backs towards the temple of the Lord and their faces right away, and they were worshipping the sun toward the east. But if a man worshiping the rising sun have the temple behind him, how must one not suppose that the front of the temple was turned eastward? But in the same position was the Divine altar itself, as we have said. Therefore the front giving entry both of the temple itself and of the Divine altar was to the east: the two sides, one to the south, the other to the north; and the side yet remaining, which is conceived of as the back, looking westward. The things therefore we have said being thus, we shall find that north of it lies the neighbour of Judaea, Galilee, that is, the country of the Gentiles, as it is written, Galilee of the Gentiles, Since then our Lord Jesus Christ was about, after His saving Passion, to depart out of the country of the Jews, and go into Galilee, that is, to the church of the Gentiles, the sheep that was taken in type as a sacrifice, was slain at the side of the Altar so as to look northward, according as it is spoken by the Psalmist of Christ, His eyes look unto the nations.

But since the blessed Evangelist says that He refused His Presence to the Jews, because they were plotting to kill Him, we will add this to what we have said, that we do not consider the withdrawal of Christ as an imputation of cowardice, nor yet will we therefore accuse of weakness Him That is mighty unto all things, but we will accept the mode of the economy. For it beseemed Him not before His time, but in His own time to endure the Cross for all.

3, 4, 5 His brethren therefore said unto Him, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest (for no man doeth anything in secret, and himself seeketh to be known openly); if Thou do these things, manifest Thyself to the world. For neither did His brethren believe on Him.

The reputed brethren of the Saviour not yet recognizing God the Word indwelling in His Holy Flesh, nor knowing at the time when they are saying these things, that He was made Man, have still petty conceptions of Him and think far too little of the grace and excellence that is in Him, seeing nothing more than the rest, deluded by the common opinions of Him, thinking that He too was in truth begotten of their father Joseph, and not seeing the hidden provision of the Mystery. For when many (as is like) miracles were being wrought secretly by Christ in Galilee, they persuade Him to seek after vain glory, and advise Him to receive the wonder of the spectators, as though it were some great thing, as though for the sake of this alone, He were willing to perform the several miracles He had wrought, in order
that He might just seem an object of wonder to the beholders, and might revel in the praise of men, after the fashion of some whose habit is to seek for glory. For see how they counsel Him to go up to Judaea and to work miracles there rather, not in order that His disciples might believe on Him, but that they might see the works which He doeth. For (say they) if Thou wilt be known (for this is the meaning of "openly") be not a worker of marvels in secret, nor, since Thou art preeminent in Thy Power of doing all things, shun publicity: for so shalt Thou be renowned to the world, and more illustrious among beholders. This then is their address here. And profitably does the most wise Evangelist note that not yet had His brethren believed on Him. For it would indeed have been one of the strangest things, that they who through faith had already taken hold of God-befitting acknowledgment of Him, should be guilty of such cold expressions. But at that time having not as yet believed they speak wisely, but when they understanding the great mystery concerning Him had believed, they hasten on to such a height of piety and virtue, as both to be called Apostles, and to attain illustrious piety. This too you have, fore-sung by the voice of Prophets. And verily the blessed Jeremiah says, as to our Lord Jesus Christ, For both thy brethren and the house of thy father, they too despised Thee, and they cried out; of thy followers were they gathered together: believe them not, for they will speak fair words unto Thee. For His brethren who before the faith thought little of Him, and in the words just spoken, all but attempt to cry out against Him, were gathered together through faith, and have spoken fair words unto Him, both aiding others, and striving with words in behalf of the faith. Very watchfully did the Prophet, having named His brethren, profitably add, The house of Thy father, lest they too should be supposed to have been of the blessed Virgin, rather than of His father Joseph alone.

6 Jesus saith therefore unto them, My time is not yet come, but your time is always ready.

The Saviour’s discourse is always overshadowed, for so is it written of Him, And He shall be a Man That hideth His Words. And that this too was contrived to their profit, who that is wise will not say? Not yet therefore is the time (He says) for unrestrained publicity, nor yet of manifestation unveiled unto all, since the mind of the Jews is not yet ripe unto understanding, so as to be able to receive My words without wrath and anger: nor yet doth fit opportunity summon Me now to be altogether made known unto the world, since the Jew’s have not yet wholly fallen from grace, nor yet so raged against Me, that I must needs at length depart unto others. For this reason then does He say that not yet is His time come, but says that theirs is come, and is always ready. For we say that men of the world may do as they list, no necessity hampering them, or calling them to an opportune economy which
avises them whether they ought to do any thing or not, as was the case with Christ. On the contrary, the manner of living of those who have chosen life in the world, is remiss and free from more laborious care, bringing in opportunity ever ready and unfolded unto what likes them best and readily permitting those who practise it, to go whithersoever they list.

When therefore things are necessarily subjected to economies, not every time is fit for doing what has to be done, but that which fits each several duty, according as the nature of the thing demands: but on one who has chosen to live unbound is no such thing imposed: but rather, the path to wherever they would go, is ever most ready and wholly unlet.

7 The world cannot hate you, but Me it hateth, because I testify of it that its works are evil.

Very kindly now also doth the Saviour reprove His brethren, who are still too worldly-minded and disposed, and brings forward a second defence, mingled with skill, whereby He shews that not only are they ignorant Who He is by Nature, but are still so far removed from love to Him, as to choose to live in a way not unconformed to them who admire living in the world, and not rather in virtue. For it would have been verily most absurd to say to everybody else what would be of use, having laid aside all disguise about it, yet not to bestow on His reputed brethren, in far greater measure, things wherewith they, having now the Giver of wisdom, might learn with no slight profit. And this is the custom of our Saviour Christ. For He sometimes seizing favourable opportunity fashioneth great instruction unto His hearers. Ever dear therefore (saith He) to each is that which is akin to it, and identity of habit wondrously bringeth together unto agreement.

The world doth not hate you (for ye savour yet that which is of it) but Me it hateth, taking not kindly its being accused by Me for its unseemly deeds. Therefore with safety will YE go up to the feast, I not. For I shall surely dispute and being present tell them what is for their good; but bitter to lovers of pleasure is reproof, and meet for kindling unto wrath him that receives it not in due sobriety of mind.

But in these words again doth the Lord profit us too. For it is profitable not to make one’s reproofs inconsiderately, nor to give to all instruction through reproof, but to know what is written, Rebuke not the bad lest they hate thee (for hatred is not unharmful to us) but rather to be zealous to speak in the ears of them that hear, as it is written. For the world loveth sin, the Lord is a corrector of them that act not rightly: and correction must often be attained by reproof. For the mere enumeration of sin, is a rebuke to those who love it, and the reproof of iniquity, is blame to those who have it. When therefore necessity calls the teacher to administer reproof, and the mode of cure requires this to be gone through, and he that is being against his will instructed by rebuke is exceeding angry, then must the ills of hatred surely arise. Therefore does the Saviour say He is hated by the world, in that it cannot yet bear exhortation with rebuke, when it ought to do so for profit sake. For the
mind that is in bondage to evil pleasures, is quite angry with the advice that would persuade it to due sobriety. And these things the Saviour says, not altogether saying that He will not go to Jerusalem, nor refusing to give the reproofs which may be profitable to the sinners, but minded to do this too and every thing else at the fit time. And we must observe that He says something of the same kind to His own disciples also. For when He was encouraging them, and teaching them not to be too indignant at the things that should come to pass, when they should preach Him to the world, and fall into a thousand trials in consequence, He says, If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you; calling the world here not the visible creation, but rather they who savour the things of the world, by whom one who loves not the same as they and that exceedingly is deemed an hard man and an adverse and an enemy: but akin and dear is he who consents with them, and by sameness of life is entangled together with them in congeniality in baseness.

8 Go YE up unto this feast, I go not up unto this feast, for My time is not yet fulfilled.

The Lord now says clearly that He will not feast with the Jews, or go with them, to partake with them in their rejoicing in shadows. For that which is once said to a few, albeit reputed His brethren, will be extended in its force to the whole race of Israel. For no one will say that Jesus refused to be with His brethren on their own account in particular, seeing He was plainly with them in Galilee, and we must suppose that not without a purpose by reason of His generally supposed relationship after the flesh, did He also dwell with them. It is manifest then, that the whole multitude of the Jews being introduced in a type by His brethren, Christ declines feasting with them, according to that which is said by one of the holy Prophets, I have hated, I have thrust away your feast days, and I will not smell in your solemn assemblies: for even though ye offer Me whole burnt offerings and sacrifices, I will not accept them, and will not look at your assembly of thanksgiving; take thou away from Me the noise of thy songs and the psalm of thine instruments I will not hear. For God is a Spirit, and they that worship Him must worship Him in spirit and in truth, as the Saviour Himself saith. But being a Spirit, He would (one may think) take pleasure in spiritual honours and offerings, for a type too whereof by command of the law, were the sacrifices of oxen and sheep, oblations moreover of frankincense, of fine flour and wine and oil, duly appointed, signifying by more visible forms the many hues of the virtue of them that worship in spirit. Do YE then (He says) who still love the shadow, and are more grossly and Jewishly affected concerning these things, go up to the assembly that is in shadows and types; Me it pleaseth not so to feast; to this feast I go not up, that, namely, in type and outline: for I have no pleasure in it, but rather I await the time of the true assembly, which is not yet full come. For then, then (He says)
shall I be together with My company rejoicing in the brightness of the saints, in the glory of the Father, flashing forth extreme brilliance. But He says His and calls the time His own. For His is the feast, He the Master of it. For to Him did the blessed Jeremiah ascribe it, saying to those who have neglected piety to God-ward, and held for nought the desire to excel in goodness, What will ye do in the day of the Assembly, and in the days of the feast of the Lord? For ye (He says) who totally reject all toil for virtue, and have not the bright robe of the love of God, what will ye do in the day of the assembly, how shall ye come in to the Divine and Heavenly Feast, or how shall not the master of the Feast with reason thrust you forth from the most glorious choir of them that were bidden, saying, Friend, how earnest thou in hither not having a wedding garment? Akin to this, and bringing us the same meaning, is that in the Prophet Zechariah, And it shall come to pass (he says) that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. He says that they which are left shall go up to worship the great King, and to accomplish the feast of tabernacles. For whereas many have been called by grace, not many are they who go up to the city above; for few are the chosen, as the Saviour saith, taken to wit out of every nation. But in saying that they shall go up to worship, he shews that they no longer perform the worship of the law, but rather that in spirit, and keep the feast of tabernacles in truth, well-nigh with clear voice singing that verse of the Psalms, Blessed be the Lord, because He hath heard the voice of my supplication: on Him trusted my heart, and I was holpen, and my flesh revived. For the flesh revived, and will live again, and that not apart from Christ: for He hath been made to us the First-fruits of the resurrection, and the door of the truer feast of tabernacles. And this it was that was said by one of the holy Prophets, I will raise up the tabernacle of David that is fallen. For the tabernacle that fell, of Christ Who is of the seed of David according to the flesh, was first raised to incorruption by the Power of God the Father, according to what is said to the Jews by one of the Apostles concerning Him, This Man delivered up by the determinate counsel and fore-knowledge of God, ye took by hand of ungodly men and crucified and slew: Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it, and again, This Jesus God raised up, whereof all WE are witnesses. For that it is the custom of the Divine Scripture, to call Christ, Who was of David after the flesh, David, is not at all hard to see.

9, 10 When He had said these words unto them, He abode in Galilee: but when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

Christ dwells gladly in Galilee, and banished from the country of Judaea, takes up His Abode more peaceably and securely, that again the multitude of the Gentiles albeit exceedingly uninstructed, by reason of the error that yet holdeth them, might be shewn to be nobler
than those who seemed to be skilled in the law. By this He shewed both His just love for thorn, and most reasonable hatred of them of Judaea. For how would not He Who knoweth all things before they be, be so affected, as to deem the church of the Gentiles already worthy of the Divine Love, since it was so easily called to believe on Him; and at length to cast off and justly loathe Jerusalem as senseless, He who even before the times of His coming is said to have desired her beauty, according to the voice of the Psalmist, but called the stiff-necked Jerusalem an harlot and an adulteress, and of the like of this what did He not call her? Most clearly in truth doth He by the Prophet Ezekiel say to her, Wherefore, O harlot, hear the word of the Lord, and by the voice of Jeremiah accuseth her as an adulteress, calling out, As a wife rejecteth her husband, so the house of Israel rejected Me, saith the Lord. As having then according to the fore-knowledge of God-befitting Counsel, surveyed the beauty of the Church of the Gentiles, and the baseness of the synagogue of the Jews in its wicked ways, He already before-loveth the one and goeth in unto her, as to a bride in the chamber, but fore-hateth the other, reserving for the fit time what was due in full measure to each. For He neither brings wholly upon them of Israel punishment before the time, nor gives Himself wholly to Galilee before the saving cross: for then He could with justice and on reasonable causes, withdraw from His Love to them. Having then said that He would not go up to this feast, and having permitted His brethren to do so, if they would; by Himself (for He affirmed that His time was not yet come) does He go up after them, not saying one thing and doing the contrary to what He says (for that would be lying, albeit guile, that is, falsehood is said not to have been found at all in His Mouth) but minded to what He promised. For He goeth not up to feast with them, but rather to admonish them, and (since He came to save) to say and teach the things which lead to life everlasting. For that this was His aim, His not wishing to go with them that were going up, and going up hardly and secretly, not openly and with the joy of those who go to a festival, will clearly shew.

And verily, when at length He was going up to his saving Passion, He went up not in secret, but borne upon an ass's colt, as a type of the new people, with an almost innumerable company of children preceding Him, fulfilling the part of the people that should be born, of whom it is written, And a people which is created shall praise the Lord. And the children going before were shouting, Blessed is He That cometh in the Name of the Lord, Hosanna in the Highest. Therefore by coming up in secret, He shews that Christ came to Jerusalem by no means to feast with them, but rather to dispute against them: for as we have before said, He doth not wholly depart from Israel, till on being delivered up to death, it is clear that He deservedly did so.

But as to His saying that He would not go up, and afterwards not refusing to go up, you will find the type of it fulfilled long ago in the book called Exodus. For the Divine and most
holy Moses was making long stay in the Mount with God, awaiting the law that was to be given by Him. And Israel disregardful of piety towards God, was making a calf in the wilderness. But the Law-giver is justly angered at these things, and having cried out against the lightness of those who so readily turned aside to what they ought not, and having threatened to utterly destroy them at once, at last He says to the holy Moses, *Depart and go up hence, THOU and thy people which thou broughtest forth out of Egypt unto the land which I sware to Abraham, Isaac, and Jacob, saying, Unto your seed will I give it: and I will send an angel before thee.* Then Moses says to Him, *If Thyself go not with me, bring me not up hence, and how shall it be truly known that I have found grace in Thy Sight, I and Thy people, is it not in that Thou goest with us? And the Lord said unto Moses, I will do this thing also that thou hast spoken, for thou foundest grace in My Sight.* Seest thou how He, grieved at the apostacy of Israel, affirmed that He would not go up with them into the land of promise, but said that He would send an Angel, yet out of respect to Moses and the remembrance of their fathers, He granted them pardon and promised again to go with them.

Having then said that He would not feast with the Jews as being haughty and violent, as dishonouring God by their denial of Him, as these did by making the calf, yet being very slow to anger towards the offences of those who grieve Him, and rather fulfilling His Promise to the holy fathers, He goes up to teach and to set before them the doctrines of salvation, not committing such a ministry to an Angel, just as He did not then, but rather being Himself the worker even for the salvation of the unthankful.

11 *The Jews therefore were seeking Him at the feast, and said, Where is that Man?*

The Jews seek Jesus, not that they may believe on Him when they have found Him (for surely would He preventing their search, have offered Himself, according as it is said of Him, *I was found of them that sought Me not, I was made manifest unto them that asked not after Me*) but of their exceeding transgression falling into the vain toil of the Greeks, and emulous of their habits rather than of those things whereby it was like that they should be enlightened by the grace from above. For those of the Greeks who seem to be wise, filled with worldly and devilish wisdom, expend long and subtle discourses, and revolve cycles of vain propositions, and *weaving the spider’s web,* as it is written, make feint to investigate what is the nature of truth or goodness or justice, and, moulding to themselves a shadow only of the true knowledge, abide wholly untasting of the virtue that is in deeds, and remaining destitute of the true wisdom which is from above, make their exercises about words alone to no profit. The Jews again, brothers and neighbours of their unlearning, seek for Jesus, not that they may believe on Him when they have found Him, as the nature of things proved, but that they hitting Him with their many revilings, might bring the fire unquenchable upon their own heads. And in another respect we shall suppose they made most idle search. For
they only pretend to seek Him, because He is not present. For (says one) 'the Wonder-worker ought to be present with the feasters,' seeking rather pleasure in the enjoyment of it, and not at all the profit from the marvel; but wrapped round in conceit of knowledge of the law, and thinking that they were to no slight degree instructed in the sacred writings, they are unmindful of the Prophet's voice thus speaking, Seek ye God, and in finding Him call upon Him; when He shall draw nigh you, let the wicked man forsake his way, and the unrighteous man his counsel, and let him return unto the LORD, and He will have mercy. Seest thou how it will not suffice unto salvation to seek only, but when we have found, to turn to also, i.e., by obedience and faith? So might the foolish and refractory people of the Jews have been saved: but since in this too they are found exceedingly unwise, they will at length with reason hear, How do ye say, WE are wise, and the Law of the Lord is with us? in vain to the scribes was their lying pen. The wise men were ashamed, dismayed, taken: what wisdom is in them? because they rejected the Word of the Lord? For how did they not reject It, who received It not? how did they not despise It, who in boorish wise refused not to say of It, Where is That Man? For the expression That Man, belongs to the abandoned, and them who no longer deem fit to wonder at Him, although from His so marvellous working, they ought to have had the most exalted conception of Him.

12 And there was much murmuring of the people concerning Him. Some said, He is good, others said, Nay, but He deceiveth the people.

Ever hard of attainment and difficult of acquirement is goodness, and the power of tracking the beauty of truth is hard of accomplishment to the many, specially the more unlearned and those who have no acuteness of understanding, who from most foolish swayings of thoughts without understanding turn aside to what seems to them easier, and not enduring to prove the nature of whatever offers itself, will never attain to the true quality of things, albeit Paul says, Be ye approved bankers, and persuades us to prove all things, so as by accurate investigation to arrive at the attainment of what is profitable. Let them hear then, who of their exceeding folly marvel not at Jesus but think that it is fit to condemn Him without enquiry, Taste and see that the LORD is good. For as they who prove choice honey by the taste, and from the merest taste perceive what they are in search of, so they who make even a little trial of the words of the Saviour, will acknowledge that He is good, and will marvel in learning it. The wiser then among the Jews plead Christ's cause, and give right judgment concerning Him, consenting to Him as Good, considering (as is like) this above all, that it would not be possible for one to accomplish the things which God evidently works, unless He were by Nature God, or partaker of God, and therefore Good, to Whom would befit the approval of all, and to be instrengthened with grace from above, even though this were not
so in Christ, for Christ is Himself the Lord of powers. But they wade in most absurd imaginations, and go astray far from the truth, who shrink not from calling Him a deceiver, who directs unto the unerring path of righteousness. Let the foolish Jew then hear, Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. For along with approving wickedness, ranks the finding fault with good, and keeping back from evil its most deserved reproof, and casting upon them that are ranged on the side of good the blame which is no wise due unto them. But the charges against them for these their revilings were foretold also, for Woe (He says) unto them, for they swerved from Me, wretched are they because they transgressed against Me: I redeemed them, THEY spake lies against Me.

13 Howbeit no man was speaking openly of Him for fear of the Jews.

There was murmuring among the Jews, and for fear of the Jews, he says that no man could speak openly. The Divine Evangelist then is calling the rulers of the Jews emphatically Jews, not deigning (as seems to me) to call them elders or priests, or the like, kindled with pious jealousy unto grief to themward, whom with reason does God accuse of destroying His spiritual vineyard, saying in the prophets, Many pastors destroyed My vineyard, they defiled My portion, they gave My longed-for portion for an impassable wilderness, it hath become a vanishing of perdition. For how shall we not suppose that the Lord’s vineyard hath in truth been destroyed by their abominations, when they shewed that even to agree with the good, and only to marvel at that which is worthy of marvel is hazardous? But that this too works a sorer punishment for the rulers of the Jews and the rest of them, what wise man will doubt? Lo, for lo, the whole people fear and tremble before them, yet are not instructed in the law, nor yet taught to live in a fitting manner, although very zealously subjected to their injunctions. For fear is a proof of the very highest subjection. They were compelled then to transgress rather than wisely to look into the purpose of the Law-giver, and (in that they dare not so much as praise what is good) to give by no means a voluntary, but a constrained, judgment of evil against whosoever the others choose, and to condemn as base, Him That is worthy of praise and admiration. Just as a man therefore who has good skill in sea-faring matters, and sits at the ship’s helm, and having her at his command dashes her against the rocks, would be himself held guilty of the wreck: or as if one accustomed to drive, were borne along by swiftest ponies, and being able by the checks of the reins to hold their easily-directed flight whithersoever he would, were to dash the wheels against a stone, not to the ponies would he reasonably attach the blame of the misfortune, but rather to himself:---in like manner, I deem, the rulers of the Jews, having the people of the Jews not only honouring them, but even serving them by fear as well, if they manage them contrary to Divine Commands, shall justly themselves incur responsibility for the loss of all. But that themselves were the cause of the perdition of the people, the prophet Jeremiah will testify,
saying, *For the pastors became brutish, and sought not out the LORD: therefore the whole flock understood not and were scattered.*

14 *When it was now mid-feast Jesus went up into the temple and began teaching.*

Temple-befitting is the teaching of our Saviour: for where else should we rather hear the Divine Voice, save in the places where the Divinity is believed to dwell? For God tendeth all things, and will not be conceived of as circumscribed by space, in respect of His Own Nature, but is wholly uncontained by things that are, yet is it more meet that we should suppose that He dwells in the holy places, and we most reasonably deem that the will of the Divine Nature will specially be heard by us in sacred places. But what again was pictured to them of old in type and shadow this now Christ transforms into truth: for God says to the hierophant Moses, *And thou shalt set the mercy seat above upon the ark; and in the ark thou shalt put the testimonies that I shall give thee; and there will I be known to thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, in respect of all things which I shall command thee unto the children of Israel.* But our Lord Jesus Christ, *when it was now the middle of the feast,* as it is written, having entered as God into the holy places dedicate unto God, there speaks to the multitudes, although He went up in secret. As therefore upon the mercy seat in the tabernacle, God’s descent was secret, and then scarcely perceived, when the time for His speaking was come, and to one then also, to the blessed Moses, did God talk, speaking to none other:----so did Christ too instruct the one race of the Jews; and converse with one people, having not yet unfolded His grace as common to the Gentiles. And exceeding well does the blessed Evangelist say, not simply, Entered, but *Went up into, the temple.* For a high thing, and very far surpassing our grovelling baseness, was His entry into the Divine school, and sojourn in the holy places. But the type of the act is true as to us. For it was Christ who sanctifieth the temple, and of this Moses of old was a type anointing *the tabernacle* with the hallowed oil, and sanctifying it, as it is written: albeit it needed rather that man should be sanctified by the holy places, than sanctify them: but there is no account taken of things done in a type for the truth’s sake, for the sake of which the things in shadows were moulded, as one may see in the holy Prophets also. For one was commanded against his will to go in unto an harlot, another to walk naked, yea, also to lie upon his right side for many days. These things were performed for the sake of their meanings, and not surely for their own sakes. Thus then, the blessed Moses too was bidden to sanctify the tabernacle, albeit he needed rather to receive sanctification from it, that Christ again may be understood in him, sanctifying His Own Temple, although He lived with flesh among the Jews, and in it spake to the multitude, as did God of old from the mercy seat.
The Jews therefore were marvelling, saying, How knoweth This Man letters, having not learned?

Not unreasonable is the wonder of the Jews, but there is something subtle in their argument. For it was likely that they would be astonished at seeing Him strangely excel both in word and knowledge, Who could not have been rich from instruction. For the mind of man is recipient of wisdom, and even though one do not as yet seem wise, yet is his nature exceedingly well adapted to the attainment of wisdom and knowledge on some subjects. But in the case of those who are not well exercised in learning, the natural advantage gets somehow stopped up and dulled; in that of those who are accustomed to go through such toils, and to revel in literary exercises, it is very clear, and apt for good practice, and is found to have no mean store of letters and wise contrivances. The Jews then are astonished, giving heed to the Saviour Christ, not yet as being by nature God, but still as a mere Man, and they marvel that He abounds in wisdom, not having the provider hereof, i.e., practise in reading, for that He knows letters untaught. This too then with the rest is a charge of Jewish folly: for it should have seemed nothing wonderful to them, that Wisdom, the Artificer of all things, that is, the Only-Begotten Word of God, Which was among them lying hid in the form of a Man, should not need letters.

This again must be observed for our profit. For above when they were seeking for Jesus they say, Where is That Man? (as though they knew Him by His miracles alone: not yet knowing accurately, Who, or of Whom, or whence He was) but here not as though ignorant of ought respecting Him, but as knowing all things clearly, they say that He also knoweth letters not having learned. The more obscure enquiry therefore respecting Him of the common people and of those who had no accurate knowledge of Him, uttered Where is That man contemptuously, that of those who knew Him the other. More severe punishment then shall they undergo who were not ignorant than they who were: for to the one their ignorance is an excuse, to the other their knowledge condemnation. Therefore is it said that to some it is better not to have known the way of truth. For in knowledge there is greater punishment, because men are lovers of pleasure rather than lovers of God. Jesus then, according to the difficulty of the Jews, knew letters, having not learned, Moses was learned (as it is written) in all the wisdom of the Egyptians: yet as knowing nothing at all, albeit exceeding wise among those, was he instructed unto better knowledge by the oracles from God, the wisdom of the world being convicted as feeble, through the Diviner and more excellent, in which or through which we are instructed in the things of Christ, receiving the understanding which is truly from above and from God. Christ then is the in all things perfectly Good, the one of all things both Wisdom and Understanding, in respect whereof He has the excellency not by teaching, but innate. And verily the Prophet Isaiah saith of Him, that before the Child shall know good or evil, He shall refuse evil to choose good. And let us not foolishly suppose, that
the Divine and Heavenly Offspring, in discernment of reasonings or by the choice of the better turneth away from evil, and applies Itself rather to good: but as if one should say of fire, that it refuses cold; its not admitting the being cold does not indicate choice of wills in it, but rather most steady adherence of nature to what is its own, so is it in respect of Christ. For all good things are in God of Nature, and are not introduced from without; and so wisdom too was in Him, yea rather, Himself is properly and specially the Fount of wisdom, through which He gives wisdom in part to those in participation thereof, both Heavenly and earthly reasonable beings.

16 Jesus answered them and said, My doctrine is not Mine, but His That sent Me.

We shall find that indeed true that is written by one of the wise men, The Spirit of the Lord hath filled the world, and the ear of hearing hathareth all things. But to those who of utter folly, yea rather of blasphemy, suppose that ought they utter will escape the Divine Mind, the Godlike Psalmist says, Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear, heareth He not? for how could it possibly happen that He should not surely hear all things, who implanteth the sense of hearing into them that were made by Him?

See therefore in this too again that the Lord is by Nature God. For the secret whispers of the Jews in the crowd He is not ignorant of; He receives them into His Ears in God-befitting way, albeit from fear of the rulers they say nothing openly concerning Him. And when on one occasion certain of those who had rushed together into the temple, marvelled and were reasoning (as is like) or gently saying one to another, How knoweth This Man letters not having learned? needs does He again shew Himself Equal to God the Father Who learneth nothing at all, but hath the knowledge of all things by Nature and without learning, because He surpasseth all understanding and soareth above all wisdom that is in things that are. It was then possible for Him from other things too, to shew and to assure His hearers, that whatsoever things are in the Father, these also are in Him, by reason of Identity of Nature: which thing also He used to do in other things also, from being able to do the same things and having like Operation unto all things, mounting up unto Equal Dignity: for what things soever the Father doeth, these (He saith) doth the Son too likewise, and again, For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will.

But here it was (I suppose) seasonable and most suitable, to make a demonstration of the most necessary points. For His discourse about wisdom and learning without letters was made with those who had been considering these things. It behoved Him then to shew that this existed in Him, just as in the Father. What then is the mode of proof? From His having Equality of wisdom with Him, even though according to true and wise reasoning,
He most surely is Himself Wisdom and of God the Father, to Whom in all things like, He says He teaches the same things with Him, without any distinction. For either on account of the exact likeness of His doctrine to that of the Father, does He say that it is the Father’s, or because He is Himself the Wisdom of the Father, through Which He speaketh and ordereth all things, does He say that the doctrine too is His: yet something else besides doth He dispense, contributing not slightly to the salvation of His pupils. For since they seeing a Man, on account of the flesh which was of earth received not the word as being of God, and therefore seemed to be sick of a plausible unbelief, profitably doth He attribute the teaching to God the Father, yet saying what was true, and from fear of their being fighters against God, if they held out any longer against the decrees from above, persuading them to receive His words.

But we must know that by His saying again that He was sent, He does not shew that He is second in Dignity to the Father. For we must not imagine a mission befitting a servant, even though because clad in servant’s form He might rightly say even this of Himself. But He was sent as Word from Mind, as the Sun’s radiance from itself. For these I suppose are processions from those things in which they are, from their appearing to issue forth, yet exist they naturally and immovably in those things whence they are. For we ought not, because word issues forth from mind, and radiance from the sun, therefore at all to suppose that the things which produced are left of those which have gone forth of them, but rather we shall see both those in these, and these again existing in the former. For mind will never be word-less, nor yet word again without the mind fashioned therein. Analogously to this, shall we conceive of the other also.

17 If any man do His Will, he shall know of the doctrine, whether it be of God or whether I am speaking of Myself.

We ought uncritically and without all doubt to receive the words of the Truth, and to believe that a thing once said, cannot be otherwise than as it was declared to be. But He permits not His saying to be without proof, on account of the unbelievers, but introduces a most evident and exceeding clear solution, tempering with much skill the fashion of His words. And what the skill is, what the order of the economy, we will again say. They were seeking to kill Him on account of the paralytic, him (I mean) that was healed on the sabbath day. Gently then does He alike scare them from their dreadful purpose against Him, and clearly does He convict those who are travailing with their blood-thirsty purpose against Him, that they were choosing to fulfil their own lust rather than the will of the Law-giver. For then (saith He) shall ye know perfectly of My doctrine, that it is of God the Father, when ye shall choose to follow His Will rather than your own. But the Will of the Law-giver and of God, is to abstain wholly from murder. Then, then (He saith) shall ye, not holden beforehand by unjust hatred, nor thrust forth in brutish guise to no seasonable anger, know clearly,
whether the word of My teaching is of God, or whether I am speaking of Myself. Having therefore interwoven reproof with profit, He with justice accuses them, for that they unreasonably mock at what He teaches, though God the Father consenteth and co-willeth, or what also is true, co-teacheth and co-interpreteth. But He puts Of Myself, for, Privately and wholly severed from being after the Co-Will and Purpose of the Father. And I do not suppose any person of sound mind will think that He accuses His own words of being spurious, but says that they will never be otherwise than in accordance with the Will of God the Father. For He speaks by His own Word and Wisdom, His Own Offspring; but That speaks not at all diversely from Himself, for how could It?

18 He that speaketh of himself seeketh his own glory.

He giveth this evident proof that He doth not labour for His Own glory by His teaching, that He does not use any strange words and foreign to the law (for this were to speak of Himself), but that He is exhorting them rather to be obedient to the former oracles, while He removes only the unprofitable and gross shadow of the letter, and transforms it persuasively unto the spiritual sense, which already lay hid in types. What then He says in the Gospel according unto Matthew, I came not to destroy the Law, but to fulfil; this again He indirectly intimates here. For the Gospel polity hath but the transformation of the letter into the truth, and having trans fashioned the Mosaic type unto what is more fitting, hath the knowledge of the worship in spirit. Christ therefore speaketh and not of Himself, that is, nothing diverse from the things already foretold. For He doth not put away Moses, nor doth He teach us to reject the instruction of the law, but over what had been shadowed out in type, as it were some brighter tint to overlay the Truth. Very skilfully acquiring the good will of the Jews, does He offer the honour and glory to God the Father. For since the Jews knowing not the Word that had appeared from God the Father, were supposing that the Law had been given by the Father only, with reason did He affirm that He was glorified by the keeping of the Law, and endured the contrary if it were not kept as it ought. But even though the Son is partaker of the glory of the Father, and through Him had God the Father spoken to Moses, He yet assents to their opinions economically. But in that He speaks nothing of Himself that does not agree with the law, He confesses that not surely His own glory is it that He is zealous to build up, but that due to the Law.

Besides this, this too must be observed. For indirectly and darkly, He finds fault with the Jews who are falling into those very things which they ignorantly blame, and are accustomed to snatch at glory for themselves rather than God the Lord of all: and how, I will tell. For they falling away from the commandments of the law, were borne each to what liketh him, teaching, as it is written, for doctrines the commandments of men. For this again well
does Christ convict them as transgressors, and as sinning against the very Law-giver, in that they persuaded their hearers not to live after His ordinances, but rather to give heed to their doctrines. Therefore, albeit Christ says still indefinitely and absolutely, He that speaketh of himself seeketh his own glory, He is reproving the disease of the madness of the Pharisees, in that through their chusing to speak rather their own words, they are stealing the glory of the Lawgiver, and transferring to themselves the things due to God, they thence shun not at length to seek to kill Him. On which account specially convicts He them of transgressing, excusing themselves duly under the pretense that they were zealous to keep the law, and thereby honour God the Father.

But he that seeketh (saith He) His Glory That sent Him, This one is true, and no unrighteousness is in Him. As he who doth not seek rather the honour of God but his own, is not true, but most exceedingly unjust: for he is not true, seeing he slandereth the Law, and bringeth in his own will in its place; most unjust too, in that he thrusteth aside the righteous judgment of the Lawgiver, and putteth his own above his Lord's. Righteous then and true is Christ, obnoxious to none of the aforesaid charges.

19 Hath not Moses given you the law, and no one of you keepeth the law? why are ye seeking to kill Me?

By many devices cometh about the discourse of the Saviour to one aim. For having in the preceding, indirectly blamed (as was meet) the Pharisees who supposed that they ought not to obey the commands from above, but to introduce their own opinions, and were zealous rather to gain honour from those under them, and did not offer it to the Lord of all, but diverted it to their own persons, that thence they were daring to transgress more freely:---He again, in other and severest wise, prepares for them open at length and unveiled reproof. For He being condemned for breach of the sabbath, and enduring the most unjust accusation of lawlessness for this, convicted them not of individually transgressing the law, but that the whole nation of the Jews had made the law of Moses of no account. For tell Me (He saith) ye who condemn the man who is zealous to shew mercy on the sabbath day, who have passed foulest censure upon those who do well, and freely condemn the compassionate, hath not the commandment not to murder been delivered you by Moses, whom ye admire? did ye not hear him say, The innocent and righteous slay thou not? why then do ye grieve even your own Moses, by so readily transgressing the Law that was appointed through him? An argument and clear proof of this, is that ye persecute Me who have done no wrong, and are unjustly eager to slay Him who can never be accused of that whereby He should suffer this.

Very pointed then is the Saviour’s discourse and most severely herein does He attack the mad folly of the Jews, and shew that they who fall as it were with unbridled course unto condemning Him for His transgression of the sabbath, shew themselves transgressors, and
chers of murder, and for this cause alone fall into the worst of all sins. He all but cries aloud, The paralytic who had fallen into a bitter and incurable complaint, and who was spent with weakness at length intolerable, I have healed on the sabbath day: but for My well-doing, I am condemned as though I had been taken in the worst of crimes, and for this ye determined murder against Me. What manner of punishment then (He says) shall be devised for you commensurate with such monstrous deeds? for lo, yourselves too are transgressing the law; but the mode of your transgressions, is not of like nature with the charges against Me. For not as well-doers, like Me, are ye persuaded to do this, but with a view to murder, which is worse than all transgression. How then is Moses with you in these things, on whose account I, though a Preserver, am condemned? did not he appoint you the law concerning this? do not ye again, while trampling on My Word, ignore its transgression, by devising murder unjustly? Such things then might Christ well say to the ungodly Pharisees. But He abstracts the Law for the present from His Own Person, although He is Himself the Lawgiver, and attributes it as it were to the Father Alone, by Him specially shaming into silence the shameless Jews, among whom He was considered greater than He. For, as we have often said, they did not yet acknowledge that He is God by Nature, nor did they yet know the deep mystery of the economy with Flesh, but admired rather the glory of Moses.

20, 21 The people answered, Thou hast a devil; who is seeking to kill thee? Jesus answered and said unto them

They feel the charges, and hit by the bitter words thence proceeding, they betake themselves to denial, not actually repudiating their murderous design, but only with all diligence putting from them the appearance of breaking the Law, the boast of the Pharisees in appearance only. Therefore was Christ wont to call them whited sepulchres also, outwardly clad in the beauty of the ingenuity of art, but within full of the uncleanness of the dead. But I suppose that they say these things to take away fear as to His expecting to suffer anything, not truly giving Him an assurance that He will not suffer, but drawing Him forth unto a hazardous confidence, and thinking to persuade Him not to be zealous to be hid from them. For then it would be no hard matter to plot against Him, at least as they supposed. For they ignorantly deemed, not knowing Him That was persecuted, that He would be obnoxious to their perverseness, even though He willed not to suffer, and would be caught, like one of those who knew not the thought that lay hid in their minds. The fruit then of their stubbornness is their denial, and another kind of blasphemy against Christ. For by what things they endeavour to repel His words, as untrue, they condemn Him as a Liar, adding iniquity to their iniquity, as it is written.

One work I did, and do ye all marvel?
We will read the verse, as a question, with a comma, and a full stop. But we will not be ignorant of the subtle meaning of the word, replete with a most wise economy. For observe how on relating to the Jews His Loving-kindness to the impotent man, He does not say unguardedly, I have healed the man on the sabbath day, and do ye therefore marvel? but more cautiously and far more heedfully, He says, One work I did, soothing the unseasonable anger of the multitude; for it was not unlikely, that they, cut by the transgression against the sabbath, would even now attempt to stone Jesus. For indiscreet of counsel, according to the Greek poets, and prone to anger is ever the multitude, both applying gentlest accord to whatsoever it is minded to, and easily excited like a bull unto intolerable daring, it is caught more apt than it ought in daring undertakings to dreadful ends. Having therefore put away all boast for their profit’s sake, He makes use of the gentlest words and with exceeding moderation He says, One work I did, and do ye all marvel? On account of this one work (He says) although it was wrought for the salvation and life of the prostrate, do ye condemn the mighty Worker thereof, as though for offences truly heinous, and looking only to the honour of the Sabbath, accord not wonder to the miracle? (for this indeed would have been more fitting) but because the commandment of the law has been broken according to your foolish imagination, for no slight or worthless reasons, but for the salvation and life of a man, ye are unreasonably angry, when ye ought rather to praise Him Who is clad with so great and God-befitting power. Untutored then by these things also are the people of the Jews proved to be, expending undue astonishment upon the man that was healed, and not rather offering it to Christ Who miraculously preserveth.

But we must know, that He, in addressing them of Israel and saying, One work I did, and do ye all marvel? again indirectly reproves and makes known something of this kind. For on account of this one (according to you) offence of Mine (He says) ye marvel at My purpose, as though I were bold to thrust aside the Lawgiver: then how deem ye that God feels towards you, who not once merely offend against the Law, but make nothing of transgressing it, in matters for which ye judge others?

22 Therefore hath Moses given you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

Of deep meaning is the word, and hard to be reached the purpose of the text, but it will be manifest through the grace of Him That illuminateth. Defeating then by many words the uninstructedness of the Jews, and manifoldly teaching them that they ought not to go off to unseasonable wrath on account of the breach of the sabbath, by reason the Son of man is Lord of the Sabbath day: but having at length attained no good effect by reason of the ill-counsel of the hearers, He passes on to another mode of economy, and endeavours to shew clearly that the hierophant Moses himself, the minister of the Law, brake the Law of the
sabbath on account of the circumcision, which had extended from the custom of the fathers even unto his own times, that he too might with reason be shewn to be an observer of the custom of the fathers, and since God works on the sabbath, therefore He revealing Himself too as a worker holds that it is in no wise a transgression of the sabbath, by reason of His being ever like minded with the Father. Wherefore He also said, My Father worketh hitherto and I work. In order then (He saith) that ye, beholding Me working on the sabbath day, may not marvel as at some strange and most monstrous thing, Moses hath given you circumcision on the sabbath, and he was beforehand in breaking the Law respecting it. And why? He did not think he should be doing right, in dishonouring the Law given to the Fathers, and their custom, on account of the sabbath day. Therefore a man is circumcised on the sabbath day too. But if Moses considered that he ought to honour the custom of the fathers, and made that superior to the honour of the sabbath, why are ye vainly troubled at Me, and marvel at Me, as though I were one of those wont heedlessly to transgress the Law, out of contempt for the Law? albeit (He says) I work equally with the Father, and ever agree with Him in every purpose: and since He works on the Sabbath day, well do I refuse to be idle thereon.

He says that Moses gave them, circumcision, although it was not of him according to what has been just said, but of the fathers, because the ordinance of circumcision was given to the fathers, but its rites were more definitely and clearly ordered by Moses. For our forefather Abraham was circumcised, but not on the eighth day, nor was a pair of turtle doves or two young pigeons offered for him, in accordance with the rites of Moses.

CHAPTER VI. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant.

23 If a man on the sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at Me, because I made a whole man well on the sabbath day?

The verse is unintelligible to the many and not very clear as to its subdivisions; we will therefore speak of that first. We will therefore read it bit by bit, changing the structure of the verse; for thus you will clearly understand the meaning. If then (He says) a man on the sabbath day receive circumcision, are ye angry at Me, that the law of Moses should not be broken, because I made a whole man well on the sabbath day? For a man does not receive circumcision on the sabbath day, that the Law of Moses be not broken: for it is broken when the sabbath is made void by circumcision. For as we taught before, yea rather as the Saviour Himself said, circumcision is not of Moses but of the fathers. So that by reason of the circumcision from the fathers, the Law of Moses is broken, I mean that respecting the sabbath. Therefore we must connect the words, that the Law of Moses should not be broken, to our Saviour’s words: for He says, are ye angry at Me, that the Law of Moses should not be broken,
because I made a whole man well on the sabbath day? The case of the sub-division then has been now herein settled, we must go to the interpretation of the things signified too, even though they are exceedingly hard to understand. Circumcision, then (He says) is a way of taking care for a man, and it surpasses the ordinance itself of the sabbath. For it was of necessity that the suffering should be made whole. What then is the hindrance, or how will the ordinance of the sabbath reasonably stand in the way of healing the whole body, since it permits already without blame its breach by a partial and slight healing? for a man is circumcised and healed of the wound without blame on the Sabbath day. Vainly then (He says) are ye indignant, to the Worker of the better things objecting the transgression of the Law, when the law is not grieved at being put aside by Moses for a petty circumcision. By these things is enwoven an argument, persuading them to agree that they ought not vainly to be annoyed, since Moses had already been a type thereof, whom they foolishly thought they ought to take the part of, and making no account of his law, were being hurried off to the duty of committing murder.

24 Judge not according to the appearance, but judge righteous judgment.

The Law (He says) which ye are so zealous to take the part of, and for the sake of which ye were kindled even unto fierce wrath, openly cries aloud, Ye shall not respect persons in judgment, for the judgment is God's. Ye then who condemn Me as a transgressor on account of the sabbath, and decide that it is most fitting to be angry at this, do ye care for the honour of the Law, take shame at the message, Judge not according to the appearance, but judge righteous judgment. For if ye put Moses forth from transgression, and rightly consider that he has no portion of condemnation for this, albeit he breaketh the ordinance of the sabbath on account of circumcision [which is] of the fathers, do ye free from blame the Son too Who ever agreeth with the mind of the Father, and approveth His will, and whatsoever things He doeth, these likewise is He too wont to do. But if ye condemn the Son only, and do not condemn Moses, although he is involved (He saith) in equal blame to that wherein ye suppose that I too am involved on account of the sabbath, how will ye not be found to be trampling on the Divine Law, and be taken insulting the decrees from above, out of respect to some corrupting the command to judge righteousness, and rendering superior to the Divine commands him to whom ye transgressing pay reverence from respect of persons?

Let the wise hearer observe again the wondrous skill of our Saviour Christ. When accused of the breach of one Law, He convicts them as transgressors by very many arguments, all but uttering the Gospel words. And why lookest thou at the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? An evil thing then is it to condemn others. For wherein a man judgeth another, he condemneth himself, as it is written. Wherefore by the Saviour too Himself was it said, Judge not and ye shall not be judged, condemn not
and ye shall not be condemned. And this we say in respect of ourselves: for Christ will never become a transgressor by changing His own Laws to whatsoever He will, and overlaying with the fair beauty of truth the shadows of the Law: that at length, the things enjoined in a more carnal sense to them of old, may be changed into a spiritual interpretation.

But since our discourse, which was upon the mention of the sabbath, hath flowed into that of the circumcision, I think that not less profit than is due will accrue to the true searcher after wisdom, through his clearly beholding, what the seventh day rest means, what again is signified by the circumcision on the eighth day, and by his learning in addition, why circumcision is received on the sabbath itself, not enduring to keep the legal-rest: rightly examining each point, as well as I can, I will endeavour to make it clear. The first consideration will be that of the seventh day, or sabbath, and its rest. For so will the enquiry into what follows be most convenient. Therefore let us enquire into the first appointed law on this subject, how and in what manner it arose.

For when God brought Israel out of the bondage in Egypt unto their original and ancient freedom, by the hand of the all-wise Moses, and having miraculously brought them through the midst of the sea, with foot somehow dry and unwetted, commanded them to hasten on unto the land of promise, at length, accustoming them of necessity to purify themselves beforehand and cleanse themselves, He called them to an assembly in mount Sinai: and having descended upon it in the likeness of fire, He gave them decrees unto salvation, saying, I am the LORD thy God, Which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but Me. Thou shalt not make unto thee any image nor any likeness that is in heaven above or that is in the earth beneath or that is in the water under the earth, thou shalt not worship them nor serve them, for I am the LORD thy God, a jealous God. For it was fitting, it was fitting thence to commence the ordinance of what was profitable, and first to fore-initiate with the doctrines of Divine knowledge, them who had once given themselves to the service and obedience of God. For knowledge of God is the root of all virtue, and the foundation of piety is faith. Having therefore revealed Himself, and as it were made Himself manifest by saying, I am the LORD thy God, and having first wrought in them faith by knowledge, and having wholly interdicted the making of an image and the worship of falsely-called gods, He shews that their transgression will not be unpunished, and sets before them the punishment of turning aside, crying, Thou shalt not take the Name of the LORD thy God in vain, that is, thou shalt not put about a vain idol the Divine and most dread Name: for the LORD (He says) will not hold him guilless that taketh His Name in vain. Having then said that he shall be guilty of no slight transgression, who shall please to worship another, and to enrol himself under a false god, and having threatened them accordingly, as people newly brought to the faith and having a feebler understanding, He adds in order, and as it were establishes a second law, saying, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the
Sabbath of the LORD thy God, in it thou shalt not do any work. Then profitably shewing Whom they will imitate in so doing, He says, For in six days the LORD made heaven and earth and the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day and hallowed it.

What then (will a man say) did the ordinance of the Sabbath purport? Or why, after the threatening against transgressions was a second and similar Law straightway introduced? To this we say, that it was right not only to threaten transgressors that they should undergo dreadful sufferings, nor by fear alone to stablish Israel unto piety (for the service of fear is of a more slavish sort) but to shew of what they will be partakers and to what end they will come, who are firmly fixed in love to Him. He defines therefore, and gives them as in type the promise of the future good things. For the law hath a shadow of the good things to come, as it is written, and its form is shewn to be an exercise preparatory to the truth. For He commands them to rest on the last day of the week, that is, the sabbath, and to cease from all work, and give it over, and to practise rest thereon, signifying thereby the rest and enjoyment that should be to the saints at the completion of ages, when they having ended their life in the world, and having cleansed away the sweat of their good works, they who are in Christ shall live the life without toil and free from all weariness, according to that which is spoken concerning them by the mouth of the prophet: for they shall forget their former tribulation, and it shall not come into their heart, but everlasting joy shall be upon their head, for upon their head praise, and joy shall take hold on them, sorrow and grief and sighing are fled away. They too imitating the Creator who ceased and all but rested from the toils of creation, will cease from their labours in this life, attaining unto the delight to be given by Christ at the end of ages. And to this end I think that the appointed rest on the sabbath tends.

But note how the Law-giver says negatively, Thou shalt not worship any other gods, but on giving the kindred commandment about the sabbath which follows it, He says, Remember, and why? Because the time for not worshipping other gods was now gone by (for therefore He immediately commanded them to be diligent about this) but by means of memory it was possible to behold things to come, and to see aforehand in thought what was already limned in types. We must moreover notice this too. For when He had well enforced our position with regard to our faith, He straightway adds the memorial of the promise at the end of ages, and then ordains the remaining laws, Honour thy father and thy mother, thou shalt not kill, and so on: that we may not think we are justified by works, nor look for the ungrudged bounteousness of God as the fruit of our own toils, but that we shall have it of faith. Therefore before the laws of godly conversation, grace hath straightway entered in as the next neighbour to our faith of the good things in hope.

The sabbath rest then signifies the life of the saints in rest and holiness, when they, having at length put off all that is troublous, and ceased from every toil, shall delight in the
good things from God. And verily the blessed Paul, when he discoursed to us of these things, and most excellently assayed to enquire into the mode of the rest of the people, saith thus, *And to whom sware He that they should not enter into His rest, but to them that believed not? And we see that they could not enter in because of unbelief.* For since certain were supposing that that was the land of rest, whereinto they came that came forth out of Egypt, albeit that is taken as a type of the one which shall be given to the saints by Christ, which David called *the land of the living,* the most wise Paul endeavours to shew, that that which was then given for an inheritance to the children of Israel by the command of Joshua was a type of that which is looked for. For that these things are taken as a type of the truth, he diligently proves, bringing an argument demonstrative of what has been said. For he saith thus, *Seeing therefore it remaineth that some enter therein, and they to whom it was first preached entered not in because of unbelief, He again limiteth a certain day, saying in David, To-day, after so long a time: as it is foresaid To-day if ye will hear His Voice, harden not your hearts, as in the provocation; for if Jesus had given them rest, then would He not afterward have spoken of another day.* Seest thou how diligently he overthrew the apparent objection? For one striving with Jewish arguments might straightway have said, "What then art thou saying most excellent Sir? hath not Joshua brought the people into the land of promise? did they not rest and keep sabbath in it?" "yea." (he saith) "but in type and imitation of the true." For if in these things only the grace of God and the measure of His Promise is marked out, and in them have been fulfilled to Israel their hopes, and the letter of the law signifies nothing else besides, how, as though Joshua had not given them rest, is again another period of rest marked out by blessed David although he was so long after? Wisely then and very skilfully does he, after having shewn that the historical incidents are a type and image of spiritual things, reveal the still concealed and hidden interpretation of the sabbath, adding. *There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from His.* How then will it not be hence at length clearly confessed, that the mind of the saints knows that the resting from toils, i. e., those of our labours, is the sabbath-keeping, when the bright band of the saints shall delight in their good deeds before wrought in this life, after the likeness of the Creator of all things, Who rested and rejoiced on the seventh day, as Wisdom saith in the book of Proverbs, *I was she in Whom He delighted: daily rejoiced I before Him at every-time, when He was rejoicing on having completed the earth, and was rejoicing in the sons of men?* Therefore (for I will return again to the original subject, and will recapitulate the bent of the whole discourse), the rest of the sabbath denotes the toilless life of the saints. For without toil shall all good things be given at that time to the saints by God, nor shall we then work sin the foundation of ills, because it shall perish root and branch from us, together with him who was wont to sow it in us, according as it is said, *No lion shall be there, nor shall ought of evil beasts go up thereon, but a pure way shall be there, and it shall be called, An holy way.* Yea, and the mind of the saints...
will retain all good things without toil. Therefore he too who gathered sticks on the sabbath
day died by stoning, as having wronged the truth in the type. For after having ceased, and
arrived at that rest, we shall never go forth of that habit both admirable and illustrious in
virtues, as they did from their tent, nor shall we any more collect sin, which is the food and
mother of fire, as did that man the wood, through his exceeding senselessness, not under-
standing the types which point to the truth. Therefore also with senseless stones, as himself
taken in much senselessness, was he stoned by the avengers, having the character of his
manners inscribed in his punishment. That we shall not then commit any abominable sin,
is therefore manifest, nor yet shall we by sweat attain what is profitable; and this again we
shall see shewn as it were darkly in the books of Moses. For God showered down the Manna
like dew upon the sons of Israel in the wilderness, and gave them angels' bread, as it is
written, and then He appointed a law too respecting it by the all wise Moses. For thus did-
he make proclamation, Eat to-day: for to-day is a sabbath unto the Lord, ye shall not find it
in the field. Six days ye shall gather, but on the seventh day, which is the sabbath, in it there
shall be none. For he hints that before the completion of the ages it is convenient that we
collect with toil that which profiteth and nourisheth us unto everlasting life, as they traversing
the wide wilderness, gathered together from all quarters manna for their food; but on the
seventh, that is, in the final end, the time for collecting what is profitable is gone by, and we
shall delight ourselves in the things already provided, according as it is said by the Psalmist,
Thou shalt eat the fruit of thy toils.

God the Lawgiver then, not taking pleasure in the shadows, but looking beforehand to
the very image of the things, issued proclamation that we ought not to labour on the sabbath.
But certain men having despised the Law given them about this, and not shrinking from
fool-hardily offending the Lord of all, determined that they ought to go out to gather manna
even on the sabbath, and not in counsels only was their daring endeavour, but in very deed
they accomplished what seemed them good. The Law-giver therefore for this again finds
fault with them, and says, How long chuse ye not to keep My commandments and My law?
See, for that the LORD gave you this day for a Sabbath, therefore He hath given you on the
sixth day the bread of two days, abide ye every man in his place, let no man go out of his place
on the seventh day. Seest thou how He forming beforehand for us life free from all sweat
and toil, in the typical rest, enjoins them to do nothing at all on the sabbath? For He does
not permit them to. gather, and enjoins them besides, not to leave their house and go any-
whither, nor to go forth from their own place. And what again He wills us to learn by this,
we will set forth, bringing forward a kindred and similar command. The blessed Prophet
Jeremiah spake then to the Jews on this wise, Thus saith the LORD, Keep your souls, and
bear no burden on the sabbath day, and go not forth of the gates of Jerusalem, neither carry
forth burdens out of your houses on the sabbath day, neither do ye any work: hallow the sabbath
day, as I commanded your fathers. And what thence? Urging as aforesaid to a watchful habit,
he bids us keep our own soul, for thus will our duty of hastening unto the hoped-for Sabbath-
keeping be easily accomplished. But how many good things shall be revealed to those who
possess this, He beautifully makes known by the introduction of the other things. For He
does not suffer any to be laden with a burden, since no one at that time will take up the
heavy burden of sin. For it is the time of holiness, when our old sin having departed to utter
destruction, the soul of each is renewed to a habit of virtue unwavering. Yea and He does
not suffer them to go forth of the gates of Jerusalem. For according to the true and orthodox
doctrine the glorious choir of the saints shall dwell securely in the heavenly Jerusalem, and
shall not go forth of the holy city, but rather shall be therein for ever, held fast by the Divine
power so as never to be able to run away from the good things once for all given them. For the gifts and calling of God are without repentance, according to S. Paul. But in saying again,
Ye shall not go forth every man from his place, He seems to imply this most clearly. For many
in truth are the mansions with God the Father according to the Saviour’s word (and of this
was the holy tabernacle in all glory fulfilling the type, which had ten chambers 13) and to
each shall be given according to his deserts and proportionately to his good deeds, his abode.
But they that are wholly in possession of their tabernacles there, they shall dwell there for
ever, and will never come to fall from the things allotted to them by the Divine free gift.
And a true witness hereof shall be introduced by us. For the Prophet Isaiah having clearly
stated these things, speaketh thus, Thine eyes shall see Jerusalem, a wealthy city, tabernacles
that shall not be shaken nor shall be removed for ever: for in saying that the tabernacles in
the wealthy city shall not be shaken, he shews the immutability of the abode and habitation
therein. Yea, he says moreover, and Neither do ye any work thereon, but hallow ye the sabbath
day. As we have already often said, the time of rest and refreshment belongs to both, and it
is wholly kept holy as a feast to Christ.

Again that we ought to do no work on the sabbath day, but to rest as it were and cease
from every thing that inviteth to sweat and toil, we shall know from other sources also. For
He says in Exodus, Six years thou shalt sow thy land, and shalt gather in the fruits thereof,
but the seventh year thou shalt let it rest and lie still. And in Leviticus, When ye come into
the land which I give you, the land which I give you shall keep a sabbath unto the LORD.
Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in
the fruit thereof, but in the seventh year shall be a rest unto the land, a sabbath to the LORD.
For it is not the land which is insensible to toil that He releases, nor yet to it doth He in
reality give this law, but He brought it about to those who possessed it, that they should not
toil, through His giving a release to the land. For in many ways did He point out our feast
in Christ, in which they who have lived in the Divine fear shall hasten unto the perfect and
complete liberty which is in holiness, and to the most wealthy grace of the Spirit. And this
again we shall know from the Mosaic commands themselves. For it runs thus, When thy
brother, an Hebrew man or an Hebrew woman, is sold unto thee, six years shall he serve thee,
in the seventh year a release. For we who were of old slaves to sin, and by taking pleasure in evil had in some sort sold ourselves to the devil, being justified in Christ through faith, shall mount up to the true and holy sabbath-keeping, clothed with the liberty which is through grace, and glorified with the good things from God.

CHAPTER VII. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant.

Having now sufficiently (as I think) and according to the power of my understanding, unfolded the purpose of the sabbath, we will transfer the labour of investigation to circumcision which is akin thereto, resolving from all quarters to hunt out as befits, what is of use. For it were most absurd and not free from the extremest ridicule, that one should not gladly give all toil in exchange for the knowledge of these things. What then was by it also typically expressed to them of old, we considering the subject spiritually will set forth according to the measure of the gift of the God of all Who maketh dark things manifest, and openeth to us hidden and invisible treasures. For they who have already attained unto habit undetective, and have their understanding maturer, may both conceive and utter things far superior to these, but WE will set before our hearers what comes into our mind, though it seem to come far short of what is fitting, not sinning against brotherly love by fear of seeming inferior to any, but rather knowing the scripture, *Give occasion to a wise man, and he will be yet wiser; teach a just man, and he will receive yet more.* The first law then respecting circumcision was ordained, when God said to Abraham, *THOU shalt keep My covenant and thy seed after thee in their, generations; and this is My covenant, which I will covenant, between you and Me and thy seed after thee in their generations: every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child.* But when He had appointed the law as to this, and had decreed that they should surely circumcise the flesh of their foreskin, He shews that the transgression of the law will not be without harm, shewing that it is the type of a most essential mystery: for He subjoins as follows, *And My covenant shall be in your flesh for an everlasting covenant: and the uncircumcised man child whose flesh of his foreskin is not circumcised on the eighth day 14 that soul shall be cut off from his seed; he hath scattered My covenant.* The Divine Paul then affirmed that circumcision had been given to the patriarch as a *sign and a seal of the faith which he had in uncircumcision.* For it was his aim (it seems) and zealous endeavour to shew that the calling and righteousness which are through faith surpass and are elder than every command of the law. For thus hardly did he shame them of Israel, and persuade them not to esteem the righteousness of faith a transgression of the law, but rather a return to that which was from the beginning and before all law; yet is he, seasonably bringing round the force of his subject to what is immediately profitable and of use for the present time, found
to know of another kind of circumcision. For wishing to unteach the Jews their delight in
glorying in the flesh, he writes again, For not he is 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 and not in the letter, whose praise is not of men
but of God. Does he not hereby persuade them to change at length to other thoughts respect-
ing this, and would not have them look on circumcision, as merely the gift of the seal to our
forefather of the faith which he had being yet uncircumcised, but conceive of it as something
greater and spiritual?

We must then investigate and examine not remissly what the circumcision in the spirit
is, of what that which is accomplished in the flesh is a symbol, and why, not on any day in-
differently, as it might happen, but only on the eighth, man is circumcised. It is then obvious
to every man, that since our aim is intent to be united to God through Christ the Mediator,
therefore it surely befits those who mount up by faith to intimate nearness with the all-holy
Lord, to first purify and sanctify themselves in every way. We will take as a most excellent
image of this kind of thing, that which was spoken by God to the holy Moses, Go down
protest unto the people, and sanctify them to day and to morrow, and let them wash their
clothes and he ready against the third day; for the third day the LORD will come down upon
the mount Sinai. In that they were to sanctify themselves beforehand, He would have them
attend to fitness of habits; in that they were to wash their clothes, He points to purity of the
body itself. For the body is as it were the garment and array of the soul.

Since then (for I will go up to the first and most necessary beginning of the subject) they
who are hastening to an intimate nearness to the holy God must surely first purify themselves,
according to what is said by Him, Holy shall ye be, for I am holy, He ordained a symbol of
sanctification to them of old through the circumcision in the flesh, and how, we will say.
On examining into the nature of things among us, we shall find pleasure taking the lead of
all sin: and some hot lust ever preceding in its working, invites us to transgression, and first
taking captive the prudence of the understanding, thus at length persuades us to come by
a most smooth way unto the attainment of the things desired. And the disciple of Christ
shews that what we have said on these matters is true, for thus proclaims he, Let no man say
when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither
tempteth He any man, but every man is tempted, when he is drawn away of his own lust, and
enticed. Then lust when it hath conceived, bringeth forth sin, and sin, when it is finished,
bringeth forth death. Seest thou then how in lusts toward anything the birth of evil is first
formed, and the seed of sin is first conceived in forbidden pleasure? God the Lawgiver then
commands the circumcising steel to be applied to that part of the body, wherein and whence
is the birth of pleasures, that thou mayest learn, as it were darkly, that it is impossible for
us ever to appear pure, unless, by receiving the most sharp working of the Divine Word in
our heart, and admitting into our mind the sword of the Spirit, we drive away lusts after all
the basest things, never doing after our own wills, even though they pretend to have the sweetest enjoyment, but persuaded only to love and do the Will of God. Seeing that the truer circumcision brings unto us such power, well may it be said to those who are accustomed to glory in the flesh only, *Circumcise yourselves to God, and circumcise the hardness of your heart, men of Judah and inhabitants of Jerusalem.* For he that is circumcised in the flesh, is circumcised to the flesh only, but he that hath received the circumcision in the Spirit, through faith to Christward, is circumcised *to God* only and truly.

But we receive the circumcision in the Spirit which bringeth us up to an intimate nearness to God, on the eighth day, that is the day of the resurrection of the Saviour, taking this as a sign that the circumcision of the Spirit is the giver of Life, and agreeing in some sort through the thing itself, that we shall live with Christ, according to what is said by Paul, *For ye died, and your life hath been hidden with Christ in God: when Christ shall appear, your life, then shall YE also appear with Him in glory.* For will not one say (and that with truth) that one dies to the world, by refusing the world’s pleasures for God’s sake? Such an one did the Divine Paul too manifest himself to us, saying, *God forbid that I should glory, save in the Cross of Christ, by Whom the world hath been crucified unto me, and I unto the world:* for made partakers of Him through the Spirit, which circumciseth without hands all. the impurity that is in us, we become dead to the world, and live a most excellent life to God. Therefore circumcision is on the eighth day by reason of the resurrection of Christ, and not before the eighth; for not before the Resurrection was the gift of the Spirit, but after it, or at the very time of the resurrection, when He breathed on His disciples also, saying, *Receive ye the Holy Ghost.* To the Jews then the circumcision by the knife was more fitting, for they were yet slaves and under the avenging law (and the iron is the symbol of punishment), but to us as free and spiritual belongs the purification through the Spirit, banishing all pollution from our souls, and bringing in perfection in the brightness of godliness through faith.

For that through the truer and spiritual circumcision, is accomplished the boast of perfection in godliness, we shall perceive, by considering what is written respecting the Patriarch Abraham. It is written then of our forefather Abraham, that his years were ninety and nine in number, and then did God serviceably ordain him circumcision, making this too as it were an evident sign, that circumcision is as it were a vestibule and approach to perfection in virtue, or rather clearly signifying that no one will ever arrive at this, who has not the purification which is shadowed forth by circumcision. For the number 100 is the symbol of perfection. Circumcision then precedes perfection. For it when it precedes easily brings us to that. But not to these things are limited the benefits of circumcision, I mean of circumcision in the Spirit, but we shall find that it too belongs to those only who are free in Christ. But wholly free (I think) in Christ, is the man who hath shaken off the bondage of the devil and the yoke of sin, and hath broken *asunder their bonds,* as it is written, and hath
bound upon him the glorious and untyrannical boast of righteousness, I mean the righteousness which is in faith of Christ.

But that we shall find circumcision on the eighth day befitting the free, but by no means those who are slaves, we on traversing the holy and Divine Scripture, shall in nowise doubt. Ishmael then, the son born to the patriarch of the handmaid Hagar, was circumcised, but not on the eighth day, but rather in his thirteenth year: for so is it written, that Abraham circumcised Ishmael his son at *thirteen years old*, in order that the Divine word may shew us that the son of Jerusalem which is in bondage, that is Israel, hath fallen both from the eighth and from the twelfth. For it falleth from the eighth, as not choosing to receive the saving preaching of the Resurrection, which took place on the eighth day, that is the Gospel of Christ, whereby there is no doubt that we aided unto faith, are circumcised in spirit. But it falleth again from the twelfth too, as it were in figure thrusting away by their unbelief the holy choir of the Apostles, and desiring to abide entirely without taste and experience of their doctrine. Herein then is the servant, but Isaac the free son of the free is circumcised on the eighth day. For the free children of the free, I mean Jerusalem which is above, are enriched receiving the eighth, that is the Resurrection of Christ, and the circumcision in spirit which freeth them from all sin, and releaseth them from death, because from sin too, whence and on account whereof is death, and transbringeth them unto the Life of Christ.

But that in addition to what we have already said, both undoing of death and the overthrow of corruption, are found through the circumcision in the spirit, we shall easily see, by studying the book called Exodus. For the blessed Moses was sent by divine command to Pharaoh the tyrant of the Egyptians, to tell him that it behoved him to let Israel go from that great bondage. And indeed he was setting out, to meet with those things we spoke of, but it *came to pass* (it says) *by the way in the inn*, *that the angel met him and sought to kill him: and Zipporah took a sharp stone and circumcised the foreskin of her son, and said, The blood of the circumcision of my son hath stayed, and he departed from him, because she said, The blood of the circumcision of my son hath stayed*. Here listen to me carefully. The so-called angel seeks to lay hands upon and to slay Moses, but hardly withdraws from him and departs, shamed by the circumcision of the child, which Zipporah performing with a stone, says that she has accomplished what is necessary. For scaring away the destroyer of Moses, she cries out, *The blood of the circumcision of my son hath stayed*. But unless some mystical meaning were hidden in these words, what mind (tell me) would be assured, that the hierophant Moses was saved by the circumcision of his son, and that the destroyer making an onset like a wild beast desisted from his onslaught at the appearance of blood, and drew back and turned away? Then (for I will come to this point first) the benefit or glory of his own circumcision did not suffice the blessed Moses unto salvation. For I think I ought rather to speak thus. The might of the circumcision which is after the law, will not overthrow death
which cometh indifferently to every one, evil and good. But the circumcision in the Spirit of the new people, that is, of those who have believed in Christ, most excellently performed by Zipporah, that is the Church, both scares it against its will, and puts it to flight when raging.

How then, may some one with great reason say, is Israel too preserved in the spiritual circumcision of the new people, though he hath no share of it? To this we say, that as far as concerns Israel's not choosing to receive the Resurrection of our Saviour Christ, death would have reigned even for ever; but since they which believed received it, the grace of the Resurrection on their accounts passed into the whole nature, extended in some sort to the whole through the circumcision in the Spirit, even though a considerable difference of resurrection be seen in the one and the other. For they who thrust from them belief in Christ, and by their unbelief insult the Giver of life, will gain power from the Resurrection merely to live again (for they will live again unto doom, not having loved Christ who justifieth), but they who are admirers of the Resurrection of the Saviour, and true keepers of the commandments, shall go forth of that land wherein they are, unto the resurrection of life, as it is written. The people then which is circumcised in spirit will transmit his own good even unto the unbelieving. For his of right is the grace of the Resurrection, but he will transmit it unto the rest also, God desiring of His skill to preserve the whole nature. For as Paul saith, as WE in times past disbelieved the mercy of Israel, that through their obedience we may gain the grace through Christ, so they too have now disbelieved our mercy that they too again may obtain mercy, our Saviour Christ transmitting to them also through our faith, the benefit of the Resurrection. For the things which are due to them that believe, are more suitably given to the whole nature. Therefore the Divine Apostle Paul also revealing to us the mystery concerning the Resurrection that shall be says that Christ will rise the First fruits, for verily He also was first raised from the dead, but afterwards (he says) that they are Christ's at His coming. For he says that they who were intimately connected with Him by faith must be raised before all the rest, shewing that the resurrection is strictly and properly due to them above all, even though it have reached the whole nature, God being pleased of His Goodness (that is) and Loving-kindness wholly to abolish death.

But observe how not with iron does Zipporah circumcise the child (for the iron is an avenger, and beseems them that are under the law which punisheth) but with a stone, as it is written, understood as a type of Christ. For the indestructibility and stability in all respects of the Nature of the Only-Begotten is hereby signified. Wherefore God the Father in the holy Prophets called Christ an adamant too, saying, Behold, I am setting an adamant in the midst of My people Israel. The adamant signifies to us as in a figure, that the Divine and Ineffable Nature of the Word can never yield to those which oppose it. Thus the Divine Joshua too after Moses' leadership and death being called to the command, purified the children of Israel with a Divinely appointed stone, and since he was to withstand the hand of the
enemy, right well was he commanded to arm them first in some sort by circumcision, knowing that no otherwise would they who were on the very verge of fighting be above falling and superior to death.

And thus it is written concerning him, *And the Lord said unto Joshua, Make thee knives of rock, of the sharp rock, and sit down, circumcise the children of Israel. And Joshua made him knives of flints, and circumcised the children of Israel.* For herein the name rock signifies to us as it were the fixed and indestructible Word of God, the expression sharp points out the power of subtilely penetrating into things, and its keenest energy, since Paul too, who was nourished up in the holy and Divine writings, calls the Divine Word *quick and powerful and sharper than any two edged sword,* and says that it pierces even to the parting of soul and spirit. But the Word so subtle and piercing entering our hearts through His own Spirit frees them from all uncleanness, and circumcising in an expressible manner the things in respect whereof we are full of the deepest abominations, it renders us both holy and undefiled. For see herein most translucent the image of the truth. For Jesus is he who circumciseth, and they who undergo it of him, are every fresh young child, as it is written, *who this day knoweth not good or evil.* For they who came forth out of Egypt had the Divine wrath as the wages of their unbelief, and manifold punishment overtook them in the desert, it having been with reason determined by the all-holy God that He would not bring them into the land which He sware to their fathers. But they who came after them being free from the charges of unbelief, fulfilled the type of the new people, so as even to receive the circumcision in the spirit through Christ, the old and first people, that is, Israel, having gone to perdition, as we have just said. Nevertheless the noble and new people are circumcised, under the command of Joshua, the other side Jordan, as it is written. For the considerations that spring from the truth are thus; we shall never receive the circumcision through the Spirit in the heart, as long as we have not yet been brought over the mystic Jordan, but are still on yon side of the holy waters. But when all the people were circumcised by command of Joshua, straightway the Lawgiver makes known the utility of the thing, and says to the holy Joshua, *This day have I rolled away the reproach of Egypt from off you.* Wherein then shall we grant that Israel received benefit from circumcision or what reproach do we say was rolled away? Their bondage, their exposure from weakness to be tyrannized over, and yet more their hard labours, in clay and brick. Seest thou from how great evils the might of the circumcision in spirit delivers? For it delivers the soul of man out of the hand of the devil, renders it free and let go from the sin which tyrannizes in us, and maketh it superior to all the arrogance of wicked devils. Yea it frees from both clay and brick, for no longer does it suffer one denied with the pleasures of the flesh, nor that he be intermingled with the toils of earth, but frees both from death and corruption: nor are these all the benefits which arise from circumcision, but it also renders us *partakers of the Divine Nature* through the participation of our Saviour Christ.
For the compiler of the book adds to what has been said, *And the children of Israel kept the passover on the fourteenth day of the month and did eat of the corn of the land bread unleavened and new.* For no otherwise may one partake of the Very Lamb That taketh away the sin of the world, nor yet find the unleavened and new food of the Gospel preachings, unless one have first passed the mystic Jordan, received the circumcision from the Living Word, and rubbed off after some sort, as it were a spot on the soul, the reproach of Egypt, in the manner we have just expounded.

For that God loatheth, as fall of reproach and all uncleanness, him that is not yet circumcised, not as holding in abomination the flesh which He disdained not to create, but [as hating] him that is yet (so to say) in full vigour and complete, as respects pleasures in evil, by reason of his having lost nothing, we shall know when we find Him saying to holy Moses and Aaron, *This is the ordinance of the Passover: There shall no stranger eat thereof but every man's servant that is bought for money, thou shall circumcise him, and then shall he eat thereof.* For He wholly excludes the stranger, thereby signifying him who is not yet joined to Christ through faith: but him that is in bondage to sin, and is in some sort sold to the devil, He very seasonably commands to be first circumcised, and purified, and then to taste the most holy Flesh. For we being pure purely shall we partake of Christ, according to that which is orderly proclaimed in our churches, Holy things to the holy. For in truth it were just and meet, since our Saviour Christ died for us, and cleansed us not with the purifications of the Law but with His Own Blood, that we too should offer to Him our own life and as a just debt pay that we live no more to ourselves, but repay as it were the complete consecration unto holiness of our own souls. For that the Precious Blood and Death of Christ Who died for all, both saved us from all evil, and was the Giver of the spiritual circumcision, whereby we gain that we are joined to God Who is over all, in this too shall we see. For thus it is written in respect of him who was captain after Moses, I mean Joshua the son of Nun, *And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance: there they buried with him, in the sepulchre wherein they buried him, the knives of flints wherewith he circumcised the children of Israel.* For the blessed Joshua died and was buried, and profitably were the knives affixed to the sepulchre, which ministered to the type of circumcision, that we again might understand by this that the grace of circumcision in spirit the wooer for us of all heavenly goods, is bound up in the death of our Saviour Christ.

We will then understand that the circumcision on the eighth day, taking it in no Jewish sense, is the purification through the Spirit, in faith and the Resurrection of Christ, the casting away of all sin, the destruction of death and corruption, the bestower of holiness and ownness with Christ, the image of freedom, the way and door to close friendship with God.
Abundance then of spiritual considerations then having been now contributed by us from all parts to these things, and the two chapters divided as was meet, and we having concluded for each the discussion suitting it: it remains and is due to say, why the spiritual circumcision prevails over even the honour of the sabbath. For circumcision is to be received even on the sabbath day, unheeding the Law of not working thereon. Since then the rest on the seventh day signifies freedom and rest from all wickedness, and cessation from sin, and circumcision in spirit means nothing different from these, as it were in another way (for I think that the being freed from superfluous lusts, and overmuch pleasure, clearly results in rest from evil), we shall find not only that circumcision in no way breaks the law respecting the sabbath, but even aids it and all but coincides in one and the same language with it, openly proclaiming that one ought to rest and to desist from evil: so that they both are the same, I mean both circumcision and the rest of the sabbath (as one will most rightly deem), according to the concurrence of both in one aim. For we will not adhere to the gross type of the history, but will rather spiritually go to the oracles of the Spirit. Unblameably therefore will the profit of circumcision on the sabbath too be brought in, since as the Saviour saith, *The priests in the temple profane the sabbath* by ministering thereon and not ceasing from their ordinary occupations, *and are blameless*, as the Judge Himself hath testified to them, with greatest reason. For what time is there wherein we ought to desist from works of holiness, and those wherein the Deity delighteth? at what time is it not hurtful to slacken zeal in piety? The rest then on the sabbath day hath a most praiseworthy ceasing and staying from wickedness only and from abominable sin, but by no means hinders us from taking pleasure in holy deeds, and whatsoever any one supposes will be of profit to his own soul, this too it enjoins him unblamed to take all pains rightly to perform. This same profitableness you may see introduced also in the force of circumcision. For in cutting away pleasure in the direction of evil, is perceived a birth of resting from sin, and a beginning of worship in spirit and most holy conversation; and the difference between them is slight, nevertheless a needful one. For in that He does not command both to be observed on the seventh day, nor yet on the eighth; the plan of each gives us to understand that there is a distinction. And this too has a meaning, and no inelegant one, as seems to me. For resting from wickedness is not yet the utter casting off also of wickedness. For oftentimes our passions are quiet within us, yet are not wholly cast out of our mind, but are by sober reasoning, as it were with a bridle, forcibly brought to the rest which is uncongenial to them, yea and give way even against their will to the toils of discipline also. But shaking off one's passions, as far as a man can do, is I suppose a wholly different thing and far greater than resting from passion.

Having thus arranged our arguments on these matters, we must finally consider, that we shall not attain unto the casting away of our passions or stumblings arising from pleasure, which is the meaning of circumcision, unless we first cease from sin which goes forth into action, and hold as it were in rest the motions of our mind which run unto transgression.
For by using some step of this kind, we shall easily attain what is yet greater and higher, I mean the total casting off of our passions. But the rest from passion, seems to lie in some degree in our own power (for we shall cease from evil, by giving the force of our wills to what is better), but to be released from our passions is surely not in our own power, but is verily the fitting work of Christ who suffered for us, that He might remodel all to newness of life. Therefore meetly did circumcision obtain the eighth day, introducing the renewing (so to say) time of the Resurrection, while the rest had the seventh day, its neighbour and a little behind. For rest for a season and at will, falls and comes a little short of the entire cutting off of the passions.
The Baptist teaching-preparatory. Cakes the Apostles. 413
414 Apostles participate in their Master’s. Wise search into
harder, proud disown them. How, said to God, wicked. 415
416 When GOD says, to say How is disloyal.
CHRIST’S skilful leading. Faith before knowledge. 417
418 CHRIST’S Body His, imparts His Life, without
it none. Type from water in kettle, from paschal lamb. 419
420 CHRIST, eaten, our Life, for ever One
with His own Flesh, overcomes death, the True Manna. 421
422 CHRIST’S Blood our life: we, CHRIST’S Body
and immingled with it, it mighty against temptation. 423
Holy Trinity work not apart, Christ too works. 425
426 The Son God who is the Life. Divine writers spake
tho’ the Spirit. Working from without not by Nature. 427
428 Working from without is not By nature.
The Son God, Who is Life and in Him the Father seen. 429
430 The Son That the Father is: His Gifts
most magnificent, His Body gives us Life. 431
432 Heavy punishment of persistence in wrong.
Jews like their fathers. Faith, search, each has its own. 433
434 Christ’s Body possesses above nature of Bodies.
The Body God the Son’s, therefore quickeneth. 435
436 The Body Life’s Body. God the Son
called Spirit from His own Spirit. 437
438 Son and Spirit inseparable. Jews blind themselves.
To the cleansed and believing grace given. Jews first preached to. 439
440 Jews rejection fore-shadowed of old. Weak eyes hate light.
GOD’s rejection follows on man’s rejection of Him. 441
442 Might worshippers sought, even though few.
If we let go the faith, death. 443
In cleaving to Christ, endless Life. Olden type of this. 445
446 Cloud and fire light and cooling to tempted.
The Tabernacle fore-typifies Christ’s Body. 447
448 The fresh spring-tide that Christ brought us.
Ark type of Christ. Veil hid Him from the many. 449
450 The Ark God’s Presence.
Might of doxology. Saints bear CHRIST. Bread His Body. 451
452 Golden candlestick Christ: olive boughs Jews & Gentiles.
Position of Altars. One Christ in all. 453
454 Rock unpreparedness of heart.
Holdfast in faith yet search. Force of article. 455
456 God Incarnate One Christ. Multiform
peril of sin. Freewill. Jesus God Who knows future. 457
Christ leaves the Jews. Temple faced east. 459
460 Northwards Galilee. Christ's flight not cowardice.
Vain-glory. Christ's brethren not yet believe. 461
462 Christ's brethren become Apostles. Where economy
there a time for action. Christ teaches His brethren. 463
464 Not all to be rebuked. World worldlings.
Christ's brethren type of Jews: Christian worship presignified. 465
466 Christ's feast foretold by Hosea, Zechariah, Psalms;
abiding in Galilee, calling and love of the Gentiles. 467
468 He goes up secretly now, to His Passion openly.
Of old too refused to go with them yet went. 469
470 Jews as Greeks miss. Seeking without turning to.
Type from honey. He not without GOD Who does God's works. 471
472 Evil praised like blaming good, Heavy responsibility
of Jews' rulers. God dwells specially in temples. 473
474 God's speaking of old also secret. Moses' type of Christ.
Mind taught, advances, untaught, dulled. Degree of punishment. 475
476 Christ Fount of wisdom to all above and below.
Christ God Who knoweth all things naturally. 477
478 Doctrine, the Father's. Sent as Begotten.
God's will to abstain from murder. Of Myself, what. 479
480 Christ gave of old the Law and now beautifies it.
To seek one's own glory untrue and unjust. 481
482 Jews' breach of Law greater than Christ's.
He unknown to them. Their craft. 483
484 Jews' grave breach of the Law.
God works on the Sabbath, Moses too brake that Law. 485
486 Circumcision before Moses yet ordered by him.
488 To blame Christ, acquit Moses, respect of persons.
Christ may beautify His own laws. End of sabbath. 489
490 First three commandments.
Sabbath a type of endless rest. 491
492 Our sabbath-rest to come: the saints
shall then have joy in their good deeds. 493
494 Significance of punishment of sabbath breaker, of ceasing
of all work, of bearing no burden nor leaving home. 495
496 Sabbath rest looks on to the rest to be.
Release to land type of our rest. 497
Circumcision twofold. 499
500 Washing clothes type of purity. Heart must be
circumcised by Spirit’s sword. Dying to world, what. 501
502 Times of circumcision of Abraham, Ishmael, Isaac. Circumcision of Moses’ son. 503
504 Zipporah, Church. Resurrection universal,
yet given to good. Stone Christ rendering mighty. 505
506 Circumcision of new people type of ours: its
benefits, and necessity. Stranger may not taste the Flesh. 507
508 Christ’s Death gave us spiritual Circumcision.
Sabbath and circumcision akin: cutting off pleasure birth to life. 509
510 Sabbath keeping in part ours, circumcision Christ’s gift.

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly
biblical references and fragments of Greek. These have been omitted]
1. a See this treated of by S. Cyril in his fifth Book against Nestorius chap. 3. [p. 131
Greek.]
2. b τὰ θεωρήματα, used often by S. Cyril for the line of thought suggested by the Gospel
words commented on.
3. a for ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ S. Cyril appears to have read ἐν τῷ ἀληθινῷ
Υἱῷ αὐτοῦ; see below, Book x cap. i. on xiv. 28, and compare cap. 2. on xv. 1. In his treatise
however on the Right Faith to the Princesses Arcadia and Marina [p. 77 D] the whole passage
is given as we have it.
4. b κατὰ θεσίν as opposed to κατὰ φύσιν: God the Son is Son κατὰ φύσιν as begotten
so, we children κατὰ θέσιν, as made so.
5. c So both our remaining MSS. of S. Cyril here read, cf. supra p. 145 note c: in a fuller
citation however in the end of the books against Nestorius, S. Cyril has the usual reading.
6. a κατὰ μέρος as contrasted with the ὀλόκληρος the tabernacle complete with
all its appurtenances.
7. b cf. the same line of thought in S. Irenaeus, fragm. 8 and (from the Syriac) fragm. a
(p. 543 and 558 O. T.) and in S. Cyril in his Scholia on the Incarnation chapter xi, de Ador-
8. c ἀποτεθῆναι, to be put away, treasured up out of sight as covered with the veil.
9. The words *the Holy One of God* have been retained here from the chief MS. The same is the reading of the Codex Sinaicitus and of the uncial MSS. B. C. L. to which S. Cyril’s copy of the Gospels often approximate. In his actual comment however he keeps and insists upon the words, *The Christ the Son of the Living God*, as we have them now. I have thought it right to translate the verse at the head of the Comment, just as the MS. gives it. The Rev. J. W. Burgon B. D. who has given a good deal of pains to the study of the citations of the Holy Gospels preserved to us in the writings of the Fathers, has specially called my attention to the existence of cases where the text at the head of the comment while it remarkably differs from S. Cyril’s own text, does yet (as here) represent a text which apparently was extant in Alexandria in his time.

10. i. e., Pelatiah; whose death is recorded a little below in Ezek. xi. 13. This vision seems to last from Ezek. viii. 1, where the date is given, to xi. 24, in which case the death of Pelatiah would be a portion of it. Pelatiah is in the LXX Phaltias.

11. Mr. Parsons in the great edition of the LXX, begun by Dr. Holmes, finished by him, cites this one passage of S. Cyril for the word *hearing*, in place of *jealousy* and cites one MS. of this book which omits the word, *of jealousy*; below on ix. 34, S. Cyril reads the same as here.

12. S. Cyril seems to be alluding to the words that *God rested the seventh day*, as being a memorial of a promise that we too shall rest, as he says above that our rest on that day signifies this.

13. There seems to be a little confusion between αὐλαὶ courts and αὐλαῖαι, curtains; see too in S. Irenaeus, 2. 24. 3. Dr. Holmes cites S. Augustine as saying that some of the Latin interpreters give atria, courts.

14. The words *on the eighth day* are added by the Septuagint translators.

15. εὐπειθείας. Apparently ἀπειθείας, disobedience or unbelief, ought to be read.

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This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.
CHAPTERS IN BOOK V.

1. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary, and that we are directed by the will of God; on the words, They were seeking to take Him but no man laid hands on Him because His Hour was not yet come.

2. That after the Saviour’s Cross at His rising again from the dead the Holy Ghost took up His Abode in us permanently; on the words, For the Holy Ghost was not yet given, because Jesus was not yet glorified.

3. That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any one, but Himself of His Own Will suffered this for us, that He might save all; on the words, These words spake Jesus in the treasury as He taught in the Temple, and no man laid hands on Him, for His Hour was not yet come.

4. That the Son is by Nature GOD, wholly remote from likeness to the creature, as regards essence; on the words, YE are of this world, I am not of this world.

5. That not inferior in might and wisdom to God the Father is the Son, yea rather His Very Wisdom and Might; on the words, Of Myself I do nothing, but as the Father taught Me, I speak these things.

OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

GOSPEL ACCORDING TO JOHN.

BOOK V.

[Introduction]

25 Some therefore of them of Jerusalem said, Is not This He whom they seek to kill?

Since it was now the feast of the Law called the feast of tabernacles, and the Jews were thronging, so to say, from all the region round about unto Jerusalem (for so had the Lawgiver decreed), Christ was making His teaching to all. For not surely to the townspeople alone was He speaking. He then that is a thorough searcher after learning, and a diligent hearer, must investigate what induced the Divine Evangelist, to introduce all the other multitude
of the Jews as saying nothing, but to attribute the speech hereupon to *them of Jerusalem* only; and what they were considering and reasoning among themselves when they said these things: for a deep plan lies about this word. What then shall we say to this? Since Christ the Saviour of us all had wrought signs scarce-counted in the city, and had often taken up His abode in Jerusalem: certain of the city are (I suppose) persuaded, they are advancing by degrees to a desire of at length believing on Him, but not openly nor freely are they bold to love Him, terrified by the daring of their rulers and constrained not of their own motion unto harmful fear. For this was the blessed Evangelist clearly shewing, when he said in the foregoing that *no man spake openly of Him for fear of the Jews*. He here calls the rulers *Jews*, shrinking, it seems to me, from giving the appellation of rulers to such desperate men. When then our Saviour Jesus Christ speaks openly and mightily attacks the madness of the rulers, and convicts them (and that most clearly) of taking no account of the Law-giver, but that turning aside without stint every man to his own way, they were falling heedlessly into the desire to kill Him as though it were no crime, while He yet was enduring no hurt from those, at whose hands it was likely He would undergo dreadful things;-----they *of Jerusalem* take this very circumstance as a proof and assurance of the God-befitting Authority inherent in Him, and receiving this too as an addition to His previous miracles, and heaping it up upon what had preceded, are being driven at length with more fervent motions to the duty of believing on Him. Wherefore they acquiring knowledge by right reasoning say, *Is not This He Whom they seek to kill?* For consider that they all but holding their right hand on high, and reaching it hither and thither, point out Him Who convicts them, and laugh seeing the untamed rage of these people allayed not by subtle reasoning (how should it?) but rather by God-befitting Power and Authority.

But we must note that they *of Jerusalem* alone speak contrary to all the rest of the Jewish multitudes, and how, I will tell. When our Saviour Christ was once giving instruction in things most excellent, the Pharisees stood by cut to the heart thereat, and already unveiled as to their bold daring and pressing on to commit murder; to this He said, convicting them as transgressors, who had made up their minds that they ought to slay Him, *Hath not Moses given you the law, and none of you keepeth the Law? why are ye seeking to kill Me?* And the whole aim of His discourse is shot forth against the hearts of the rulers: nevertheless the multitude of the people are scared and, intolerant at the words, answered more violently, saying, *Thou hast a devil, who is seeking to kill Thee?* But I suppose it is manifest to every one, that Christ says these things, because He saw the Pharisees desiring to kill Him. How is it, then that while certain here deny it and cry out, *Who is seeking to kill Thee*, they *of Jerusalem* alone giving a contrary vote to all the rest say, *Is not this He Whom they are seeking to kill?* and well this too *They are seeking*, that to the rulers alone the daring deeds may be ascribed. Probability then induces us to believe that the rest of the Jewish people were ignorant of the design of their rulers, but that they *of Jerusalem* living for the most part with them

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and inhabiting one city with them, and constantly meeting them, knew the unholy design which close-filled them against the Saviour Christ. And it fell out that not merely through the Voice of our Saviour was the polluted band of the Jews accused, but also by the very flock that was under them, which by their senselessness was destroyed and borne down the precipices. For haply one may (I deem) by what has been said see the flock thirsting even now and enkindled as it were unto the faith in Christ, but lacking just a little leading by the hand, which had they obtained, they would easily have received Him Who came to us from Heaven. Responsible then are they to whom was allotted the presidency, for the loss of the sheep. And the prophet Jeremiah is our witness, who crieth, For the pastors became brutish, and sought not out the LORD; therefore the whole flock understood not and were scattered.

26 Lo, He speaketh boldly to them, and they say nothing unto Him.

They multiply expressions of assurance among themselves, and advance as it were to more manifest proof, beholding the unperilled boldness of Christ. For they are astonished and that with the greatest reason at finding those that were of old ungodly brought to an unpractised and unwonted patience and, beholding those who had been violent practising a gentleness that was new to them, they thence go forth into reasonable surmises: and in that they wonder at their forbearance in those matters in which they ought never to have been angry, in these very things they are found to be blaming them, as though it were their habit without discrimination to press hard upon the teachers of the most excellent doctrines, and to proceed hotly against any one whatever, if he did but say things dissentient from them, though he should agree with the Divine Law. For dreadful was the conceit of the Pharisees, and the daring of their senselessness knew not bounds. Who then (say they) is He who tames them for the present, and Who is it who puts on sober reasoning as a bridle of their of old intolerable wrath? who He that has so charmed them and like serpents ever rearing themselves lulls them to gentle sleep? Lo, He speaketh boldly and they say nothing unto Him. Not merely does He speak, they say, but He speaketh boldly. And I do not suppose that any one would justly accuse the wrath of those men of being still, if He that was sought for had spoken against them in secret. For if it chanced not to have been known, neither would their wrath have been excited, but though He spake boldly and advanced through the keen reproof of them (for this the word boldly proves), they not only refuse to be angry, though very prone to this disease, but even shrink from words. For they say nothing to Him.

Do the rulers know indeed that He is the Christ? Seest thou how by reasonable inductions and probable arguments they collecting the duty of believing, are well nigh ashamed because their rulers do indeed now know Him, but while they shrink from openly fighting against God, and endure not to shamelessly entreat Him that came from above, they do yet bury in envious silence the open acknowledgement of Him? For if they knew not (say they) of a
truth that He is the Christ, what induces them to tolerate His boldly reproving them and innovating even the things of old ordained, in that He was found healing even on the sabbath day, and distressing them in no slight degree by saying outright, *Hath not Moses given you the Law, and none of you keepeth the Law?* All this they bear, although affected beyond endurance thereby, and accustomed hotly to attack even those who do them no wrong. Going therefore through every argument they collect by degrees faith in Christ, but attribute knowledge of a truth to their rulers, inasmuch as they were brought up even before themselves in the holy writings, and are better able than themselves to understand the mysteries of the Divine Scriptures. Observe throughout that the people of the Jews are prepared unhesitatingly to follow their rulers, and they would have been surely preserved if led aright by those over them. Wherefore these shall undergo bitter punishment, since the Saviour Himself also accuses them saying, *Woe unto you, lawyers, for ye took away the hey of knowledge, ye entered not in yourselves, and them that were entering in ye forbade.* For a door as it were and gate to the knowledge of God, and a way that easily leadeth to all virtue is the word of them that teach aright, and the skill of the shepherd knoweth how to save the flock of sheep: even as the contrary destroyeth them easily, and will bear away the flock down precipices even against their will.

27 *Howbeit we know This Man whence He is, but Christ, when He cometh, we know not whence He is.*

Not from external considerations only, nor because their rulers had made the pain of their reproof a thing to be borne, does the mind of them of Jerusalem admit the faith; but it after having with great profit produced arguments from what was likely and being brought to true conceptions of Christ through the God-befitting Authority that is in Him, led at length not unskilfully to the apprehension of piety, falls again without knowing it into the unlearning which was foster-brother to the Jews. For they who had well considered those things seem as if they would hunt out the truth from all quarters, and advance to the due faith not merely because of the silence of their rulers and their unwonted gentleness, but would also search the Holy Scripture itself, invited thereto by a right motive, but making their test of the Mystery wholly without instruction or understanding. For merely because they know *whence He is* who is speaking boldly, that is, from what village He sprang, of what parent He was born, they say that He is not He Who was foretold by the Law. Then they add, *but Christ when He cometh no man knoweth whence He is.* And it is clear (I suppose) to every one, that their mistake in this too arose from unlearning. But I suppose one ought to search out whence their thoughts got to this; and what induced those who were well examining all about Him, to for this reason suppose that He was not Christ, because they were not ignorant whence He was: and why they subjoin, *Christ when He cometh, no man knoweth whence He is:* for by this they lose the apprehension of the truth. There is therefore some
saying of Isaiah concerning Christ quoted, *His generation who shall declare? for His Life is taken away from the earth.* And the blessed Prophet applying the expression to the Word of God, puts generation for Being. For who at all can tell the mode of the Being of the Only-Begotten? what tongue shall declare the unspeakable Birth of the Son from the Father? or what mind will not be powerless for this? For that He was begotten of God the Father we know and have believed: but the how, we say is unattainable by every mind, and the enquiry thereinto most perilous. For we ought not to search into what is too deep, nor to scrutinize what is too hard, but rather to holdfast what we are commanded, and have an unshaken belief concerning God, *that He is in truth,* and *that He is a Rewarder of them that diligently seek Him.* But we must not search into, as it is written, the things which surpass understanding and thought, not merely our own, but also that of the whole creation, or even every reasonable creature. Who then shall *declare the generation* of the Only-Begotten? *for His Life is taken away from the earth,* that is, the tale of His Essence is higher than all that are in the earth. For here again he calls His Being Life.

This then led astray the uninstructed mind of the Jews, and made them wander from the true discernment of Christ. For they considered not (it seems) that the words of the holy prophets respecting Him are two-fold. For sometimes they signify that He will come with Flesh into the world, and manifest to us His Birth of a Virgin according to the Flesh. For behold, a Virgin shall conceive, and bear a Son: yea and they clearly proclaim where He shall be born: *And thou, Bethlehem house of Ephratah, little art thou to be among the thousands of Judah; out of thee shall He come forth unto Me that is to be Ruler in Israel,* and *His goings forth from the beginning from the days of eternity.* But when they are expounding (as far as is possible) His Ineffable Generation from God the Father, they either say what we said above, *His generation who shall declare? for His Life is taken from the earth,* or what is joined to the passage cited, *And His goings forth from the beginning from the days of eternity.* For here he means the *goings forth* of the Only-Begotten as Brightness from Light, and a certain forthcome from the Essence of Him Who Begot Him into His Own Being before all age and day and moment. Since then the Holy Scripture sets both before us, and the sacred writings both tell us *whence Christ* shall be after the Flesh, and honour by silence His Unsearchable Being from the Father, how will one not, finding the Jews in no slight degree unlearned, with reason laugh aloud and say, Not merely from the Generation of Christ being unknown, must one make enquiries respecting Him, but also from its being known Who and whence He springs according to the Flesh?

28 Jesus therefore cried teaching in the temple and saying, *Ye both know Me and know whence I am.*

As the men of Jerusalem were gently whispering those things one to another (for they durst not speak *openly for fear of the Jews,* as it is written) Christ again in God-befitting way
receives knowledge of the things spoken. But since He was considering that it were fit to profit those men, He immediately shews the God-befitting Energy that is in Him, and clearly reveals to them that He has knowledge of all things. For He lifts up His cry on high, albeit before time not used to do so, and convicts them again of not having any certain understanding of the Divinely-inspired Scripture, and makes what is secret and has scarcely passed the mouth the basis of His Discourse. Next from those very things from which they foolishly supposed that they ought not to believe Him does He persuade them outright that they ought to believe: such is the pregnant meaning of what He says. Ye marvel (He says) and that most justly, that Power truly God-befitting is in Me, easily taming the purpose of the Jews, murderous though it be: for they seek to kill Me, as ye have truly and accurately remarked, and are putting forth all their diligence to that end. But (He says) when I should be fleeing, and getting Me as far off as possible from those who think it right to kill Me, I caring not a whit for their mad folly, on the contrary speak boldly and convict those who break the Law by not choosing to judge just judgment, and I suffer nothing at all. For they who of old were fierce forbear against their will, and this not the fruit of their own free choice, but the effect of My Authority. For I do not suffer them, although madly raging, and whetted unto inhuman wrath, to dare before the time their murderous purpose towards Me. At these things then (He saith) ye have been most reasonably astonished, and say that the rulers know of a truth that I am the Christ. And ye, following out suitable reasoning herein, turning away to the oracles of Divine Scripture, when ye ought rather to have been benefited therefrom, confirmed in your conception of Me, on the contrary ye were offended. For from your merely knowing whence I am, and of whom I am born, ye have decided (He saith) that I am not the Christ. Know therefore, that ye both know Me and know whence I am, that is the Divinely-inspired Scripture has given you both to know Me and whence I am. And not because ye know (may be) that I am of Nazareth or Bethlehem, and that I am born of a woman, ought ye therefore to admit the disease of unbelief; but from those things that are spoken of Me, and because of My Birth after the Flesh, ought ye the rather to advance to the apprehension of the Mysteries respecting Me, and not to turn aside merely at a single voice of a Prophet, who is telling My Ineffable Generation from God the Father.

And of Myself I am not come, but He is true That sent Me.

Under the guise of defence He finds fault with the Jews who were insulting through long unbelief. With no slight skill then He composing His Discourse, by every means contrives not to seem to excite His hearers by any occasion to reasonable displeasure, but veiling His words in obscurity, He beguiles their excess of anger and draws off the edge of their passion. Why then (He says) do they, when I have often explained and openly cried out that I am sent by God the Father, still disbelieve, and because they know His Birth after the Flesh, say that He is not He Who was fore-heralded by the Law and fore-declared by the holy
Prophets, and well nigh meet Him with the words: Thou utterest lies O Sir, coming to us, according to Thine Own Will, and dost Thou not blush feigning the Name of the Father? Repelling therefore this accusation of theirs as to this too, He mingles reproof with His de-

fence, and most excellently says, Of Myself I am not come, but Se is True That sent Me. For it is your custom (He saith) O ye who dare all things with ease, and advance heedlessly to all, even the most heinous actions, sometimes to prophesy falsely, and though God hath not sent you, to say that ye are sent by God. But I am not like you, nor yet will I imitate your well-practised villany. I am not come of Myself, nor Mine Own messenger, like you, but I am come from Heaven: True is He That sent Me, not like your lie-loving sender, the devil, whose spirit ye receiving are bold too to prophesy falsely. True then is He That sent Me, but he that stirred you up to invent words from God, is not true. For he is a liar, and the father of liars. But that we shall find the Jews accustomed to prophesy lies, we shall see without any trouble from the words of the Prophets. For most plainly doth the Lord of all say of them, I sent not the prophets, yet they ran, I spake not to them, and they prophesied. And again in Jeremiah, The prophets prophesy lies in My Name, I sent them not and spake not to them and commanded them not; for visions and divinations and prophecies of their own heart do they prophesy unto you. The arrogant Jew then is reproved for this that he fastened upon Christ his own boldness against God, i.e., false prophecy. For the utter disbelief in Him Who cries that He is sent from God, even the Father, what else is it save openly to cry out, Thou prophesiest falsely, imitating our practices against ourselves?

29 Whom YE know not, but I know Him, for I am from Him, and He sent Me.

Ye have just said (He saith) When Christ cometh, no man knoweth whence He is. But since ye insist that ye hold this your opinion rightly, as being the truth, I agree to your words herein. For True is He of Whom I am, the Father, but He is not known of you. Since then (He says) ye search into the Mystery respecting Me in a manner most unadvised, but as is pleasing to yourselves, and from knowing Who and whence I am after the Flesh, dismiss from yourselves the duty of believing, do ye for this sole cause receive the faith, when ye find that ye understand not whence I am: for I am of the Father, Whom YE know not, since ye know not Him That is of Him, in Whom Alone the Father is to be seen. For he that hath seen the Son hath seen the Father, and he that knoweth the Son is not ignorant of Him that begat. All their quibbling therefore being by this taken from them, they are again taken in their malice, finding no longer any excuse for their unbelief, who have thrust away the knowledge through their own stubbornness, that that may be found true which is written, Ye see often and ye kept not, your ears opened and ye heard not. But since He was occupied upon the words of the Jews, that when Christ cometh no man knoweth whence He is, withdrawing Himself of necessity, as God, from the company of things originate, and from all
else to whom the title no man may reasonably be applied, shewing that He is Other by Nature, He says that He is not as they are, ignorant of His Own Father, but affirmed that He knows in all exactness both Himself and Him. For He is God of God the Father, possessed of a certain wondrous and strange knowledge of these things, as befitteth Himself Alone. For not in like manner as we know, in the same doth the Son know the Father. For the nature of things originate attaineth to the sight of God by conception only, and not overpassing the bounds which befit it, doth even against its will yield to the Divine Nature, the being veiled in ineffable words. But the Only Begotten of God the Father, vieweth Whole in Himself Him That begat Him, and pourtraying the Essence of the Father in His Own Nature, knoweth Him, in a way impossible to tell: for unutterable are the things of God.

CHAPTER 1. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary: and that we are directed by the Will of God.

30 The Jews therefore were seeking to take Him: and no man laid a hand on Him, because His hour was not yet come.

The Pharisees cut with His reproaches, and perceiving that their silence in those matters was not without damage to their own stubbornness, and was of benefit to the multitudes (for they were being persuaded of the duty of at length acknowledging that He is Christ), are carried along unto their wonted presumption, and again thirst for His Blood. For thrusting aside reverence for the law, as most unserviceable to them, and taking no account of what is contained in the Sacred Writings, and deeming not worthy of remembrance the command, The innocent and righteous slay thou not, they are sick of a most unrighteous madness against Christ. But by the Divine Might the result of their devices is turned to the utter contrary. For the deceitful man shall not attain his prey, as it is written. For they seek to take Him, as the Evangelist saith, as though they had kept a voluntary and self-imposed silence at His rebukes, and would repel by their after wrath all appearance of having been kept back by Him. For this some of them of Jerusalem had accepted as a proof that Jesus is by Nature God, saying, Lo, He speaketh boldly, and they say nothing unto Him: do the rulers know indeed that He is the Christ? But He Who taketh the wise in their own craftiness, rendereth their daring most useless to them who thus schemed, and confirmeth to the multitudes what had been bruited in secret by way of consideration and conjecture.

For they are repressed by a God-befitting operation, which putteth a bridle upon their unholy deeds, and permitteth their designs to stretch forth but to attempts. For profitably did the most wise Evangelist put forward the reason of their being unable to carry through their proposed design to its fulfilment (for says he, His hour was not yet come). Here he
evidently calls *hour* the time, i. e., of His Passion, and of the Precious Cross. To whom then will it not be evident by this also, that Christ would not have suffered at all, if He had put away the will to suffer? For not by the violence of the Jews, but of His own Will did He come to the Cross for our sakes and on account of us. Wherefore also He saith, averting the reproach of seeming powerlessness, *No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it.* For as we have already before said, He bare no unwilling Cross for us. For He hath offered Himself as a Holy Sacrifice to God the Father, purchasing the salvation of all men by His Own Blood. Wherefore He also said in the Gospel preachings, *For their sakes do I sanctify Myself.* But sanctify He here says for "offer," and "consecrate;" for that which is offered in sacrifice to God is holy. But that He accepted being the Sacrifice for all free from all violence from any, we shall know when we hear Him saying in the Psalms to God the Father, *Sacrifice and, offering Thou wouldest not, but a Body preparedst Thou Me: in whole burnt offerings and sacrifices for sin Thou tookest no pleasure: then I said, Lo I come, in the chapter of the book it is written of Me, to do Thy will, O God.* Seest thou how of His own accord He comes unto His Passion for all? For He says, *Lo I come,* not, I am taken by compulsion by another. He escapes then from the present violence of the rulers, reserving His Passion for its appointed time, and using a most God-befitting boldness in all things.

I suppose then that this will suffice for the elucidation of the present passage, but since it is probable that some of the initiated on hearing the words, *His hour had not yet come,* may be carried away out of too great levity unto the mad folly of the Greeks, so as unreasonably to suppose that the affairs of man are subject to hours and days and seasons, I deem it necessary to say a little on this subject, since our aim is by every thought zealously to provide what is profitable to our readers. To the children of the Church then who are brought up on the Holy Scriptures, I suppose that will suffice for the refutation of the wiles of the Greeks and for the satisfactory casting off of the uncounsel hence arising, which is said by way of accusation or wise rebuke by Paul himself to some who were thus minded, *Ye are observing days and months and times and years; I am afraid of you, lest I have toiled for you in vain.* And indeed, apart from all subtlety of argument, it is manifest that he which is involved in such folly, will both destroy his own soul, and be found to dishonour the Maker of us all, to whom Alone wise and well-tutored reason attributes the helm of our affairs. But they who are minded unrightly to observe those things, will overturn the order of Providence, and believe that the Lord of all things is no longer Dispenser of our affairs, but will commit to times and seasons the government over all things, setting the creation over its Maker and despoiling of fairest Attributes, Him to Whom is due all honour and glory and worship, bestowing on the creature what is above it, and imparting to things made that wherewith they ought to crown the Creator: nor will their evil deeds stop here, but will advance to something yet heavier, for they will openly reproach God, lover of good, and will say that...
He, the enemy of all sin, is Himself the worker of evil deeds. For if by Him have been made time and hour and day and year, and these bring certain, of necessity and violence, unto sometimes unpurposed wickedness, and cause them to fall into the misfortunes consequent thereupon, how does not what we say shew itself to be true? And what then becomes of what is said by the all-wise Moses, And God saw (he says) every thing that He had made, and behold it was very good? But time is one of the every thing; and in time are both hour and day and year. But if we call that the introducing of evil, which the Eye of the Divine Nature saw to be good, shall we not be confessing outright that the Lord of all is found to be the Creator of things most base?

I think then that those who are involved in the offences just mentioned will at length blush. But since it is probable that some have chosen not only not to resist the un-counsels of the Greeks, but even to defend them, come let us consider the absurdity inherent in their doctrine in another light also, and, heaping up profitable arguments as auxiliaries, let us lead out the truth against their abominations. For if according to you, sirs, at the, so to say, forcible invitation of time, and on the compulsion of the hour, we are drawn to ought good or the contrary, as it may be, then superfluous (as it seems) were reason, guiding us to each action, both counselling us to decline from ill deeds, and exhorting us rather to hasten after what is approved. For what benefit (tell me) remains, what advantageth sound reason, if I must surely suffer and advance even against my will, whithersoever the hour invites and the season chooses to compel? it is meet then, as they say that pilots of ships do, when they declare there is no hope of the ship being saved in the peril of the storm, to let go every rope, and undo the very tillers, no more enduring any skill therein, and to commit it to the force of the waves and to be tossed on the sea. For nought, nought (from what has been already said) is either the gain to those who desire virtue, nor yet will harm spring up to the workers of evil, unless we receive from God according to each one of the things we have wrought, and receive recompense according to the quality of our actions. For (tell me) will not the hour oftentimes mark out what is most excellent, and the season without distinction profit, even if I be taken in the basest deeds? Again on the other hand, the season will sometimes appoint not a single good thing to some, but rather will bring, so to say, the hardest of all things, upon those who have aimed at honouring above all things the performance of good deeds.

But (haply some one will say) it will be no such thing as this, but the hour and season will give to each what suits him.

Therefore the season will now reign over us, we will put about the hours the dignity of Providence, having no more thought of God, we will ask by prayer, of Him nought, but of the time or the season. And what follows? we shall worship the creature more than the Creator, and blasphemously give the glory of the Creator to things made by Him. The disgrace hence accruing and the magnitude of the blasphemy, we shall see with no great trouble to
have abomination more open than that of women who are courtesans. But what comes into our minds, we will say for profit's sake. Superfluously, it appears, do the laws both of God and man mark out to lovers of wickedness the punishments suitable for them, and add honours to those whose special aim it is to desire to live more rightly. For if nothing at all lies within our own wills, but all is subject to the necessity from the hours, which lead us without escape or power of refusal to both [good and evil], how can we still rightly allow that praise is meet for the good, and allot the contrary to those who are not so, as their just meed? Why (tell me) do the laws compel us to depart from vice, and press forward after what is better, if others hold the reins of our resolves, and easily bring us to whatsoever they please? For they say and will have it so, that human affairs are under the authority of the hours, taking no thought of the absurdity thence resulting. For will they not declare, even against their will, that he, whose is the supremacy over all things that are upon the earth, will be more wretched than the very brutes, and will live in pitiable state, and he who ought to excel by reason of his nature, will be brought down to the second, yea, even to the last place? For if the beasts by their self-ruling impulses, turn, no one hindering them, to what they please, and admit what they know to be wholesome, and shun what will hurt them, and WE are in bondage to time, that bitter master, and have the authority of the hours, a tyranny not to be escaped, suspended over us like a staff, shall not our condition be far worse than theirs is?

But he will blush, as is probable, who would fain be for (yea rather utter lies against) the hours and times, which were never created for any such purposes, and rejecting the absurdity of such opinions, will come forward saying: "We do not, sir, declare that the hour nor yet the time or season has authority over the affairs of men, but we say that there are evil hours, and seasons too, which sometimes like raging winds, spring upon us miserable."

But we shall answer, O mad in mind, and steeped in sheer insanity, how is it that YE do not perceive that ye arming your own mind against That Essence which is above all? for will not He be a worker of iniquity, if ought of the things made by Him be wicked? But this, as we have mentioned it before, we will pass over, and will rather endeavour to be persuaded by you, how the hour or season could hurt us, or on the contrary rejoice us, did not God order all things according to His will, and will that they should, as belongeth to each, give either pain or contrariwise pleasure? For we but now heard you say, that nought of our affairs are under the authority of the hours, but that some are by nature evil, and are borne violently down upon us like the wind. But I do not think it will be any hard matter to shew that this your argument is replete with extremest folly. For who does not clearly see that the twelve intervals of the hours are meted out, some to the day, others to the night, and that night and day do not come to one man, to another not, but pervade all things? but their evil, innate and unavoidably tending thereto, is not evil to one, to another not, nor yet to one perchance, or a second, but rather will bring harm in equal degree upon all, upon whom the interval
of night or of day comes? How then does it happen that in a single day or hour, one may see one man prosperous and enjoying himself with many jovial companions, so as to go to sumptuous feasts and gather together with much diligence his guests, and others you may clearly see in opposite plight, so that one is often borne forth to die miserably. What (tell me) is the reason, or how is it possible, that in one single hour or period, one person is found in the former state, another in the latter? what will you call that hour? evil, or the reverse? for I cannot say, looking at either side and finding one man revelling, another lying a breathless and miserable corpse. Will not then those opinions respecting the hours be proved an unlearned fable, and the inventions of devilish madness? I think all will agree to this without any hesitation, and will condemn those who hold such opinions. And we might well, I think, be content with what has been said, but lest by committing every thing to hazard and conjecture I should leave an excuse for quibbling to any, I will betake myself to history, and from facts will confirm past all doubt the already beaten track of our argument. When the Assyrians then encompassing the holy city (I mean the holy Jerusalem) were purposing to besiege it, their general, Rabshakeh, was first endeavouring at one time by words of guile to undermine the minds of the fighting men which were therein, at another thought to do this by threats: and the blessed Hezekiah who at that time held the kingly power trusted not in his forces, but attributed the achievement of victory to God Who is over all, and by most fervent prayer did he keep calling for the alone aid which is from Him, and immediately did God incline His Ear to the righteous man, and granted him grace answerable to his prayers. For the angel of the Lord went forth, as it is written, and slew out of the camp of the aliens an hundred fourscore and five thousand. What then will you say to this, o most excellent of men? In one night and in the same hour and season, the Assyrian fell overpowered by Angel’s hand, the multitude of them of Jerusalem was saved, and the one were in the depths of misery, the other in joy and delight. Where is the power of the hour? how was it apportioned unequally for both? and for the other an evil death? For you will not venture to call it two-natured and multiform, even though you babble exceedingly. The same argument will hold as to Dathan and Abiram, who having once made a sedition against the authority of Moses, and fearing not unbidden to spring upon the office of the Divine priesthood, went down with all their household into the depths of the earth; and they were in Hades, while the rest of the congregation were preserved. But the vengeance surely should not forsooth, since it was not at all that of Divine wrath, but of the hour, have burst forth upon one part merely of the assembly, but should have taken hold on the whole equally.

Let us not then admit that hour or day or season is the giver either of sorrow or joy, in respect of its own nature or however one might rightly speak of it; but let us grant the profit from the hour or season and contrariwise the damage, when we setting to either skilfully or ignorantly, meet with results pleasant or otherwise. For example, To every thing a season,
as it is written, and to know the fit times, is most useful, not to know them, replete with
damage. For in winter one ought not to make voyages, to do so in summer is not ill-instruc-
ted. Being thus minded we shall commit the helm of our affairs to God the Lord of all. For
if, according to the unlying word of the Saviour, this little sparrow of no worth shall never
fall into a snare without the Will of God the Father, how shall he who is so honoured and
has the authority over all, suffer ought contrary to his mind or wish, unless Providence
brings upon him any of the things above mentioned in accordance with the life of each?

I will further add another thing which has been shaken out and come forth of my
memory, exceeding kin to the present matter, yea rather calling for the same investigation,
though the solution be not hard, but most easy to the man of full understanding and that
hath the senses of his understanding exercised to discern both good and evil. What then is
this, of which we so speak? They of Cana, inhabiting the country bordering on Judea, namely
Galilee, were once celebrating a marriage, and they invited the Lord to their banquet with
His Mother and the holy disciples, and the cause of this their feast was the marriage-bed.
But when sitting at meat with those who with Him were assembled for this purpose, the
Lord was there to bless that marriage which He had ordained, wine began to fail the company.
But the Mother of the Saviour as still having authority over her Son, by reason of His exceed-
ing subjection, and having now learnt by much experience Him too that hath God-befitting
Power, saith, They have no wine. For she knew that He would perform, and that most easily,
whatever the nature of things required. And the Lord said to her, Woman what have I to do
with thee? Mine hour is not yet come. The devout mind, then, far removed from monstrous
opinions, and fleeing utterly Greek superstition, will receive piously what is said. For not
yet He says, is the time of My manifestation, i. e., by miracles, come. For being God by
Nature, He was not ignorant of the time befitting each work (how could He?) But he who
of his exceeding senselessness turns about hither and thither (for evil is a beaten track to
the multitude, who suppose, as certain trifling say, that Christ Himself also was subject to
the operations of the hours,) will be here proved by us to have no understanding and by
those very things by which he looked to strengthen his own argument, by these will he be
condemned for the inherent absurdity of his tenets. For if we grant that the nature of things
is subjected to the operations of the hours, and that therefore Christ said to His Mother,
Mine hour is not yet come, how (tell me) when according to your abominable and most
unwise reasoning He had not yet the operation of the hour to cooperate with His Will, does
He become the Creator of the things asked for? for forthwith He manifestly turns water into
wine. But if ye think that affairs must be subject to the authority of the hours, how ought
not the Lord at the first not a whit to have attempted to accomplish what the concourse of
the hours did not grant? But evidently He took no thought of this, but gave them His Grace
before that time. The power of the hour was then no hindrance, but since the time was not yet come for His proclamation by miracles, does Christ say thus.

We are then set free from your surmises hereon, and when hour is mentioned, let it be considered to be the time which suits each work: and that we too are set free from the necessity of the hours, I think needs no more expenditure of words to prove: for we have already sufficiently gone through this.

But we will endeavour to shew now, that we shall find that hour in the Divine Scriptures signifies the time suitable to each action. And the admirable Paul cries out and indicates the meaning of the word hour, *And that, knowing the time, that it is the hour for you to awake out of sleep: the night is far spent, the day hath drawn near.* Thou seest how having first put time, he added hour, as indicating by the same, it, and not ought else. For it was time that they who lay in the deep sleep of sin should rouse themselves and open their eyes to what was their profit, and be raised to a God-loving watchfulness.

31 Of the multitude therefore many believed on Him, and said, The Christ when He cometh, will He do more miracles than those which This Man did?

How great the economy herein, and how fitly it hath followed after those things, is meet to see. For having before said that the Jews were seeking to take Him and to enclose Him by the meshes of their senselessness, into so cruel and unseasonably contrived danger, he shews the multitudes of them that believe, that the ill machinations of their rulers against Him may at length be acknowledged. So far are the people from desiring to rage against Him, that they at length even gather some ideas from His miracles, and openly confess that they ought to give heed to His doctrines. For a report (it seems) was noised abroad throughout the whole race of the Jews and spread throughout all their country, that the Presence of Christ would be for some mighty deeds, and that He would work exceeding miracles, and introduce teaching more notable far and superior to the instruction of the Law. For the woman of Samaria, when she came to Jacob's well to draw water and was conversing with the Saviour, said, *We know that Messias cometh Which is called Christ, when He is come, He will tell us all things.* And the words, we know, here, we shall not reasonably apply to the woman alone, but joining the whole race of Samaritans and Jews, we shall confirm the argument we have just adduced. These then now perceiving that the glorious hopes commonly entertained of Him do not surpass what was already present, well-nigh speak thus one to another, For what hath the Law declared that Christ should be revealed to us? what manner of man hath the word of the holy Prophets foretold? a Worker of miracles plainly and instructor in what is most excellent. But we see that He Who is now come is wholly pre-eminent unto both. What exceedingness in miracles remains for them who conceive of somewhat greater yet? In what difficulty has He failed? what that is above utterance and miraculous
has He not wrought? in whom shall we still seek for more? let us see whether Christ have not at length reached the bounds of all marvel! what is looked for in Christ which is not apparent in this Man? Shameless now at length is the withholding of our faith, senseless our indifference, and quite unpersuasive the argument of delay under colour of choosing the best. Let God be confessed: for this the nature of things requires, even of those who will it not.

Not unsuitably then nor unbecomingly, might one put this in the mouth of the Jews. We must note however that through the perverseness of the rulers the subjects perished: for the one were most admirable guessers, led by the renown of His Works to the duty of believing on Him, and only waiting for the judgment of their rulers concerning Christ; and these were so mighty in savage cruelty, as to attempt to ill-treat Him Who had been foretold for vast hopes, and was accredited by what He had already wrought.

32 The chief priests and Pharisees heard the people murmuring these things concerning Him.

The multitude are with great reason indignant against their rulers. For they were making a great outcry respecting our Saviour Christ, not because He was a wondrous Wonder-worker and beyond expectation, nor yet because He came telling of things better than the legal worship; but because He was not yet accepted by the chief priests and Pharisees, albeit having glory answerable to what was spoken of Christ, and no whit inferior to what the common reports tell of Him, or the word of the holy Prophets fore-heralded. So then they justly accuse them of being overcome with envy rather than really caring for the salvation of the people. But the constant utterance of blame as to this does not escape the knowledge of the rulers, and the multitude (it seems) gave them offence, now reasonably astonished at the Lord, and thirsting exceedingly to believe on Him, and already ill enduring the yoke of the rulers’ arrogance, and essaying to do that which is said in the Psalms, *Let us break their bands asunder, and cast away their yoke from us.* For by not subjecting the mind of the people to the commands of the Law, but placing them in subjection to their own inventions, and teaching for doctrines the commands of men, they, leaving the right way and beaten track were conducting among precipices and foot-falls, those who were even now ready to be saved and of themselves were being led to rightness of conception.

*And the chief priests and the Pharisees sent officers to take Him.*

Albeit the Law declared, *The innocent and righteous thou shalt not slay,* and every where clearly crieth aloud, *Thou shalt not be with the multitude to do evil,* the guardians of the Law desire to kill, overbearing in respect of esteeming Moses’ Law holy, and accustomed to blame
every one who did not live in the same way. But caring nothing for the Law in these matters, and so to say, spurning its most precious things, they are zealous to take in their meshes Him That had done no wrong at all, but rather is now by His very works accredited that He is indeed the Christ. And surely (some one will reasonably say) these ungodly rulers of the Jews ought, since they are learned in the Divine Oracles and skilled in the Divine Laws, rather to speak to the multitudes, to turn aside their clamour hereat by reasonable arguments, and to thrust aside all suspicions of envy, and turn them to think as they should do, if in ought they, travelling with right surmises about Christ, seemed to have fallen therefrom: they ought to have proved by testimonies from the Prophets and, going in short through the whole Divine Scripture, to have cleansed the multitude from their errors and, as knowing more, to have taught them clearer truth about Christ. But finding no defence from thence, in fear of the holy Scripture, as finding that it agreed with the multitude in accusing them, they fall into shameless daring, and strive to make away with Christ, not being able to convict Him of any offence. And most intolerable of all, this resolution is that not of chance people, but the daring deeds of the chief Priests coincident in mind with the Pharisees, albeit they ought to have led them inasmuch as they were superior through the office of the priesthood and, since they had the first place through this, they ought to have shewn themselves guides in thoughts of good also, and to have taken the lead in counsel not counter to God. But since they are outside of any good disposition, and have cast the Divine Law behind their own imaginations, they are carried to that alone which pleased their own undiscerning impulses. For the head has become the tail, as it is written. For he that is chief follows, and consenting to the impiety of the Pharisees, makes now his unbridled attacks against Christ too. But without a cause is ever found to be the war of the wicked against the pious, and the mode of their contest so to speak halteth, unaided by the auxiliaries of reasonable causes, and merely hampered by the disease of envy. For since they are not able to compete with their mighty deeds, nor through equal strength of soul to attain corresponding glory, or even by better deeds to be seen in better case, they fall into savage-ness of mind, and foolishly arm themselves against the praises of those who surpass them, zealous for the destruction of what makes them to be disgraced. For evil is ever convicted by juxta-position with the better. For they ought rather to desire by equal actions to equal them, and to be zealous rather to do and think the same with those who are praised. But it was likely that the Pharisees should be bitterly disposed. For since they perceived that the multitudes were murmuring, and even now in common talk one to another saying, Is not This He Whom they seek to kill? lo, He speaketh boldly, and they say nothing unto Him: do the rulers know that He is the Christ? repelling again this supposition with the wickedness that was their foster sister, they give orders to bind Him, and send out officers to accomplish this very purpose.
33 Jesus therefore said unto them, Yet a little while am I with you, and then I go unto Him That sent Me.

The Lord is not ignorant, inasmuch as He is by Nature God, of the Pharisees' bloodthirsty deeds of daring, and of the unholy design of the chief priests against Himself. For with the Eyes of Deity He beholds now present and mingled with the multitudes, the servants who had been chosen by them to take Him. Therefore He makes His answer common indeed as to all the people standing round, yet having a special answer to them, and at the same time teaches much that is profitable. For He threatens them skilfully, yea He convicts them of pettiness of soul in regard to those things at which they ought to be pleased: and that in another way should their attempt be frustrate, even though it were to take place, and how, we will say, going through the whole account. For in saying, Yet a little while am I with you, He evidently all but teaches them, Tell Me (says He) why are ye indignant as though I were lingering too long in this world? I am burdensome to you, I confess it, and am no great pleasure to those who honour not virtue; dashing in pieces him who loves not God, and smiting at times with My rebukes the ungodly, I am not ignorant that I have wrought hatred for Myself. But do not thus untimely spread forth the net of death for Me. Yet a little while shall I be with you, I shall depart with joy, when the fit time for My Passion comes, nor shall I endure any more to be with evil men (for not pleasant to Me, He says, is the abode with the bloodthirsting) I shall depart from the ungodly, as God, but shall be with Mine Own all the days of the world, even though I seem to be absent in the Flesh. But in saying, I go to Him That sent Me, He means something again of this kind: In vain did ye sharpen against Me (He says) the sword of your own blasphemy. Why do ye tear yourselves to pieces with fruitless counsels? stay the weapon of envy, for it is shot forth for nothing: it will not subject Life to death, neither will corruption have the better of incorruption. I shall not be holden of the gates of Hades, I shall not be a dead body in your graves, I shall fly up to Him from Whom I am, I shall ascend again to Heaven, seen as an accusation of your blasphemy by both angels and men. For the one shall marvel at My going up, the other when they meet Me shall say, What are these Wounds in Thine Hands? And I shall say unto them, Those with which I was wounded in the house of My beloved. The speech then has been made in great meekness and exceeding gentleness, for our example in this too: whence Paul also says that the servant of God must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves. For it behoves the pious mind to be free from all tumult and the fierce motions of wrath, and to study to refuse as a wild onslaught of waves what comes of pettiness of soul, and to rejoice in thoughts of meekness like breezeless calms, and to love to live as much as possible in longsuffering, to shew himself forbearing to all, and hold fast a mind wholly good, and make his conversation with his enemies not unseemly.
This too He says skilfully and with much gentleness. For it means what taken generally is not difficult of comprehension, yet contains it some keen mystery hidden within it. For when He says that He shall ascend to Him That sent Him, that is, to God the Father, even though they yet attempt to plot against Him, and do not cease from persecuting Him, He is saying that He That hath ascended into the very Heavens can never be taken by them. But the truer meaning and that which is darkly signified, is this: I (He says) was sent to give you life, I came to take away from human nature death which from transgression fell upon it, and with long-suffering to bring back to . God those who through sin had stumbled: I came to engrat the Divine and Heavenly Light in those in darkness, and moreover to preach the Gospel to the poor, to give recovery of sight to the blind, to preach deliverance to the captives, to proclaim the acceptable year of the Lord. And since it seems good to you in your senselessness to drive forth from you Him who sets before you so rich enjoyment of heavenly goods, after a little I Myself will take Me again to Him from Whom I am, and YE shall repent, and consumed by unavailing after-counsels weep bitterly for yourselves, and though ye should fain find yet the Giver of Life, ye shall not then be able to enjoy Him ye long for. For after having once turned aside and departed from My Love towards you, I shall wholly shut out from you what is profitable to seek after.

Something of this kind we shall also find in the preachings of the Prophets concerning them. For a certain one saith of them of Jerusalem, With sheep and bullocks shall they go to seek the Lord, and shall not find Him, for He hath withdrawn from them. For they who would not when it was in their power choose Life, and with foolish reasonings thrust away the good that was in their power, how shall they be fit any more to receive it? and they who made no account of missing the opportunity, how can they have the good things out of their season? For it is while the opportunity exists and is yet present, that we must seek for the good things that are in it and of it, but when it is now passed away and gone by, superfluous at last and most vain is all seeking after the good things it contained. And verily the blessed Paul saith, Behold, now is the accepted time, behold now the day of salvation, and also, While we have opportunity, let us do good unto all men. For indeed, indeed it beseems those who are good in their habits, not when opportunity is now passing her prime, to have to seek for her good things, but rather when she is commencing and shewing so to say, her most blooming presence.

And one might yet say much more about occasion out of the Divine Scripture, but leaving it for the labour-loving to search them out, I will say a little thing common, and in use among us, but which yet has no mean profit. They say then that those who make pictures on tablets, when they represent occasion in human form, represent the remaining fashion of her body as pleases them, but the head alone like this. They represent her behind as bald and very smooth, touching it with brilliant tints: but from the middle of the scull, they hang

34 Ye shall seek Me, and shall not find Me.
much hair over the forehead, full in front and flowing: by this form itself signifying, that while any occasion still exists, and meets us, so to say, face to face, it may easily be laid hold of, but when it is now passed, how can it any longer be taken hold of? being as it were bushy and easy to hold, while yet present, but when passed, no longer. For this the smoothness behind indicates, which all but mocks the hand of him that would hold it. Since then when occasions are passed, we have not what they bring, let us not slumber when good things are present, but rather watch, and not when search is useless, unwisely use diligence to catch what is profitable.

And where I am, YE cannot come.

With greatest gentleness does He again put the race of the Jews forth from the kingdom of Heaven, adding words correspondent to those that He had already uttered, yet concealing therein a deep Mystery. For applying our mind more simply to the words, and admitting a more surface consideration thereof, we say that it signifies something of this sort, that He will in no wise be apprehensible by them, nor yet will fall into their meshes, having gone back to the Father. For not accessible to them shall be the Heaven too, and He That sitteth by God the Father Himself, how shall He be to be taken of them that seek Him? This one word therefore is not deep, but more suited to the levity of the Jews, and superior to their understandings (for they are found ever to mind what is more low): but the exact and secret mind of the things said is after this sort; I (He says) having escaped the snare of your unholiness, shall be received back to God the Father; for I shall surely prevent in My departure My worshippers, in order that having shewn the way that upward tends, passable to them too, I may have all with Myself. But YE cannot come where I am, that is, ye shall be found without lot in the Divine good things, ye shall be without share in My glory and alien from co-reigning with the saints, untasting shall ye abide of the gift that is in hope, unfeasting shall ye be of the Divine marriage-feast, Mine assembly shall ye not see, ye shall not ascend up to the mansions above, nor shall behold the beauty of the Church of the first-born, unseen of you shall be the city that is above, ye shall not behold Jerusalem in her prosperity: for there shall My flock glorify Me, YE cannot come. For the Heaven will not receive slayers of her Lord, nor the Cherubim open the gates of Paradise for a people to enter in who fight against God, never shall a man guilty of impiety against God appease the flaming sword, it only knows the pious man and honours the devout, and makes faith its covenant of peace.

Some such thought as this shall we bring to what has been said, from all sides tracking the sense which is true and befits those who have understanding. But we will add to them some few things, shewing for profit’s sake that all who attain unto devout habits, shall both
be with and feast with Christ: but they who go along with Jewish unlearning, not so (whence could it be?), but shall undergo the bitter punishme'nt of their unbelief. Let then the Divine Paul come in crying aloud to those who have died to sin, For ye died and your life has been hidden with Christ in God: when Christ, your Life, shall appear, then shall YE also appear with Him in glory: and again putting forth his discourse on the resurrection, he says. And we which are alive, which remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. And things akin to this is the Saviour Himself too seen discoursing of to His disciples. For as He sat and did eat with them, He says, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of Heaven: yea and to the robber who hung on high along with Him, at the very gates of death through faith in Him seizing on the grace of the saints, He saith, Verily, verily I say unto thee, to-day shalt thou be with me in Paradise. They then who by obedience have honoured Him, shall be with Him unhindered, and shall delight them in the good things that pass understanding: but they who refuse not to insult Him with their folly, albeit sons of the bridechamber, shall go away in sorrow to hell, to pay bitter penalties. For they shall be cast out, as it is written, into the outer darkness. True therefore will be the Lord saying darkly to the Jews, Where I am YE cannot come.

35 The Jews said then among themselves, Whither will this man go that WE shall not find Him? will He go unto the dispersed among the Gentiles and teach the Gentiles?

Seest thou herein again the wretchedness of Jewish reasonings? seest thou the most miserable surmise of grovelling mind? for they do not say that He will ascend up to Heaven, although they clearly heard, Yet a little while am I with you, and I go unto Him that sent Me, but they are imagining the country of the Gentiles, as though among them were He That sent Him, unto Whom He promised to return. But the people of the Jews is hereby, as it seems, prophesying, albeit not knowing what it is saying. For moved by some Divine impulse they present Christ to the country of the Gentiles, in the way of a suspicion thinking of what a little after became true. For He was in truth about to go unto the Gentiles and teach them, spurning Jerusalem the ungrateful mother of the Jews.

But note that they do not speak of this simply: for they surmise that He will not only depart unto the dispersed of the Gentiles, but in their stubbornness add, and will He teach the Gentiles, that their suspicion may again beget for them a plea of accusal. For the having intercourse with the dispersed of the Gentiles by reason of going through their cities or countries, was a common thing among the Jews and unblamed, but to explain the Law to aliens and to unfold the Divine Mysteries to the uninitiated, was a matter of accusal and not unblamed by them. And verily God found fault with some who were indifferent about this, saying by the Prophet Jeremiah, And they read the Law without. Keenly then do they say
that He will teach the Gentiles. casting a slur on Him as readily transgressing the Law, and from what He had afore wrought on the sabbath day, believing that to do all things without heed, even if they were counter to the Divine laws, was His habit and that He thought nothing of it.

37 In the last day of the feast, the great day, Jesus stood and cried saying: If any man thirst, let him come unto Me and drink.

We must search well in this too, what it is the most wise Evangelist is hinting with some extreme great care, calling the last day of the feast great, or what it was that induced our Lord Jesus Christ, as of some needful reason and belonging to the time, to say on it to the Jews, If any man thirst let him come unto Me and drink. For He might have used other words, such as, I am the Light, I am the Truth. But turning His explanation to the matters of believing, He hath introduced the word, let him drink, as something necessary and due to the matters of the feast. And the aim in what is before us I will endeavour briefly to say.

When therefore God was ordering what belongs to the feast of tabernacles, He says thus unto Moses, On the fifteenth day of the seventh month a feast of tabernacles unto the Lord, and ye shall offer whole burnt sacrifices and sacrifices seven days, and the first day shall be notable holy. Then after enjoining besides the mode of the sacrifices, He added again, And in the fifteenth day of this seventh month, ye shall offer whole burnt offerings unto the Lord seven days, and the first day a rest and the seventh day a rest. And on the first day ye shall take you boughs of palm trees and thick branches of a tree and fruit of a goodly tree and willows and branches of agnus from the brook to rejoice withal. Having then already in the second book gone through every portion of the above cited passage and expended much discourse thereon, we will yet again make mention of it briefly. For we said that the feast of tabernacles signified the thrice longed for time of the resurrection: that the taking boughs and the fruit of a goodly tree, and the other things besides, meant a recovery of Paradise about to be given us again through Christ. But that since it is put at the end that one ought to take every thing out of the brook, and again to rejoice thereof, we said that our Lord Jesus Christ was compared to a brook, in Whom we shall find all delight and enjoyment in hope, and in Him shall delight us Divinely and spiritually. And that He is and is called spiritually a Brook, the most wise Psalmist too will testify to us, saying to God the Father about us, The children of men shall hope in the shadow of Thy wings: they shall be inebriated with the fatness of Thy House, and Thou shalt give them drink of the Brook of Thy delights. And the Lord Himself somewhere in the prophets says, Behold I am inclining to them as a river of peace and as an overflowing brook.

Since then the Law used to call the first and the seventh day of the great feast notable, the holy Evangelist himself too called it great, not disregarding, it seems, the accustomed
habit of the Jews. There being then in the ordinances about the feast a mention too of the brook, the Saviour shewing that He is Himself that brook which was fore-declared in the Law, says, *If any man thirst, let him come unto Me and drink.* For see how He removes the mind of the Jews away from the types in the letter and transfers fitly the things in figure, if at all they aid for the truth. For *I* (He says) *am the Brook* which by the Lawgiver was fore-proclaimed in the account of the feast. And if one must needs take branches of willow and agnus and thick branches of trees from the brook, and Christ is not strictly a brook, neither yet is the fashion of the feast really in these, but they will rather be symbols of spiritual things which shall be given to the pious through Christ.

But seeing that we discussed these things more at large in the second Book, as we have already said, we will not repeat ourselves, but will rather follow on to the next.

38 He that believeth in Me, as the Scripture said, out of his belly shall flow rivers of living water.

He shews that vast and ageless is the reward of faith, and says that he who does not disbelieve shall revel in richest graces from God. For he shall be so replete with the gifts through the Spirit, as not only to fatten his own mind, but even to be able to overflow into others’ hearts, like the river stream gushing forth the God-given good upon his neighbour too. This very thing used He to enjoin the holy Apostles, saying, *Freely ye received, freely give.* And the wise and holy Paul too himself longing to be effectual unto this writes, *For I long to see you that I may impart some spiritual gift.* And one may see this most exceeding well in both the holy Evangelists and in the Evangelic teachers of the church, who on those who go to Christ through faith pouring forth most plenteous word of inspired teaching, spiritually delight them, no more suffering them to thirst after the knowledge of the truth, with their wise soundings all but crying aloud into the heart of those who are being instructed. Wherefore the Psalmist rejoicing in spirit called out concerning them, *The rivers lifted up, o Lord, the rivers lifted up their voices.* Great and mighty sounded forth the word of the Saints, and *into all the earth went forth their voice,* as it is written, *and unto the ends of the world their words.* Such rivers did God, the God and Lord of all, promise to set forth to us, saying by the Prophet Isaiah, *The beasts of the field shall honour Me, the dragons and the daughters of the owl, because I have given water in the wilderness and rivers in the thirsty ground to give drink to My chosen generation, My people whom I formed for Myself to shew forth My praises.* Very evident then it is that the Saviour says that *out of the belly* of him that believeth shall come forth the grace that through the spirit giveth instruction and eloquence, whereof Paul too maketh mention saying, *To one is given by the Spirit the word of wisdom.*

It is good to know besides that the Saviour applied to His own words this saying, not exactly as it had been before put out by the Divine Scripture, but rather interpreting it according to its meaning. For we find of every one who honoureth and loveth God that he
shall be like a watered garden, and like a spring whose water fails not. And what He says a little before to the woman of Samaria, this now too He clearly declares. For there He says, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be to him a well of water springing up into everlasting life: and here again carrying up the aim of His discourse to the same meaning, He says, Out of his belly shall flow rivers of living water.

CHAPTER II. That after the Saviour's Cross at His rising again from the dead the Holy Ghost took up His abode in us permanently.

But this He said of the Spirit Which they that believe on Him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified.

The sense of what is before us demands for itself keen scrutiny and to understand sufficiently the depth of the mystery will be (and hardly) the achievement of much acumen. For one who revolves in his mind and looks at each of the holy Prophets, with reason goes first into deep thoughts, How was the Spirit not, albeit so great a choir of Prophets has been set forth who are found uttering in the Spirit the Divine mysteries concerning Christ in many words. For we do not go so far astray from fit thoughts, as to deem that the mind of the saints was bereft of the Spirit. For there shames us and as of necessity calls us unto the belief that they were in truth Spirit-clad, the very fact of prophecy and the things found in the holy writings.

For Samuel saith to Saul, The Spirit of the Lord shall spring upon thee and thou shalt be turned into another man, and of the blessed Elisha himself is it written, And it came to pass as the minstrel was playing that the hand of the Lord came upon him. And our Lord Jesus Christ Himself also testifieth of the blessed David that in the Spirit he speaketh mysteries. And many things may one readily heap up akin to what have been said, whereby one may exceeding easily see that the saints are Spirit-clad. But in things so obvious it were superfluous or even burdensome to weary with long discourse. How the Spirit was not, we must accurately search; for I think we must deem that the blessed Evangelist speaketh true.

Therefore the very truth, let God the All-wise, know; for we ought not too busily to apply ourselves to things above us. But as far as we can see by pious reasonings, something of this sort comes to us. This rational living thing on the earth, I mean man, was formed from the beginning in incorruption. And the cause of his incorruption and of his abidance in all virtue was evidently that the Spirit from God indwelt him; for He breathed upon his face the breath of life, as it is written. But he having from that ancient deceit turned aside unto sin, then by degrees in succession received much advance thereto, along with the remaining good things he suffers the loss of the Spirit and so at length became not only subject to
corruption but also prone to all sin. But when the Framer of all designed (doing exceeding excellently) to gather up all things in Christ, and willed to recover again the nature of man to its pristine state, He promises along with the rest to give anew to it the Holy Ghost also, for no otherwise was it possible to get back to unshaken stability in good things. He defines therefore the time of the Descent of the Spirit upon us, and promises saying, In those days (those of the Saviour that is) I will pour out (to wit of My Spirit) upon all flesh. But since the time of this munificence brought the Only Begotten upon earth with Flesh, that is, made Man of a woman according to the Holy Scripture, God the Father began to give again the Spirit, and Christ first received the Spirit as First-fruits of the renewed nature. For John bare record saying, I saw the Spirit descending from Heaven and It abode upon Him.

But He received It, how? for we must needs investigate what is said. Was it then as not having? we say not so, God forbid. For the Spirit is the Son's Own, and not supplied from without, as the things from God come to us from without, but inexists in Him naturally even as in the Father, and through Him proceedeth to the saints, apportioned by the Father as beseems each. But He is said to have received, in that He became Man, and it beseemed man to receive. And He, Son of God the Father and begotten of His Essence even before the Incarnation, yea rather before all ages, nothing shames when God the Father says to Him when He became Man, My Son art THOU, this day have I begotten Thee. For Him Who God before ages was begotten of Him, He says that He has this day begotten, that in Him He may receive us into sonship, for the whole human nature was in Christ, in that He was Man: so is He said to the Son who hath His Own Spirit, to give It, that we in Him may gain the Spirit. For this reason therefore does He take hold of the seed of Abraham, as it is written, and in all things was made like unto His brethren. The Only-Begotten therefore receives the Holy Ghost not for Himself (for His and in Him and through Him is the Spirit, as we before said) but, since He, having been made Man, had our whole nature in Himself, that He might uplift it all trans fashioned it unto its olden state.

Besides what has been said, we must consider this too. For we shall see by going through wise reasonings, and confirmed thereto by words out of the Divine Scripture, that not for Himself did Christ receive the Spirit, but rather for us in Himself, for all good things flow through Him into us too. For since our forefather Adam being turned aside by deceit into disobedience and sin, did not preserve the grace of the Spirit, and thus in him the whole nature lost at last the God-given good, needs did God the Word Who knows not turning, become Man, in order that by receiving as Man He might preserve the Good permanently to our nature. Of such mysteries will the Divine Psalmist himself too be our exponent: for thus saith he to the Son, Thou lovedst righteousness and hatedst wrong, therefore God, Thy God, anointed Thee with the oil of gladness above Thy fellows. For since (says he) Thou ever lovedst righteousness (for Thou art Righteous, O God, never able to be turned aside there from) and hatedst wrong always (for hatred of evil is innate in Thee of Nature as the
Righteous-loving God): therefore hath God the Father anointed Thee, for Thou Who possessest unchangeable Righteousness as an Excellence of Thine own Nature, couldest never be moved unto sin which Thou knewest not: and thus, Thou preservedst undoubtedly in Thyself (in that Thou wert made Man) to the human Nature, the Holy Anointing from God the Father, i. e., the Spirit. The Only-Begotten was made therefore Man as we, that in Him first the good things returning and the grace of the Spirit rooted might be preserved securely to our whole nature, the Only Begotten and Word of God the Father lending us the Stability of His Own Nature, because the nature of man had been condemned in Adam as powerless for stability and falling (and that most easily) into perversion. As then in the turning of the first the loss of good things passes through unto the whole nature: in the same way I deem in Him too Who knoweth not turning will the gain of the abidance of the Divine Gifts be preserved to our whole race. And if we seem to any not to think and speak altogether what is proper, let him come forward and tell us why the Saviour has been called by the Divine Scriptures the Second Adam. For in that first one, the human race proceeds from not being unto being, and having come forth, decayed, because it had broken the Divine Law: in the Second, Christ, it riseth up again unto a second beginning, re-formed unto newness of life and unto a return of incorruption, for if ought be in Christ, a new creature, as Paul saith. There has therefore been given to us the renewing Spirit, that is, the Holy, the occasion of everlasting life after that Christ was glorified, i. e., after the Resurrection, when having burst the bonds of death and appeared superior to all corruption, He lived again having our whole nature in Himself, in that He was Man and One of us.

And if you investigate the reason why not before the resurrection but after it did the pouring forth of the Spirit take place, you will hear in reply, Christ became then the firstfruits of the renewed nature, when making none account of the bands of death He lived again as we have just now said. How then should those be quickened before the Firstfruit who come after It? For as the plant will not shoot up from the earth, if it be not surely sprung from its own root (for thence is the beginning to it of growth): so it were impossible that we having for our root unto incorruption our Lord Jesus Christ, should be seen springing up before our root. But He shewing that the time of the Descent of the Spirit upon us was now come, after the revival from the dead, He breathed on His disciples, saying, Receive ye the Holy Ghost. For then was the time of the renewal indeed at the doors, yea rather within the doors. And let the searcher after learning again see whether what we say on these things too be not true. For in the beginning, as said the Spirit-clad, Moses, to us, the Creator of all, taking dust of the ground and having formed man, breathed upon his face the breath of life. And what is the breath of life, save surely the Spirit of Christ Who saith, I am the Resurrection and the Life? But since He fled away from the human nature, the Spirit which is able to gather us and to form us unto the Divine Impress, the Saviour gives us this anew bringing us again unto that ancient Dignity and reforming us unto His own Image. For therefore
does Paul too say to certain, *Little children of whom I travail in birth again until Christ be formed in you.*

Let us consider again (for I will take up again the aim of my discourse) that in the holy Prophets there was a certain rich shining upon and torch-illumination from the Spirit, mighty to lead them to the apprehension of things to come and the knowledge of things hidden: but in those who believe on Christ, we are confident that not torch-illumination simply from the Spirit, but the Spirit Itself dwells and has His habitation. Whence rightly are we called temples too of God, though no one of the holy Prophets was ever called a Divine Temple. Since how shall we understand this, and what shall we say when we hear our Saviour Christ say, *Verily verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he? And what is the kingdom of Heaven?* The gift of the Holy Ghost according to that which is said, *The kingdom of Heaven is within you:* for the Spirit hath His habitation in us through faith. Seest thou then how He preferreth before every one born of a woman him that is in the kingdom of Heaven even if he be below the perfect? And let no one think that we make little of the glory of the virtue of those Saints or say that those even of least account are superior. For we say not so; for incomparable is the beauty of their conversation. But for clear understanding let us briefly interpret what has been said by our Saviour. Great in truth was the blessed Baptist and through all virtue most renowned, attaining at last to the very bounds of that righteousness which belongs to us, so that there is nought above it. Yet did he who was in this case beseech of Christ saying, *I have need to be baptized of Thee and dost THOU come to Me?* Seest thou how being perfect, as far as pertained to men and the born of women, he beseeches to be in a manner new-created and re-born through the Holy Ghost? seest thou how he yields the greater to those new born, by his saying that himself has need of this? for if he were in better case not baptized, what persuaded him to beseech to be baptized? But if he knew that he would be in better case, when baptism came, how does he not yield the palm to those already baptized? Greater therefore than John himself does Christ say that he is who is lesser in the kingdom of Heaven, i. e. the new baptized, who has not as yet attained excellence in work;——in this only that the blessed Baptist was yet born of a woman, but the other is *begotten of God* as it is written, and has become *partaker of the Divine Nature,* having indwelling in him the Holy Ghost and already called a temple of God.

But I will recur again to what was before us. The Spirit came to be in the Prophets for the need's sake of prophesying, He indwelleth now through Christ in believers, having begun in Him first when He was made Man. For as God He has unceasingly the Spirit Who is Essentially of His Nature and His own. He is anointed for our sakes and said to receive the Spirit as Man, not for Himself bringing in the participation of the Divine good things, but for the nature of man as we have already-taught. When then the Divine Evangelist says to
us, *For the Spirit was not yet because that Jesus was not yet glorified*, let us understand him
to mean the full and complete habitation in men of the Holy Ghost.

40, 41 Of the people therefore some when they heard this
saying said, *Of a truth this is the Prophet.* Others said, *This is
of a truth* the Christ.

Astonishment-stricken are they at His confidence as being God-befitting, and seeing
that His words no longer suit the measures of man, they betake themselves to memory of
the Law, as having already fore-declared of Christ, and saying that a Prophet should be
raised up like to the all-wise Moses who should interpret to Israel the words from God. For
so says God concerning Him to the holy Moses, *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 all that I shall command Him.* From the quality therefore of His words, and the superi-
ority of His sayings, do they say that He is already shewn to be Him who was fore-heralded
through the Law. For to whom will it belong to say, *If any man thirst, let him come unto Me
and drink,* and, *He that believeth on Me, as the Scripture said, out of his belly shall flow rivers
of living water,* save only to God by Nature? and this is the Christ. And even though the Jews
thinking meanly of Him, call Him merely a Prophet, not knowing the excellence above all
of Emmanuel, but meting Him like one of the rest, in this too again will they be caught ap-
plying themselves very much without understanding to the thoughts contained in the Law:
for they deem that the Christ is other than the Prophet of the Law. And no marvel if the
people lack accuracy herein, where the God-opposing multitude of the haughty Pharisees
is itself found sick with an equal ignorance with that of the people. For in astonishment at
the blessed Baptist it once said, *Why baptizest thou then, if THOU be not the Christ nor
Elias neither the Prophet?* For whereas two were looked for as to come, I mean the Prophet
of the Law, i. e., Christ, and Elias, they were enquiring about three, imagining that the
Prophet was other than Jesus. Seasonably therefore may one say of them what is spoken by
the Prophet Ezekiel, *As the mother, so her daughter; thy mother's daughter art THOU; for
the people is sick with a sickness kin to that of their rulers.* But we must observe that they
were already full-prepared to believe, and are persuaded by the Saviour’s words to marvel
at Him, yet not having the leading of the rulers, they are borne along a many-branching
path of ideas, some calling Him and now believing Him to be the Christ, others the Prophet,
for the word of a truth annexed, has an emphasis of reasoning now fully confirmed and
bringeth in the idea of faith accepted,
42 Others said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was Christ cometh?

No careless search do the Jews make about Christ, for they were found going through every idea and through varied ideas gathering the perception of the truth. For having first marvelled through His Words, and already taken the eminent confidence of His instructions as a guide to their conjecturing something great about Him, they search besides the Divine Scripture, thinking to find thence a most unerring conception of Him: for so is its nature. That He shall be therefore of the seed of the thrice-blessed David and shall be revealed in Bethlehem of Judaea, they believe, persuaded by the prophecies concerning this. For the Lord sware in truth unto David, saith somewhere the wise Melodist, and will not reject Him, Of the fruit of thy body will I set upon thy throne. And the Prophet saith, And thou Bethlehem house of Ephrata, little art thou to be among the thousands of Judah, for out of thee shall He come forth unto Me to be Ruler of Israel, and His Goings forth from the beginning, from the days of eternity. But the unassisted mind of the Jews was astray and failed of Christ merely on account of Nazareth situate in Galilee, wherein was the common report that our Lord was brought up. For so says one of the holy Evangelists, And He came to Nazareth where He had been brought up. But they not knowing that He had been born in Bethlehem of Judaea of the Holy Virgin which was of the seed of David (for she was of the tribe of Judah by descent), from merely our Lord having been brought up at Nazareth fall away from the truth and miss of sound reasoning.

43 There was therefore a division among the people because of Him.

To no purpose do they wrangle and are split into diverse opinions, some supposing that He is the Prophet, others the Christ. And the cause of their division, that they know not Christ, nor understand the accuracy of the Holy Scriptures: for else would they believing that none other is Jesus than the Prophet of the Law, have departed from their unseasonable dispute.

44 And some of them would have taken Him, yet no man laid hands on Him.

They who had been sent by the chief priests and Pharisees to take the Lord, made the dissension of the multitude with one another a seasonable pretext for their daring deed. For they imagined that they would with less dispute suffer them to bear Him away, as no longer careful what should befall Him, but that as having been an occasion of fighting and disturbance, they would be altogether glad at His being insulted. Yet no man laid hands on Him,
not from reverence to Him, nor yet putting the bridle of piety upon their anger, but checked by His Might alone (for to its own season did He give to endure His Passion for us).

And hardly is the device of the Jews appeased, restrained by the hindrance from above. For they might not attempt bloodshed before the time, but must await, ungodly though they be, the time of ungodliness.

45 The officers came therefore to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him?

They who had been sent to hunt our Lord, availing to accomplish nought of what had been commanded them took themselves again to the rulers. And they are troubled exceedingly at the arrival of the officers, not seeing them bring Him Who was sought. And believing that what they suspected had already happened, they are smitten with no small fear. For since Christ was marvelled at for His Signs above nature and His Words above measure, they were wasted with the envy that was their foster-sister, and were again in no slight fear lest the people of the Jews deciding that it ought to follow Him, should get clear out of their hand. Supposing that this had happened (for things suspected are evermore ready to be believed) they eagerly enquire saying, Why did ye not bring Him? What was it that hindered you (say they) from bringing to its completion what was pleasing to the rulers? We are more ready to press forward to learn all, and sometimes not discerning what is sorrowful, in our eager desire even seize hold on the perception of things we deprecate.

46 The officers answered, Never man spake thus.

Seasonable in truth is it to say of our Saviour Christ, Who taketh the wise in their own craftiness. For behold, as it is written, He removed the many-tangled counsel, and shewed the whole nature of affairs turned contrariwise, on all sides exposing the pollution of the rulers and their unholiness of life as being feeble and perilous, who refused not to fight against God. For the chief Priests and Pharisees, fearing lest the people of the Jews should be persuaded by the Saviour's words, send out officers to take Him, thinking that Christ's being out of the way would remove their care as to Him. But what they suspected, this they that had been sent by them returned actually suffering, and what it was like that they would shudder at hearing, this they learn even against their will, and hear unexpectedly from those who speak contrary to their mind, Never spake man so.

But since they say these things in excuse for not having brought the Lord, come let us expand what they said, every way considering the sense of what was spoken. For if we delight ourselves (say they) in the teaching of the holy Scriptures, if we boast that we have been instructed in the Divine Laws, if we marvel at wisdom as some unearthly good, why do we impiously drive away One so wise, and wrong in no small measure Him Whom least we
ought, seeing that we rather owe Him special Love: yea we subject our own heads to the perils of the Law, thirsting to slay without cause an Innocent and Righteous One. With such a thought may we suppose that the officers’ words were with reason replete. But I think that looking at Never spake man so. one may say somewhat keener. For they well-nigh say thus, Not reasonably do ye blame us who could not now bring you Him That was sought: for how could one compel even against His Will a Man Who in regard to His Words possesseth Divine Nature? for He spake not as man, nor were His Words those befitting man, but they belong unmistakeably to Him Who is God by Nature. For let any say, if any (they say) of the holy Prophets can be found to call himself a brook, or who dared say, If any man thirst, let him come unto me and drink? when did the mighty Moses himself say to us, He that believeth on me, out of his belly shall flow rivers of water of life: these things we heard Him say. He therefore is by Nature God Who without peril exalts Himself in words above man. But to attempt to hunt as though by necessity and compulsion Him Who is above the creature, how will one not say that it is most perilous? or how could He be taken by us against His Will, Who is as far above us as God above Man? The officers put forth therefore as an evident proof of the Lord being by Nature God, the words Never spake man so. On all sides is the God-opposer smitten, and through what he thought to attain his desire, through the very same is he unwitting slain.

47 There answered them the Pharisees, Have YE too been deceived?

It seems likely that the officers were more strongly Jewish, and ever cleaving to the Pharisees and sharing their common mind, and ever souse with the words of their rulers, were persuaded to think the same with them, as being ever with them. But when they came, no ways bringing the Lord, but astonishment-stricken beyond their expectation, and late and only now marvelling at Him Whom they ought not to have hated at the beginning, and thinking that all the rest ought to be persuaded by them: they say with a kind of deep anguish, Have YE also been deceived? And understand how this saying is replete with a sort of despair of any hope as regards the people. For as though the rest of the multitude had already been deceived, so many as were not over-stable, they put forth their fear as to the officers. For the remaining multitude (says it) of the common people who are not versed in the sacred Scriptures, nor yet fortified by cleaving to us, let it be granted (if so be) to them to be joined to Him with inconsiderate impulses, and easily-caught to agree to what He hath said and done: but whence hath this error been admitted by you too? how have yourselves also been deceived? what was it drew you off from your love to us, albeit withered in equal unbelief with us? something like this does the Pharisees’ word seem to tell us.
48, 49 Hath any of the rulers or of the Pharisees believed on Him? but this people who knoweth not the law are cursed.

They fall away to their wonted boastfulness, casting imputation of unlearning on those who marvelled at Jesus as a wonder-worker and as bringing in things God-befitting, and crown their own heads alone with skill in the law and knowledge of the holy Scriptures. And because themselves consent not to those who rightly marvel at these things, they believe that they are full of virtue. And as though the Law bade them find fault with things worthy of marvel, and cast a perverse judgment on things that surpass wonder, they plume themselves not a little, demented and of too great lightness easily cast into all un instructedness. And whence they the rather ought to acknowledge Jesus now present, thence are they taken wronging themselves and weighting their collar, as it is written, for professing themselves to be wise, they became fools. Albeit it had been far better to confess that they knew not the Law, than thinking and saying that they knew it well, and then dishonouring Him That was proclaimed thereby, to fall into keener doom and be pierced with woes past escape. For he which knew, (He says) his Lord's will and did it not, shall be beaten with many stripes, but he that knew not and did not, shall be beaten with few stripes. Therefore in confessing that they know the Law, themselves full well accuse their own unbelief, and laugh at the multitude as unlearned and therefore caught by our Saviour's miracles, then unable to dissuade them through the declarations of the Law, they boastfully insult, calling them un instructed who were ready to understand. For this is ever the wont of more ignorant teachers who having nought to say of what they are asked, repel by anger the minuteness of enquirers. And they say that they who believe are cursed, while themselves would more rightly be persuaded to say this of their own selves. For it better befits the unbeliever to be accursed, seeing that the Law declares clearly of the Prophet our Saviour Christ, And it shall be whosoever will not hearken unto the words which that Prophet shall speak in My Name, that soul shall be destroyed from among his people.

50, 51 Nicodemus saith unto them, he who came to him aforetime, 11 being one of them, Doth our law judge a man before it heareth him and know what he doeth?

One of the rulers is Nicodemus, and he is numbered among those who had authority, yet not wholly unbelieving nor altogether vying with their folly, but already pricked, not indeed having his love to Christ yet free, yet to some degree feeling shame at the convictions of his conscience. For that he came to Him by night, and affirmed that he knew well that He was a teacher come from God and that no one could do such signs, except he had God with him, I think that all have learnt, the blessed Evangelist having clearly said it at the beginning. He therefore marvelling at Jesus along with the multitudes, is somewhat smitten
at being styled along with them *cursed*. For consciousness \(^{12}\) is quick at persuading not to be quiet in things contrary to one. As therefore aggrieved hereat, he returns upon them equal insult, not yet openly, but putting forth against them his indignation in words which have their strength out of the Law, and not in unveiled openness. For whereas the Law (he says) tells judges on each question before them, And thou shalt *enquire diligently* with exactness and clearness, whether it be so; ye judged recklessly those who had not been yet called to trial, and before hearing ought of them, ye bring against them so hasty a sentence. It is YE therefore (he says) who are more truly cursed, despising the Law. For it is written, *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* For in that he is indignant at the Pharisees for condemning the people for only marvelling at Jesus, it is clear that he agrees with those who do believe. For being still sick of an harmful shame, and not yet mingling boldness with his zeal, he permits the faith that is in him to be not seen uncovered, but casting about it dissimulation like a darksome cloak, he as yet conceals that he is on Christ’s side; yet is he sick with a grievous sickness.

For we ought to believe fearlessly, glorying rather than ashamed, practising a transparent openness, and refusing slave-befitting dissimulation, for therefore did the wise Paul declare that he that *rightly divideth the word of truth* ought to be a *workman unashamed*, and himself too shewing the virtue that shone forth in himself somewhere says, *For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth.*

Keen therefore (for I will resume again what I was saying) is Nicodemus’ speech: for why did himself alone speak and withstand the words of the Pharisees, albeit their bloody confederacy had many others in it? But it is clear to every one, that since he was numbered among those who marvelled at Christ) he is shewing that they are accursed in their turn who lay a curse upon those whom they least ought.

52 *They answered and said unto him, Art THOU too of Galilee? search and see that out of Galilee hath not arisen a prophet.*

Being a Jew (it says) and home-born, why dost thou feign to have no knowledge of the Galileans, and art strangely co-ignorant of our matters with those who are absolutely ignorant? and being most conversant with the most sacred Scriptures, and versed in theo appointments of the Law, whence knewest thou not (he says) that it is not possible to look for a *Prophet out of* the Galilaeans? This then is the aim of the Pharisees’ words. But we must notice this again: they spurn the multitudes as knowing nought of the things they ought to have had accurate knowledge of, and finding fault with their extreme want of learning, and loathing them and haughtily styling them uninstructed, themselves are caught sick of yet worse, and no wise differing from their inexperience. For those on receiving the miracles done through Christ, and gathering little by little faith in Him, at one time said, *Christ when
He cometh, will He do more miracles than these which this man. hath done? at another time
drawn off from so right an opinion, they missed only from Nazareth being situate in Galilee
wherein the Divine Scripture proclaims that the Lord was brought up, and they therefore
said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out
of Bethlehem the village where David was, Christ cometh? But these loudly laughing at the
ill-instructedness of the people and calling them cursed therefore, were in no superiority to
to their ignorance. For see they too say, Search and see that out of Galilee hath not arisen a
prophet.

But one may with reason moved against them say, O ye who yield to none the palm in
ill-instructedness, ye who have missed and are hard, where is the boast of your pride, a
footprint of wisdom in you? where the understanding that belongs to those learned in the
Law? for we ought not to doubt of our Saviour Christ, but to believe, nothing hesitating,
God the Father saying of Him to holy Moses, A Prophet will I raise them up from among
their brethren like unto thee. From among their brethren, how must it not surely mean of
the Jews and of Israel? Verily ye shall not need accusers from without, yourselves of yourselves
shall be convicted of being without understanding. For whereas our Saviour Christ teacheth
and openly saith, I have come down from heaven not to do Mine own will but the will of Him
That sent Me, ye were then thinking bitter things, and full besides of no slight wrath, ye said
again, Is not this Jesus the son of Joseph, whose father and mother WE know? how saith He
now, I have come down from heaven? Since then thou confessedst in plain words that thou
knewest exactly His father and mother, thou knewest surely that He is of the root of Israel:
how then saidst thou that He was a Galilaean Who was born of Jews? how an alien Who
was of Israel? for not surely the having been brought up in Galilee, and having spent some
time there, removes him that is of Israel from his race, since nought would hinder him that
is sprung of Galilaeans from being a Jew by race if he should come into the land of the Jews.
Vain therefore is it for the Pharisees wise in their own conceits to say of Christ our Saviour,
that out of Galilee hath not arisen a Prophet. For they should rather have enquired how it
was that He Who was of Jewish parents came to be a Galilaean, and so at length to consider
His bringing up at Nazareth, and not on this account stray away from believing.

But we must observe again that no wise able to find fault with His miracles, albeit
whetted to the uttermost hostility, they gainsay from merely His country, since He was
(according to their surmise) from Galilee. Their suspicion thence being therefore loosed,
not doubtful at length would have been their faith, if they had been wise

viii. 12 Again therefore spake Jesus unto them, saying, I
am the Light of the world.

As we said that Jesus had made His Discourse in accordance with what was written of
the feast, when at its last day He was standing crying, If any man thirst, let him come unto
Me and drink, because the oracle of Moses had made mention of the brook: so now too does He make His explanation most seasonable, and due to the nature of things. For since He saw that the teachers were partners in folly with the multitudes and that the laughers were sick of the like with them they laughed at, drenched (so to speak) all of them in one night of unlearning and seeking to get hold of His Mystery yet finding nought at all, He brings forward the reason of the want of understanding that is in them, crying, I am the Light of the world. Ye (He says) going through the whole holy Scripture and thinking to test the things spoken of Me through the Prophets, are far astray of the way of Life. And no marvel: for He is not in you Who revealeth mysteries and illumineth the whole world, and like a sun shineth into the hearts of them that receive Him. And needs must he who has not within him the Divine and spiritual Light surely walk in darkness and stumble on many absurdities therefrom.

But that the Only-Begotten is by Nature Light, as beaming forth from God the Father Who is by Nature Light, we have shewn at great length in the first book, on the words, He was the Very Light.

But we must note again that He says that He is the Light not specially or solely of them of Israel, but of all the world. And herein He tells a thing most true: for He says that He it is Who infused into all the nature the light of understanding, and like some deposit of seed sowed the understanding befitting man in every one who is called into being, according to what is said of Him, He was the Very Light Which lighteth every man that cometh into the world. But I think, that there is something keen deep buried in the words. For if what He had said were not replete with something of this kind, He would have merely said, I am the Light. But since He hath added, Of the world, I think that now too He wills something of this sort to be hinted. God was known in Judaea alone, in Israel alone was His Name great; and all the rest of the earth a deep darkness filled, not one of those that were in the world possessing the Divine and heavenly Light, save only Israel.

But as then while all the nations in this world were together banished from the knowledge of God, and lay as it were in some rank of their own, the Lord’s portion was His people, Israel the cord of His inheritance: so again when the spiritual sun was transferred unto the whole world, and the light taken away from them of Israel and removed unto the Gentiles, Israel was found to be external to all: for while they waited for light darkness came to them, as it is written, awaiting brightness, they walked in gloom. Not in vain then saith the Saviour when communing with the Pharisees, I am the Light of the world, for He threatens well that He will remove from Israel and will transfer the grace unto the whole world, and will spread forth the ray of Divine knowledge at last upon others.

But we must observe that although by His hearers He was seen as Man and with flesh, He does not say, In Me is the Light, but, I am the Light, that none divide Christ after the Economy of the Incarnation into a pair of sons: for One Lord Jesus Christ, as Paul saith, both
before Flesh and with Flesh, and One and Alone in Verity Son is the Word of God the Father, even when He was made Man, not counted apart from the Temple that was taken of a woman: for His Own is the Body, and to wholly sever after the Incarnation, as regards Sonship, is not free from blasphemy. But we must know that though we say that the Word of God was made Flesh, we do not say that He was clad in flesh alone, but in the word flesh we signify the whole man.

_He that followeth Me shall not walk in darkness, but shall have the light of life._

He is again persuading them on all sides to aim at hunting after what is profitable, and to desire rather to be led by His appointments, than to choose to follow their own unlearning and bereave themselves of everlasting life. He shews how great shall be the profit to those who are obedient to Him, seeing He is by Nature Good and willeth all men to be saved and to come unto the knowledge of the truth. But since He knew as God that they would gainsay, He fashions His speech after an elder image of things and from what had befallen their ancestors He declares plainly that the desire to follow Him will be to their great profit. It was written then of them of Israel, that in the daytime also He led them with a cloud and all the night with a light of fire. For when they were crossing the wide desert, hasting unto the Land of promise, a cloud was suspended over them like a roof in the day driving off the sun’s flame, by Divine Counsel that is: by night a pillar of fire contending with the darkness and marking out to the travellers their un-erring road did lead them. For just as they who at that time followed the guiding and conducting fire, escaped straying, and were borne straight forward along their right and holy ground, recking nought of night or darkness: so he that followeth Me, i.e., who goeth in the track of My teachings, shall in no wise be in the dark, but shall gain the light of life, that is, the revelation of My mysteries able to lead him by the hand unto everlasting life. The Lord being a skillful workman in His speech, in no wise provokes the Pharisees, who rage and rave not a little, by telling them more openly that they shall both abide in the dark and shall die in their unbelief: but in other guise does He tell them this, transferring unto the better the force of His speech. For whereby He here promises that he who has chosen to follow Him shall have the light of life, by this same does He shew covertly, that by refusing to follow they shall have dearth of that light which availeth to recover them unto life. For is it not clear to all and unhesitatingly to be received, that to those who flee what cheers, the reverse: must needs befall? True then was the word of our Saviour and undoubted that which was contrived through His skill.

13 The Pharisees therefore said, Thou bearest record of Thyself, Thy record is not true.

Dull and slow is the Pharisee, and most hardly led unto the power of seeing the Godhead of the Lord: he errs again by reason of the flesh, and imagines nought beyond what he sees. For while seeing that He uses utterances beyond man and hearing words most God-befitting,
he yet conceives of bare man, not looking to the illustriousness of the Godhead nor opening the eye of his understanding to look at Emmanuel. For to whom will it belong to say, I am the light of the world, save to One and Alone God That is by Nature? who of the holy Prophets dared to say such a word? what angel ever burst forth such a word? let them traverse the whole God-inspired Scripture and search into the sacred and Divine Word, and shew us this. But they making no account of what necessarily follows, deem that they ought to contradict, and advance hotly to what alone they know accurately, accusal out of love of fault-finding. For they depreciate Him as not being the Light of the world, accusing the things spoken by Him, affirming that not true is His record. For they are wise to do evil, but to do good they have no knowledge, and suppose that they can overturn and that by chicanery His record, attempting to invalidate it from just merely our own customary ways, not by the commands of the Law.

For where does the Law (let them tell us) say that a man’s testimony of himself is invalid? For wearisome I suppose and unendurable at times is a person’s witnessing excellences to himself: and verily the most wise compiler of Proverbs saith, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. Yet not altogether false is that which is said by any of himself. For let any of the Pharisees come forward, and let him tell us what we shall do when the blessed Samuel testifies most excellent things to his own self. For he is somewhere found to be making his defence to those of Israel and saying, The Lord is witness against you and His anointed is witness this day that ye have not found ought in my hands. But if the Law forbade any one to witness to himself, how (tell me) came Samuel to set it at nought, albeit the Divine Scripture saith of him, Holy was Moses and Aaron among His priests, and Samuel among them that call upon His name, they called upon the Lord and He answered them, in the pillar of the cloud did He speak unto them, they kept His testimonies and the ordinances that He gave them. Seest thou how he was conjoined with Moses as having virtue commensurate with him, and is witnessed to by the Spirit as an accurate keeper of the Law? How then did he trangress the Law by witnessing to himself, will one say? But he did not trangress it; for he is witnessed to as keeping it, and he hath witnessed to himself. The Law then forbids to none to witness to himself. And moreover what shall we say, when we see the blessed David saying, O Lord my God, if I did this, if I recompensed those that recompensed me evil? yea moreover the blessed Jeremy saith, O Lord God of hosts, I sat not in the assembly of the mockers, but was circumspect because of Thy Hand: and the most wise Paul again, though taught according to the perfect manner of the law of the fathers, as himself too testified, openly cries out, For I am conscious of nought of myself.
Let the Pharisee therefore say again of each of these, Thou bearest record of thyself, thy record is not true, even though to those who refuse not to chide the very Lord of all, the behaving most ill to the rest is a matter of course. But this we say, resuming again what we were saying, that the contradiction of the Pharisees is no necessary one taken out of the ordinances of the Law, but made only out of what prevails in common custom, and from the habit not seeming to be one befitting good people. And their contradiction out of the Law is rather railing, to steal away those who are already marvelling at Him and are persuaded that they ought to believe. For they revile Him as not true, and damaging the credit of what He just now said, the wretched ones draw forth the destruction of blasphemy upon their own heads.

14 Jesus answered and said unto them, Though I hear record of Myself, My record is true, because I know whence I came and whither I go.

On Christ saying that He is what He is by Nature and truly (for He openly declared, I am the Light of the world) the multitude of the Pharisees unrecking of danger deemed that He spake falsely. For in their exceeding folly they knew not that when some set forth their own nature and tell what is essentially inherent in them, we shall not, if we think aright, suppose that they do so out of boasting, nor shall we say that they are bent on hunting vain-glorious, but rather that they declare what they really are. As for example we say that when an angel pointing out his own nature says, I am an angel; when a man shewing what he is says, I am a man: yea, if one should clothe with voice the sun, and it teaching the property of its nature should say, I hasting around the circuit of the heaven, let forth bright light to those on the earth:----one would not reasonably suppose, that it were witnessing to itself things not its, but what it really was by nature. In the same way (I deem) as to our Saviour Christ too, even though He says that He is the Light, He will say the truth, and will be found boasting not less than they in things external to Him.

The many therefore living in ill-instructedness, not understanding Emmanuel, suppose that He is vain-glorious and attack Him as though one of us, and have not shuddered to say, Thy record is not true, to Him Who cannot lie, for guile was not found in His Mouth, as it is written. But it behoved Him to lead by the hand them who were astray, having fallen away exceedingly from the truth, and gone away from right reasoning, and in all forbearance to tell them that they had missed of what was becoming, unholidly ascribing the love of even lying to Him Who is from above and begotten of God the Father. For true (He says) is My record, even though I hear record of Myself. For in men is sometimes seen the desire from self-love of witnessing things most excellent to themselves, even though they have them not (for prone to ill is their nature); but to Me (He says) belongs not the power of being sick of the same ills as those on the earth. For I know whence I am, Light of Light and Very God of
Very God the Father, having the Nature that is beyond the reach of infirmity. For even though (He says) I became Man because of My Love for men, yet not on this account shall I be deemed bereft of God-befitting Dignity, but I remain what I am by Nature, God. A clear proof of this, is My knowing whither I go: for I shall ascend unto the heavens to the Father of Whom I am. This I suppose one would say pertained not to a man as we are, but to Him Who is by Nature God even though He became Man. Hence the words I know whence I am, indicates that the Son is by Nature of the Father, and the whither I go, a demonstration of God-befitting Authority (for He will ascend as God, above the heavens, as Paul saith); yet hath it some fit threat, even if not altogether clear, against the impiety of the Jews. For that He shall full soon depart altogether from their race, does He here evidently say; and leaving them in dearth of the Divine Light, will prepare them for being in ignorance and deep darkness, as He shews them elsewhere more clearly: for He says, While ye have the Light, walk in the light lest darkness come upon you.

15 YE judge after the flesh, I judge no man.

We shall again find the Lord of all using gentleness most worthy of love; for not with equal wrath does He repay those who blaspheme Him, albeit knowing that they ought to participate in bitter punishment: but imitating the more gentle of physicians, He will (I deem) in this too be rightly marvelled at. For they often make no account of the slights of the sick, but forbearing most patiently make their skill helpful to them, curing what gives them pain, and railed at at times, they explaining what is for the good of health persuade them to be diligent in what is for their good and make known the cause of their sickness. And the Lord Jesus Christ both bears with those who blaspheme Him and reviled He does them good, He binds up the wounds of them who insult Him: yea and most clearly counts up to them the causes of their unbelief in Him: whence their sickness befell them. For YE (He says) judge after the flesh, i. e., ye err, and with great reason, since ye look to this flesh alone, albeit ye ought far rather to give heed to the magnificence of the deeds: believing that I am such an one as you because I am clothed in your flesh, ye have been greatly deceived, and not contemplating the deep mystery of the Economy with Flesh, ye put forth a most ill-advised judgment against Me, saying that the Truth lies. But I shall put off judging you until another time, for God sent not His Son into the world to judge the world, but that the world might be saved.

I think then that the question before us has been solved not amiss: but one may going through other thoughts also make the sense clear as far as we are able. YE (He says) judge after the flesh, I judge no man. Having nought at all (He says) to find fault with and not able to reasonably blame My Wonder-workings, ye depreciate them only on account of the flesh, and because I am seen a Man as you, ye impiously class Me as nothing. But I (He says) do not for this condemn you; for not because ye are men by nature, shall I therefore esteem
you as nothing nor for this shall ye render account to the Judge. I find not fault with the nature, I condemn not Mine Own creation, I say not that there is any transgression in man from his being man. Yet ye by reason of the flesh esteem Me as nought, and for this did ye condemn Me: but I have not so reckoned of you, but knowing that a great and honourable thing is man even though he be made of earth, albeit Very God and in the Form of the Father Who begat Me, I humbled Myself taking servant's form and made Man: in respect of which alone am I now condemned by you, albeit Myself condemning no man for this. And if I judge My judgment is just and true because I am not alone but I and the Father that sent Me.

"Doth then," will haply one say of those who think contrary to the doctrines of the Church, "the Son know how to judge aright, only for this reason, that the Father is with Him when He does so? This being so (and that in truth) what yet hinders from saying that the Son is in a way directed unto uprightness through the Will of the Father, not possessing this in perfectness, nor able of Himself to act irreproachably?"

What then shall WE too respond to their words? Impious, sirs, is your idea and most befitting Jewish folly alone, for not as though not possessing the power of judging rightly of Himself, does the Son so speak; for the Psalmist will testify to Him saying in the Spirit, God is a Righteous Judge. And that none other save He is Judge, Himself will be our witness, saying in the Gospels, For neither doth the Father judge any man, but hath given all judgment unto the Son. Hath then God the Father given the judgment to one who knoweth not to judge rightly? But any one (I suppose) would attribute to the uttermost folly so to deem of the Righteousness of the Father, i.e. the Son. For the Father knoweth His own Offspring and gave Him judgment, and by giving it, clearly testifies His Power to judge aright. It is therefore most manifest, that not as being impotent to judge justly does He say that the Father co-judges with Him, but the words are replete with some thoughts akin to those above and in sequence.

What then He wishes to make known, we will clearly say. YE (He says) O leaders and teachers of the Jews, made an evil and most unjust judgment against Me: for by reason of only the flesh, ye deem ye ought to esteem Me as nothing, although I am by Nature God. But I when I begin to judge of you, shall not put forth such a judgment against you, for not because ye are men by nature, shall I therefore deem it fit to condemn you: but having the Father in all things Co-willer and Co-judge, I condemn you justly. And why? Ye did not receive Him Who cometh from Heaven, ye have not ceased to insult Him That was sent to you from the Father, ye depreciated Me Who came for the salvation of all, for merely the flesh's sake, spurning far the Law which was ever dear to you. For where (tell me) doth Moses bid you condemn any because he was a man by nature? YE therefore judge and reckon unjustly: for ye have not the Law as your Co-willer herein, but by yourselves are bold to every daring deed, having not the inspiration of the Divine will: but I not so, for having in Myself
the Father as My Assessor and Co-approver in all things that concern you, I judge most justly in giving up to desolation your whole country, and burying it in the misfortunes of war, yea in expelling from the very kingdom of Heaven those who have so raged against Him who willeth to save them, and who for this cause came in man’s form.

17, 18 And in your Law it is written that the testimony of two men is true: I am one that bear witness of Myself and the Father too That sent Me beareth witness of Me.

Having said that God the Father will co-judge and co-condemn those who blaspheme against Him, He taketh the pair of Persons unto something else that is profitable. For I (He says) will not refuse to tell you what I am by Nature. For I am the Light of the world. And I would not seem to any to be fond of boasting: for not in external endowments but in those that accrue to Me Essentially do I glory. But if in saying this, I seem to you not competent to receive from you approval for truth, because I am alone and have witnessed to Myself, I will take to Me God the Father co-working and co-witnessing to My Endowments. For He co-works with Me (He says) as ye see, and co-operates. For as far as regards human nature, I should not do any thing at all, if I possessed not the being God by Nature: as far as regards My being of the Father, and having in Myself the Father, I confess that I can accomplish all things, and am witnessed to by the Nature of Him who begat Me: for as having Him in Myself by means of Sameness of Nature, I come to the achieving of all things unhindered. For our Lord Jesus Christ hath of the Divine Nature all-creative Power as God even though He became Man, and He is witnessed to by the Father, having Him Co-worker in all things according as is said by Him, Of Myself I do nothing, but the Father that dwelleth in Me, Himself doeth the works. But we deem that the Father co-works with the Son, not as introducing some other power of His own for the achievement of the things done, to one who was wanting in power (for if we thus conceive, we shall concede that both the Power of the Father and that of the Son are surely imperfect, if ought of miracle be wrought by Them Both, as though One were not sufficient for the need) but conceiving of, and taking the words in more pious wise, we shall say that since there is in Father and Son One Godhead, and the un-differing Authority and Power of the Same Nature, the works of the Son will surely be those of God the Father, those again of God the Father, the works of the Son.

But He saith, I do nothing of Myself, not as though a servant or under-worker, or in position of a learner, and waiting to be commanded by the Father, or instructed in order to accomplish wonders: but rather signifying with all precision, that having sprung of the Essence of God the Father, and like Light produced Ineffably and without beginning from His Innermost Bosom and Eternally co-with Him, and conceived of and being the Image and
Impress of His Person, He hath the same Mind so to speak with Him, and the same energy in everything. For that He might clearly teach that He is Co-willer in all things with Him Who begat Him, He says, I do nothing of Myself. Just as though He said, I am not turned out to any private will of My own, which is not in God the Father. Whatever the Nature of the Father wills and judges, this same is surely in Me too, since I beamed forth of His Bosom, and am the Very Fruit of His Essence.

Hard then are these things to explain, and that which is unattainable by the very understanding may not without difficulty be unfolded through the tongue: nevertheless bringing such things as far as in us lays to a pious view, we shall gain to ourselves heavenly reward, and thus preserve our mind unwounded and unmoved by turnings aside unto ought else.

But we must note that the Saviour adding and crying to the Jews, And in your Law is it written, persuades the Pharisees as of necessity to admit the pair of Persons. For I (He says) bear witness of Myself, and the Father will be with Me herein: will therefore the pair of witnesses confirmed by the book of the Law, be accepted by you, or will ye again, looking only to your envy at Me, not keep even the Law that ye admire?

19 They said therefore unto Him, Where is Thy Father?

In this too most especially may one, I deem, and with good reason cry out against the stolidity of the Jews, uttering that word of the Prophet, Behold O foolish people and without heart. For after much discourse and often with them from our Saviour Christ, Who over and over makes mention of God the Father in Heaven, the wretched ones sink down into so great folly as to dare to say, Where is Thy Father? For they think nought at all of Him Who is His God and Father in the Heavens, but look round at and seek for Joseph, believing him to be Christ’s father and no otherwise. Thou seest then how they have been with reason called a people verily foolish and heartless: for able not so much as to raise the eye of their understanding above things of earth, they shew that true it is which was said of them, Let their eyes be darkened that they see not, and bow Thou down their back alway. For of irrational creatures is the back bowed, for they have this form from nature, and there is nothing of uprightness in them. And the mind of the Jews has become in some way like the beasts and has declined ever downwards, seeing nothing of heavenly things. For shall we not by the very fact itself, instructed aright in this matter, think and judge truly concerning them? for if they had at all thought of God the Father in Heaven, how would they have sought in place the Unembodied? how (tell me) would they, saying most unadvisedly of God Who filleth all things, Where is He, not fight with the whole Divine Scripture, albeit the Divine-speaking Psalmist, going through (as he was able) his words about God, and attributing to Him the power of filling all things, says, Whither shall I go from Thy Spirit, and from Thy Presence whither shall I flee? if I ascend up into heaven, THOU art there, if I go down to hell, behold Thou, if I take my wings at morning and depart unto the uttermost parts of the sea,
even there shall Thy Hand lead me and Thy Right Hand shall hold me. Yea and God Himself Who is over all, shewing clearly that He possesseth not nature circumscribed by space, saith to those so unholy Jews, Do not I fill heaven and earth, saith the Lord? what house will ye build Me, or what the place of My rest? Heaven is My Throne and earth My footstool. One may therefore see the Jews in all things without understanding, when they say to the Saviour Christ, Where is Thy Father? except they say this of His reputed father after the flesh, in this too doting.

But it is likely that the words of the Jews had some other deep meaning. For since they thought that the holy Virgin had committed adultery before marriage, therefore they rail most bitterly against Christ as not even knowing from whom He is, saying, Where is Thy father? doting.

Jesus answered, Neither Me do ye know nor My Father, if ye had known Me, ye should have known My Father also.

True is the word and in no respect can it be accused of lying. For they who indeed suppose Christ to be of Joseph, or of fornication, and who know not that the Word beamed forth of God the Father, how will they not with reason hear, Neither Me do ye know nor My Father? For if they had known the Word that beamed forth of God the Father, and was for our sakes made in the flesh, according to the Divine Scripture, they would have known Him too Who begat Him. For most accurate knowledge of the Father is through the Son implanted in the understanding of the more zealous after learning, as He too affirmed, saying unto God the Father, I manifested Thy Name to the men, and again, Thy knowledge was made marvellous by Me. For since we know the Son, we know by Him Him Who begat Him. For through Both is brought in the perception of the Other: and when the Father is mentioned, the memory of His Offspring surely comes in with it, and again with the signification of the Son, the Name of Him Who begat Him comes in too. For therefore is the Son a Door (so to speak) and way leading unto the knowledge of the Father. And so does He say, No man cometh unto the Father but by Me. For we must needs first learn (as is possible) what the Son is by Nature; and so, as from Image and most accurate Impress, understand well the Archetype. For in the Son is the Father seen, and in the Nature of His own Offspring as in a mirror, is He Perfectly seen. But if this be true, as it is true, let the God-opposing Arian blush. For needs must the Impress of His Essence be in every way and manner like to Him, lest ought else than what the Father is, be supposed to be perfectly beaming forth in the Son. And if He love to be known in the Son and to shine forth in Him, He knows (I suppose) of a surety that He is Cons substantial too, and in nothing whatever inferior to His Own inherent Glory: for He would not have chosen to be believed to be in lesser case than He is by Nature.
And since He loves and has willed this, how must we not needs now confess that the Son is every way like the Father, in order that through Him we may know Him also That begat Him, as we have already said, ascending aright from the Image to the Archetype, and be able to have an unblameable conception of the Holy Trinity?

Thus then he who knoweth the Son, knoweth the Father too. But consider how the Lord after having said the truth to the Jews, interweaves some other device also in His speech; for having said clearly, *Neither Me do ye know nor My Father*, He draws gently off the mind of the Jews, that they should not think only humanly of Him, nor suppose that He is in truth the son of Joseph who was taken economically but should rather seek and enquire Who is the Word in Flesh, Who His Father by Nature.

CHAPTER III. That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any, but Himself of His own will suffered this for us that He might save all.

20 *These words spake He in the Treasury as He taught in the Temple, and no man laid hands on Him, because His hour had not yet come.*

The most wise Evangelist profitably makes plea in behalf of the saving Passion and shews that the Death on the Cross was not of human necessity, nor did Jesus suffer death against His will from the tyranny of another, but rather did offer Himself for us a spotless Sacrifice to God the Father by reason of His inherent love for us. For since He must needs suffer (since thus would the imported corruption and sin and death be overturned), He hath given Himself a Ransom for the life of all. What then will be found in the words before us making for the saving Passion, and what of profit the aim of the thoughts therein is replete with, do thou again hear. For Christ (he says) was speaking *these words* not outside of Jerusalem, nor in any city of those round about, nor yet in a more insignificant town or village of Judaea, for He was standing by the very treasury, i. e., in the midst of the very courts in the Temple itself was He making His Discourse on these matters. But the Pharisees, albeit deeply cut to the heart and grieved exceedingly at what was said by Him, *laid not hands upon Him*, when it was in their power most easily to do this; for He was, as I said, within the meshes. What then was it that persuaded to be quiet even against their will, those who are raging like fierce beasts? what was it that checked their anger? how was the bloodthirsty heart of the Pharisees charmed? *Not yet,* he says, *had His hour come,* that is, not yet was the time of His Death at hand, *by no other hand marked out for the Saviour Christ,* nor yet cast upon Him by fate (as the lying fables of the Greeks say) or by the hour (after their babbling speech), but rather marked out by Him according to the good pleasure of God the Father. For being God by Nature and Very and unknowing to miss of what was
fit, full well did He know how long time it was right to live in Flesh with those on the earth,
and when again to depart to heaven, having destroyed death by the death of His own Flesh.
For that not by the tyranny of any, was death brought upon Him That is by Nature Life, is
I suppose clear to all who are wise: for how should the bonds of death prevail over the Life
by Nature? and the Lord Himself somewhere testifieth saying, No man taketh My life from
Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it.
For if the time in which He must surely suffer death, were laid down as of necessity by some
other, how should we find it in His own power to lay down that Life? for it would have been
taken even against His will, if His Passion were not in His own power. But if He lays it down
of Himself, we shall see the Passion to be not in the Power of any other but in His own Will.
For then did He permit to Jewish folly to go through to its own end, when He saw that the
fit time for His Death had now come.

Let not then the haughty Pharisee brag of his own daring deeds, nor puffed up with
exceeding ill-counsel say, If Christ were by Nature God, how came He not to be without
my meshes? how escaped He not my hands? for he will hear in reply from those who love
Him, Not thy meshes, O sir, prevailed, for it were nought hard for God supreme over all to
crush thy snare, and pass forth of the net of thy impiety: but the Suffering was the salvation
of the world, the Passion the undoing of death, the Mighty Cross the overthrow of sin and
corruption. This He knowing as God, submitted Himself to thy unholy daring. For what,
tell me, was the hindrance to thy enfolding Him then especially when thou wert gnashing
thy teeth at Him, as He was teaching by the very treasury? and if it was the work of thy might
to overcome Christ, why didst thou not make Him a prisoner then? But thou stoodst in
anger unmitigated to bloodshed all revealed, yet doing nought of the things thou wouldest.
For not yet did He will to suffer, Who was persuaded by thy mad folly, as by bits which may
not be snapped. These things may one with reason opposing to the vain talk of the Jews,
shame them even against their will, into not bragging of what they least ought. And one
may well admire the holy Evangelist reasonably shewing, and clearly saying that the Saviour
was teaching these things in the temple by the Treasury and no man laid hands on Him: for
he was witnessing so to speak to Christ’s own words, which He said to the Jews when they
were at hand to take Him, As against’ a robber are ye come out with swords and staves for to
take Me? daily did I sit teaching in the temple and ye laid no hold on Me. And one would not
(I suppose) say, if one thought rationally, that He was blaming the Jews, that they had not
brought on His Passion untimely, nor yet that letting slip the right time, they were advancing
too slowly to shed blood: but rather He is convicting them, as unwisely supposing that they
should have prevailed even against His will, and could have seized by force Him who may
not suffer except He will. For I was sitting teaching in the temple and ye laid no hold on Me,
for then I willed it not, nor would ye now avail to do this, except I willingly subjected Myself
to your hands. Hence one may on all sides see, that no work was it of Jewish might to put
our Lord to death; but to their unholy daring may one attribute the attempt, to our Saviour Christ the will to suffer for all, that He might free all and, having bought them with His own Blood, present them to God the Father. For God, as Paul saith, was in Christ, reconciling the world unto Himself, and in all forgiveness restoring that which had fallen away from friendship with Him, unto what it was in the beginning.

21 He said therefore unto them again, I go My way, and ye shall seek Me and shall die in your sins.

That we must needs take hold of the present time for whatever one may receive profit from to oneself, does Christ herein well declare unto us. For to be too late in what is good and to take after-counsel for what is profitable, clearly brings no gain but ministers wailing befitting the neglect. Our Lord therefore being good and gracious, as it is written, both bears with those who dishonour Him and aids those who insult Him and is found as God superior to all the littleness of man. Yet does He for their good threaten to depart from them, and says plainly I go My way, that He may implant in them a more resolved mind, and that they considering that they ought not to leave their Redeemer when present frustrate of His work, He may whet them to pass on to the faith and may make them now at length more ready unto obedience. And having cried out, I go My way, and threatened departure from the whole nation, He subjoined economically the damage therefrom ensuing unto them. For (He says) Ye shall die in your sins; and we shall see the nature of the thing bringing in the truth of what is said. For they who did not at all receive Him Who came to us from Heaven that He might justify all through faith, how shall they not beyond all contradiction die in their sins, and not receiving Him Who can cleanse them, how will they not have lasting defilement from their impiety? For to die unredeemed, yet laden with the weight of sin, to whom is it any doubt where this will conduct the soul of man? For deep Hades will, I deem, receive such an one, and he will continue in great darkness, yea he will inhabit fire and flames, with reason numbered among those of whom it has been said by Prophet’s voice, Their worm shall not die neither shall their fire be quenched, and they shall be for a sight to all flesh. Whereof that they may escape the trial, Christ kept manifoldly calling them to a speedy turning away from their wonted unbelief, saying not only that He should leave them and go away, but also of necessity putting before them how great misfortune they will thence undergo. For ye shall die (He says) in your sins. But since He put in between, And ye shall seek Me, and hitherto we do not find the Jews seeking Him, we shall reasonably go to some other meaning: for He must needs be True. For even though they now in the body and yet in full enjoyment of the pleasures of the flesh, for their exceeding senselessness seek not their Redeemer, yet when they wretched fall into hell and have their abode in the place of punishments, when they are in the ill itself, then, then will they seek even against their will. For there (He says) is weeping and gnashing of teeth, each (it is likely) of those there wailing
his carelessness in what was good, and well-nigh saying what is in the Book of Proverbs, *I have not obeyed the voice of him that instructed me and taught me*. Therefore as Paul saith, *Let us therefore fear lest, a promise being left us of entering into His Rest, any of you should seem to come short of it.* For we must run, that we may obtain, and not by our disbelief insult Him Who draws us out of bitter bondage, but submit ourselves and with upturned hands lay hold on the grace.

*and whither I go, YE cannot come.*

Not only does He say that they *shall die in their sins*, but declares clearly that, ascending not to the mansions above, they will remain outside of the good things of the kingdom: for they who received not Him Who came from above, how could they also follow Him ascending up? Double therefore is the punishment to them who believe not, and not in any single thing their loss. For just as they who have fallen into bodily loss of health must needs suffer and endure the trials of the suffering and besides be deprived of the pleasures of health; so and not otherwise do they who have departed into Hades, and there undergo punishment proportionate to the sins, both endure the state of punishment and lose the enjoyment of the hope of the saints. Most excellently then does our Lord Jesus Christ say not only that they *shall die in their sins*, but also that they shall not mount up to the mansions above: for binding them as by a twofold cord, does He haste to draw them away from their inherent ill-counsel. From all sides saving that which was lost and binding up the broken and raising up that which was broken down (for these are the ways of a Good Shepherd and One Who readily gives His Life for the salvation of the sheep) does He tell His own disciples, *I will go and prepare a place for you, and will come again and receive you with Myself*, shewing that the very heaven will be accessible to the saints and teaching that the mansions above have been prepared for them that love Him, but to those who have chosen to disbelieve Him, rightly and needs does He say, *Whither I go YE cannot come*. For who at all will follow the All-holy Christ, if he love not the cleansing that is through faith? or how shall he that is yet defiled and that has not cleared off the filth from his passions be with our Lord Who loves us? *What communion hath light with darkness*, as Paul saith? For I deem that they ought to be holy who would say to the All-Pure God, *My soul cleaveth after Thee.*

I think that this meaning has now too not amiss been put on the words before us, but if one must go about and view it differently, and say yet something else besides, we will not shrink from doing this too. *Whither I go, YE cannot come.* Being Very God, I am absent from no one, I fill all things, and being with all, I dwell specially in Heaven, gladly having abode with holy spirits. But since I am the human-loving Framer of all things, I deemed intolerable the loss of My creation, I beheld man going away to utter destruction, I viewed him falling from sin unto death, I must needs reach forth an helping Hand to him as he lay, I must needs in every way aid him overcome and falling. How then was it meet to save that
which was lost? it needed that the Physician should be with those in peril; it needed that Life should be there present with the dying; it needed that Light should have its abode with those in darkness. But it were not possible that ye being men by nature should take wing to Heaven and have your abode with the Saviour. Therefore have I Myself come to you, I heard the Saints oftentimes crying aloud, Bow Thy Heavens o Lord and come down; I bowed the Heavens therefore and have come down; for in no other way could ye look to come hither. Yet do I endure to remain with you, do ye more resolutely lay hold of life, purify yourselves through faith while He is with you Who knows to, and can, compassionate with authority. For I shall go, yea shall return again whither YE cannot come; even though ye should seek the Giver of salvation by an untimely after-counsel, ye shall not find Him: what follows ye may see. For ye shall surely die in your sins, and weighed down by your own transgressions, shall go mourning to the prison-house of death, there to pay the penalty of your lengthened unbelief. The Saviour then being good and exceeding loving to man, compels the Jews by fears of future punishment even against their will to be saved.

23 And He said unto them, YE are from beneath, I am from above.

Some one haply of those who have a more studious mind and are wont to approve the more subtle of the Divine Thoughts, will enquire what it was that induced our Lord Jesus Christ, Who but now addressed the Jews and said, I go My way, and ye shall seek Me, to add as something necessary, YE are from beneath, I am from above. For these words seem somehow not to harmonise altogether with those above, but they are replete with a hidden economy. For since He is God, having no need as the Divine Evangelist John himself somewhere says, that any one should testify of man, for He knew what was in man, for He penetrateth even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and conceptions of the heart: He is not ignorant of the unlearned fantasies of the Jews, who, since a gross and feeble mind was their inmate, when they heard from the Saviour’s Lips, I go My way, foolishly thought either that leaving Judaea He would flee somewhere or that He is saying somewhat of this kind, While I live and survive believe, lest death should befall me. For, I go My way, taken in its common meaning signifies this too. And it is no wonder if the Jews have fallen into such uncounsel as even to imagine something of this kind as to Christ. For they knew not that He is God by Nature, but looking only to this body which is of the earth, they imagined that He was a man as one of us. Therefore does the Saviour blaming them say, YE judge after the flesh. Removing them therefore from so puerile and grovelling a notion, He again teaches them that not of any one subject to birth and decay are they reasoning such things, but of Him Who is in truth begotten from above and from God the Father. Not to Me therefore (He says) will belong death and flight, for I am from above, i. e., God from God (for God is above all) but you will
this rather befit. For \textit{from, beneath are ye}, that is of nature subject to death and falling under decay and dread. Of Me therefore (He says) do ye letting go your own weakness imagine nought of this sort, for not of equal honour with the Lord is the bond, with Him Who is from above and begotten of God the Father that which is \textit{from beneath} and of the earth.

But that \textit{from above} signifies the Eternal Generation of the Son from God the Father, wise reasoning will persuade us to hold. For \textit{from above} understood of place signifies the being from Heaven, but nought would be in the Son special above the creature that is below and subject to God, if He come only from Heaven, since the more part of the angels too \textit{sent forth to minister} walk below, ordering some of the affairs on the earth, descending from above and from Heaven. And the Saviour is a witness to us saying, \textit{Verily verily I say unto you, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man}. Since then angels too descend from above, from heaven, why vainly does Christ boast as of something great and surpassing the whole creation, in having come I mean \textit{from above}? But one may without the smallest toil and trouble see Who is by Nature the Only-Begotten, what the angels that are from Him. Needs therefore does \textit{from above} signify to us not this From Heaven which is common [to Him and the Angels] but that the Son beamed forth from the Nature Which is most exalted and above all things. Therefore doth \textit{from above} in regard to the Only-Begotten Alone, signify the being from God and nought else. For while all things are said to be and to exist from God, the Son has this special above all, viz., to be of the Very Essence of the Father by Generation and not as creatures by creation.

\textbf{CHAPTER IV. That the Son is by Nature God, wholly remote from likeness to the creature, as regards Essence.}

\textit{YE are of this world, I am not of this world.}

He shewed herein and very clearly what is the meaning of \textit{Above}, what of \textit{Beneath}. For since it was like that the Pharisees able to understand nothing would consider what had been said in a more corporal manner, and understand the \textit{Above and Beneath} of place and would thence stray into many notions, profitably did our Lord Jesus Christ bare His word of the obscurity that seemed to have been cast upon it and from all want of clearness, putting more clearly in the sequel what He had said darkly. For \textit{YE (He says) are of this world, i. e., from beneath, I am not of this world,} this then is From above. For God overpasses all that is created, not having superiority in local exaltation (for it were foolish and utterly un instructed to conceive of the Incorporeal as local) but surpassing things originate by the ineffable Excellences of Nature. Of this Essence does the Word say that He is, not the creation, but the Fruit and Offspring. For observe how He says not, From above have I been created and made, but rather, \textit{I am}, that He may shew both whence He is and that He was ever Eternally
with His own Progenitor. For He is as the Father too is: but He That is and is Eternally with Him That is, how He was not, let the folly of them who think otherwise 15 say.

But haply the foe of the Truth will withstand us saying, "Not without qualification hath Christ said, I am not of the world, but by adding This, He hath shewn accurately that there is another world, the spiritual, whence He might be."

Therefore among creatures is the Son (for this is what thy language, O sir, is working out for us), among those who have originate nature will the Creator be surely classed, putting about Him some angelic perchance and slave-befitting dignity you deem that yourself will escape the charge of blasphemy. For do you not know, that though you attribute to Him that highest position and status which the holy angels will be conceived of as having, though you confess that He is above every Princedom and Authority and Throne, and yet believe Him to be originate, you sin against Him no whit the less? For there is no worthy place whatever of superiority over the rest to the Only-Begotten, so long as He is at all conceived of as created. For not in having precedence of any hath He glory but in being not originate, yea rather God of God by Nature. But THOU again art classing Him Who beamed forth from God and therefore is God, with things originate, and thou reckonest Him to be a part of the world, and if not perchance of this one yet of another (for imagined distinction of worlds will make no difference at all, in respect of having been made): and dost thou not blush putting the Word Who sitteth with Him Who begat Him, in the category of His guards and those who stand before Him? for dost thou not hear Gabriel saying to Zacharias, I am Gabriel that stand in the Presence of God and I was sent to speak unto thee, and Isaiah, I saw the Lord of Sabaoth sitting upon a throne high and lifted up, and the Seraphim were standing round about Him. And (marvel!) the Prophet was beholding the Son and called Him Lord of Sabaoth, and introduces Him as King with the highest Powers as Body-guard. And that it really was the Glory of the Only-Begotten which he was beholding, the wise John will testify saying, These things said Esaias because 16 he saw His glory: and of Him spake he. Wherefore the Divine Paul too, both from His Co-sitting with God the Father and from His being called Son by Nature, coming to most accurate perception of the Mystery and gathering the knowledge pertaining to the idea, says, For unto which of the Angels said (i.e., God the Father) at any time, My Son art THOU, this day have I begotten Thee? (for in the word I have begotten, He shews that the Son is by Nature God of God) and again, But to which of the Angels said He at any time, Sit on My Right Hand? And he does not in saying this accuse God the Father of either being wont to do aught unjust or as dishonouring the nature of the angels, when He honoured that by a position below the Son. For what hinders (may one say) since God the Father is just and good, His making the nature too of the angels assessor with Himself, if the Son be altogether among things originate, and con-natural with them in respect of having been created, even though by some other excellences He surpass the measure belonging to them, just as they may surpass us. But not unrighteous is God the...
Father, who bade the Angels to stand in the Presence, and gave this Dignity to their nature, having His own Son co-seated with Himself, since He knows that He is by Nature God, and that His own Offspring is not alien from His Essence. How then is He any longer originate, how of an originate world and not rather in the same [state] wherein is Very God, i.e., above all things that are conceived of and acknowledged to exist in every world?

But since ye put out as something great and resistless Christ saying with some fair distinction, I am not of this world; and by the word this, ye affirm that the other world is meant, saying that He is of it, let us see again if ye are not staying yourselves upon rotten arguments, prompted to reason and think thus by only your own want of thought. For the word This, or of this (as it may be), or whatever we say pronomically, is demonstrative, and not altogether or necessarily indicative of another. And verily the blessed Baruch, pointing out to us the One and only God, says, This is our God, there shall none other be accounted of in comparison with Him, but if the word This were altogether significant of another, how would not another be accounted of in comparison of Him? yea and the righteous Symeon too, prophesying the mystery of Christ, says, Behold this child is set for the fall and rising again of many dead in Israel and for a sign which is spoken against, although unto whom is it not most manifest, that not as severing us from other persons does the righteous man say, This, but intimating that He Who is now present and has been set for this, is by Himself? Therefore when Christ says, I am not of this world, not surely as being of another world does He say it, but as defining and laying down in a more corporeal form, as if two places, the originate nature I mean and that of the Man Who is Ineffable and above every essence, He puts the Jews in the place of things originate, saying, YE are of this world, Himself He altogether severing from things created, and connecting with the other place, I mean Godhead, says, I am not of this world. Hence contrasting (for our knowledge) the Godhead with the world, He gives Of this to the latter, Himself He apportions to God Who hath begotten Him and to the Essence which is Supreme over all.

"But" (says he) "God the Father will in nothing wrong the nature of the angels, if He do not please to honour it in the same degree as the Son. For variety in the creation, or the apportioning glory in befitting degree to each, in no wise argues that God is unjust, since how then should WE be less than the angels, albeit we confess that God is Righteous? What then we are in respect of the angels, that are the angels too in respect of the Son; for they yield as to one better than they, the being in greater honour than themselves be."

But, most excellent sir, shall we reply, shaming the unlearned heretic, if even though we be remote from the glory of the angels, since we come short of the piety too that is inherent in them and though there be much variety in the creation and diversity, and superiority in honour or inferiority according to the will of Him Who made them, yet is the being created common to all, and in this there is nought at all that surpasseth or cometh short of other.
For that an angel should excel a man in honour and glory is nought wonderful, or an archangel too an angel; but the power of mounting up to the glory of Him Who made all things, we shall find to accrue to no one of creatures: for not any of the things that have been made will be God, nor will the bond be equal in honour with the Lord, co-sitting with Him and co-reigning. What measure then of honour will there be to the Son? being according to you originate and of the spiritual world, will He have God-befitting Dignity? how will that which is connatural with the creation mount up to the same glory as He Who is by Nature God, albeit God saith, *My Glory will I not give to another?* what (tell me) put the devil forth of the heavenly halls? was it the thirsting for honour which beseemed the originate nature, yet better and greater than the measure which accrued to him, and was it in this that the nature of his crimes lay? or was it that he dared to say, *I will be like the Most High?* For the creature pictured to itself that it could mount up to the Nature of its Maker and be co-throned with God Who has the power over all. Wherefore he hath also fallen *as lightning,* as it is written, *from heaven.* But THOU springing heedlessly upon things so insecure, accountst it nothing that the Son being according to you of some world, and consequently parcel of the creation, should be called by way of honour by God the Father to sit with Him, though Essence in no wise bestow upon Him this nor call Him to Dignity befitting and due to it. For He receives, if it be as YE in your babbling say, things above the creature in the way of favour. Away with such blasphemy, man, for we will not be thus minded, may God avert it! For we believe that angels and archangels and those in yet higher place than they, are diversely honoured by the Authority and Counsel of the All-wise God, Who allots to each of the things that are a just Decree: but as to the Son by Nature, we will not imagine that He is so, for no glory by way of favour and imported hath He, but since He is of the Essence of God the Father, Very God of God by Nature and Very, He is co-throned and co-seated with Him, having all things under His Feet as God, and of the Father with the Father in God-befitting way aloft above the whole creation. Wherefore rightly heareth He, *For all things are Thy servants.* And since from all sides He is found to be Very God, it is (I suppose) wholly clear that He is *not of this world,* i. e., originate. For the *world* here signifies to us the nature of created things, carrying the comparison from a part unto the whole that is conceived of as created. As then God withdrawing Himself from all connaturalness with the creature said in the Prophets, *For I am God and not man* (and not because He said that He is not man as we, shall we surely therefore class Him with angels or any other of things originate, but from part going unto the whole, will confess that God is by Nature Other than all things originate), so I deem that we ought piously to understand the hard things that come in our way; *for we see in a mirror by a figure,* as Paul saith.

24 I said therefore unto you that ye shall die in your sins.
Having by few words overturned the most ill-counselled fantasy of those who thus conceived, and convicted them again of talking nonsense about Himself, He returns so to speak to the original aim of His Speech, and resuming it again He shews them in how great ill they will be and into what they will fall, if they most unreasonably repulse any believing on Him. A thing very befitting a wise and grave master is this too: for I think that a teacher ought not to quarrel with the ignorance of his hearers nor to be slack in, his care for them, even if perchance they do not very readily take in the knowledge of the lessons, but anew, yea many times, to return to the same things and go through the same words (since verily the enduring ploughman cleaving the field and having exhausted no slight toil thereon, when he has sown the seed in the furrows, if he see any spoilt, he turns again to the plough, and grudges not to sow upon the now ruined parts): for having missed his aim the first time he will not altogether do the same the second. A like habit the Divine Paul too practising somewhere says, To say 17 the same things to you to me indeed is not grievous, but for you it is safe. Seest thou that as the teacher is found superior to sloth, then to the hearers often follows the being in safe practice? Serviceably then does our Lord Jesus Christ repeating His Discourse with the Jews affirm that the penalty of not believing on Him will be in no passing things: for He says that they who believe not must surely die in their sins. And that death in transgressions is an heavy burden, because it will deliver the soul of man unto the all-devouring flame, none may doubt.

For if ye believe not that I am, ye shall die in your sins.

He explains more exactly what will happen, and having made the mode of salvation most evident, He shews again by what way they going shall mount up to the life of the saints, and shall attain to the city that is above, the heavenly Jerusalem. And not only does He say that one ought to believe but affirms that it must needs be on Him. For we are justified by believing on Him as on God from God, as on the Saviour and Redeemer and King of all and Lord in truth. Therefore He says, Ye shall perish if ye believe not that I am. But the I (He says) is He of Whom it is written in the Prophets, Shine shine o Jerusalem for thy Light is come, and the glory of the Lord is risen upon thee. For I (saith He) am He Who of old bade go to the putting off of the diseases of the soul and Who promised the healing of love through saying, Return ye returning children and I will heal your backslidings. I am He Who declared that the God-befitting and olden goodness and incomparable forbearance should be poured on you, and therefore cried aloud, I, I am He That blotteth out thy sins and I will not remember. I am (He says) He Who by the Prophet Isaiah also said, Wash you, make you clean, put away your wickednesses from your hearts from before Mine Eyes, cease from your wickednesses,
and come and let us reason together saith the Lord, even though your sins be as scarlet, I will whiten them as snow, even though they be like crimson, I will whiten them as wool. I (says He) am He concerning whom again Isaiah the Prophet himself says, 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, lift ye up, be not afraid; behold your God, behold the Lord cometh with strength and His Arm with rule, behold His reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young; and again, Then the eyes of the blind shall be opened and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the stammerers be clear. I am (He saith) He of Whom again it is written that suddenly shall come to His Temple the Lord Whom YE are seeking, even the Messenger of the covenant Whom YE are desiring, behold He cometh, saith the Lord of hosts, and who shall abide the Day of His Coming? or who shall stand in His Sight? for He shall enter in as fire in a smelting house and as the sope of fullers. I am (He saith) He Who for the salvation of all men promised to offer Myself for a Sacrifice to God the Father through the voice of the Psalmist and cried, Sacrifice and offering Thou wouldst not, a Body preparedst Thou Me; whole burnt offerings and for sin Thou delightest not in, then I said, Lo I come, in the chapter of the Book it is written of Me, to do Thy Will, O God. I am, He saith, and the very law through Moses did preach Me, saying thus, A Prophet of thy brethren like unto me will the Lord thy God raise up unto thee, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly.

Therefore with reason (says He) shall ye perish and shall pay to the Judge most righteous Doom, for your much unholiness of manners not giving heed to Him Who through many saints was fore-heralded to you, and attested by the things too which I work. For verily and in truth no argument will liberate from the obligation of undergoing punishment those who believe not on Him, seeing that the Divinely-inspired Scripture is filled with testimonies and words regarding Him and Himself affords by His Works Splendour conformable to what was long ago prophesied of Him.

25 They said therefore to Him, Who art THOU?

Their word commingled with fiercest anger proceeds from boastfulness. For they eagerly ask, not to learn and believe, but out of much madness they spring (so to speak) on Christ. For He says in more simple word, I am, not adding, God of God, nor yet ought else to indicate His inherent Glory; but in lowly wise and apart from all boasting He says only this I am, leaving it to the better instructed to add what was wanting; and they go on to wildest and unbridled madness, and from unmeasured haughtiness they all but cut short the Saviour’s word not yet advanced to its completion, and so to say rebuke and interrupt Him in the middle and say, Who art THOU? This is the part of one who openly says, Dost Thou dare
to think of Thyself ought greater than WE know? we know that Thou art son of the carpenter, a man low and most poor, of no note with us and altogether nought. They therefore condemn the Lord as being nought, looking only to His family after the flesh, but the Magnificence that pertains to His works, and still more His Generation from above and from the Father, whence they might specially recognize that He is by Nature God, they do not so much as admit into their mind. For who will work the things that befit God Alone? will not He surely Who is by Nature God? but Christ wrought them; He therefore was and is God, even when made Flesh for the salvation and life of all. But they whose belief is confined to their own mis-counsels, and take no account at all of our Divine and Divinely-inspired Scripture; they in regard of the very things for which they ought to give thanks, do disparage Him, knowing neither what they say, nor whereof they affirm.

Punctuating therefore with emphasis at the word THOU, and throwing back what is called the acute accent, we take the word as a question with note of admiration; for they say THOU, as though, Thou Who art nothing at all, and art known by us to be so, Thou Who art mean and of mean extraction, what canst Thou say illustrious of Thyself, what worth speaking of those about Thee? For nought of such daring is foreign to Jewish madness.

Jesus said unto them, That I speak to you at the beginning.

I am dishonoured (He says) albeit I invite unto everlasting life, unto forgiveness of sins, unto putting off of death and corruption, unto holiness, unto righteousness, unto glory, unto boasting in the sonship with God: yea I Who would crown you with all these, am counted for nought, and esteemed by you thus worthless, yea verily I am in deserved condition (He says) because I made a beginning of discourse with you, because I have spoken somewhat that could profit you, and devised to save those who were on the point of descending to such deep depravity as to aim at repaying bitter requital to Him Who hath elected to save them.

Something else besides does Christ appear to indicate to us hereby. It was right (He says) that I should not converse at all with you at the beginning but on them rather should confer this who shall most gladly rejoice in My words and without delay submit their neck to the Gospel ordinances. He means by these the multitude of the Gentiles. But while we conceive of Him as saying thus, we will guard against the words of the adversaries. For one of those who are wont to fight against Christ will haply say, "If the Son ought not to address the Jews at the beginning, but rather the Gentiles, He missed of what was fit, by doing this rather than that." But we will reply, Not as repenting of His own or of the Father's Will, does the Son say thus, nor yet as having transgressed what befitted the Economy (for God would not have devised ought which did not altogether be seem to be): but by saying that not to you was it right to speak at the beginning, nor among you to lay a foundation of saving teaching, He shews that both the Father and Himself are by Nature True and Loving to man.
For lo He freely gave to the unholy Jews though not worthy of it the saving word, having put in the second place the multitude of the Gentiles albeit more readily making it their aim both to believe and obey Him.

What was it then which persuaded Him to prefer and fore-honour before the rest the stiffnecked people of the Jews? To them He made through the holy Prophets the promise of His Coming, to them was the grace due for the fathers' sake. Wherefore He also said, I was not sent but unto the lost sheep of the house of Israel, and to the Syro-phenician woman, It is not meet to take, the children's bread and to cast it to the dogs. Therefore has Israel been honoured and ranked before the Gentiles, although he had the crooked disposition. But since he knew not the Lord of all and the Perfecter of the promised good things, the grace of the teaching departed at last to the Gentiles, whom it behoved the Lord at the beginning and first to have addressed, not in regard of the promise made to the fathers, but in regard of their innate obedience.

26 I have many things to say and to judge of you.

Seeing that the Jews condemn Him more recklessly, and though they have nothing at all to accuse Him of, are haughty on account only of the poorness of His Birth after the Flesh, and therefore say that He is nought, He shamed them mildly, having said above more openly, YE judge after the flesh, I judge no man. But judging after the flesh will reasonably have some such meaning as this: They who delight only in earthly things, see nought of the heavenly good things, but looking only to illustriousness in this life, admire the wealthy or him who boasts in some other petty glories. But they who after the law of God examine thoroughly into the nature of things say that he is really the man worthy of love and admiration, who has within him the desire to live according to the counsel and will of Him Who hath made him. For low position after the flesh will nothing harm the soul of the man who is accustomed to do well, and on the other hand illustrious portion in this life and the splendour of wealth will nothing profit those who refuse to live aright. They therefore judge after the flesh, as we said just now, who look not to holiness, who use not to prove their walk, their manners, but turn aside their mind to only earthly things and deem worthy of all admiration him that is brought up in wealth and luxury. YE then, O most unwise rulers of the Jews, albeit by the Law of Moses instructed unto accuracy of giving judgment, judging upon no grounds at all, condemn for only bodily low estate Him Who through many wondrous works is shewn to you to be God. But I will not imitate your ill-instructedness, nor will I pass such kind of judgment on you: for nothing at all is human nature. For what is this perishable and earthly body? rottenness and the worm and nought else. Yet I will not for this reason condemn you, nor because ye are men by nature, will I therefore decide that ye ought wholly to be spurned: I have many things to say and to judge of you, that is, every accusing word has a full office to you-ward, not of one thing alone shall I accuse you, but of
many, and in none shall I speak falsely as do YE, I have to judge you as disbelieving, as braggarts, as insulters, as fighters against God, as without feeling, as unthankful, as wicked, as lovers of pleasure rather than habitually loving God, as receiving honour one of another and seeking not the honour that cometh from the Only, as setting on fire the spiritual vineyard, as not feeding aright the flock entrusted to you by God, as not leading them by the hand unto Him That is proclaimed by the Law and the Prophets, i.e., Me. Such things will the Saviour be declaring to the Jews, but by adding, I have yet many things to say and to judge of you, He threatens them that He will one Day appear as their Judge, Who seemed to them to be nought by reason of the Flesh.

But He That sent Me is True, and I the things which I heard from Him, these speak I unto the world.

Having taken leave of the Jews’ ill-instructedness, and reckoned as nought those who dared without restraint to revile Him, He returns again to what He was saying at the beginning, reserving the judging them and that in all freedom for not this present but for the fitting time, and retaining to the time of the Appearance its proper aim (for He came not to judge the world but to save the world, as Himself says). Wherefore keeping fast hold of the things befitting Him, and repeating the word that calls unto salvation, He carries on His exhortation. For herein was it meet that we should both marvel at the measure of His Forbearance and the exceedingness of His inherent Love for man: wherefore doth Peter too write of Him, Who when He was reviled, reviled not again, when He suffered, He threatened not but committed Himself to Him That judgeth righteously. Therefore will I expend (He says) discourse upon you now in particular, not for what ye are wont to do it, for faultfinding I mean and exercise unto nought that is profitable: but having reserved the judging you for its fit time, I will keep to what is for your good, and will not cease from care of you, even though ye of your innate madness foolishly insult Me. I said therefore to you just now, I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life; at this ye unreasonably vexed sprang sharply upon Me saying, THOU bearest record of Thyself, Thy record is not true; to this again I, Even though I bear record of Myself My record is true, for I know whence I came and whither I go. But if I seem to be burdensome to you saying these things to you, if I be not a reliable witness of the Dignities accruing to Me by Nature, yet He That sent Me is True and the things which I heard of Him, these speak I unto the world. I speak the same (He says) as the Father Who sent Me, I utter words conformable to His, in saying that I am by Nature Light. The things then which I heard God the Father say of Me, these things I speak to the world. If then I speak false according to you, and My record is not true, ye must certainly needs say that the Father spake falsely before Me. But He is
True: therefore I do not speak falsely, and if ye do not believe My Words, reverence (He says) the Voice of Him That sent Me. For what said He of Me? Behold a Man, The Dayspring His Name, and again to those who reverence Him, And unto you that fear My Name shall the Sun of righteousness arise and healing in His wings; and to Me Whom ye unknowing insult, He says, Behold I have given Thee for a Covenant of the people for a light of the nations. But that I am also a Light was told you by Him, for He says, Shine shine O Jerusalem for thy Light is come and the glory of the Lord hath risen upon thee. These things did I hear the Father Who sent Me say of Me, and therefore do I say that I am the Light of the world, but YE disparaged Me, because of the Flesh only judging not rightly, and therefore are ye bold to say frequently, THOU bearest record of Thyself, Thy record is not true.

Therefore (for it is meet to sum up the whole mind of what is before us) He shews that the Jews are fighting right against God, and that not only with His words, but also with the Father’s decree. For He knows that His Son is by Nature Light and calls Him therefore Dayspring and San of Righteousness, but they pulling down the destruction of unbelief upon their own heads reject the Truth calling good evil and therefore shall rightly the Woe follow them.

27 They knew not that He spake to them of the Father.

The Spirit-clad is astonishment-stricken at the senselessness of the Jews, and with great reason: for what more without understanding than such, who, when much discourse and often had been made to them concerning God the Father, conceive not of Him a whit when they hear our Saviour saying, But He That sent Me is True? What then is the plea, and why the blessed Evangelist says that the Jews knew not that Christ in these words signified God the Father to them, we must needs say. For since the Saviour said to them, If ye had known Me, ye should have known My Father also, in order that in this too He may be found saying what was true, the Evangelist brings in those who know not the Son, as ignorant of the Father too. For the Son is (so to speak) a Door and Gate unto the knowledge of the Father, wherefore He also said, No man cometh unto the Father but by Me. For the mind darting up from Image to Archetype imageth the other from what is before it. It was necessary therefore to shew that the Jews had no conception of the Father, since they would not be led, upward mounting from knowledge of the Son to conception of the Father. Wherefore does the Evangelist clearly shew that when Christ says, He That sent Me is True, they knew not that He spake to them of the Father.

28 When ye have lifted up the Son of Man, then shall ye know that I am.
Imitating the most excellent physicians, He lays bare the cause of their soul’s infirmity and clearly opens what it was that hinders their going with resolution to understanding and faith towards Him. For since looking at the Flesh and its family, they were induced to think slightly of Him and, having this vail over the eyes of their understanding, they would not know that He is God even though He is seen as Man, needs did He address them saying, *When ye have lifted up the Son of Man then shall ye know that I am*, i.e., when ye cease from your slight and grovelling conception of Me, when ye have some lofty and super-mundane thought of Me, and believe that I am God of God, even though for your sakes I am become Man as you, then shall ye know clearly that I *am the Light of the world* (for this I just now told you): for what would any longer hinder (He says) Him Who is wholly admitted to be Very God, from being also Light of the world? For not to so great depth of madness and daring will any go as then to venture to say, *Thy record is not true*, for he will in no wise accuse what God by Nature and Very shall say.

It is then most evident from the words too of the Saviour, that if we have a mean opinion of Him and consider Him to be bare Man and bereft of the Godhead by Nature, we shall surely both disbelieve Him and not admit Him as Saviour and Redeemer. And what is the result? we have fallen from our hope. For if salvation is through faith and faith be gone, what will yet save us? But if we believe and lift up to God-befitting height the Only-Begotten even though He hath become Man, advancing as with a fair wind and speeding across the all-troublous sea of life, we shall safe moor in the city that is above, there to receive the rewards of believing.

The same in another way.

*When ye have lifted up the Son of man, then shall ye know that I am.*

Having with many and good words bathed the wrath of the Jews, He sees it not a whit the less swelling. For they cease not heedlessly blaspheming, yea at one time they set aside His Speech and impiously call Him a liar: for to say *Thy record is not true*, what else is it than this? at another time again, to Him out of love declaring the things that belong to salvation and on this account saying, *If ye believe not that I am, ye shall die in your sins*, they began hotly to oppose Him and arraying against those utterances of love their words of madness said, *Who art THOU?* For them therefore who thus unmitigatedly wallowed in unreasoning audacity there was need of a word that should sober them and persuade them to be more gently disposed and put a bridle on their tongue even against its will. Therefore was He threatening them telling them most clearly that they shall not escape punishment for their impiety, but even though they see Him for the present forbearing, yet when their impiety towards Him has gone forth to its dread consummation, I mean Death and the
Cross, they shall undergo all-dread justice and shall receive in return intolerable lot, that of
the war with the Romans, which after the Saviour’s Cross befell them from the wrath above
from God. And that they should suffer all-terrible things, the Saviour again signified more
clearly to them saying, at one time to the weeping women, Daughters of Jerusalem, weep not
for Me but weep for yourselves and for your children, at another again, When ye shall see
Jerusalem compassed with armies, then shall ye say to the mountains, Cover us and to the
hills, Fall on us. For to such an extent do the sufferings of the war overcome the Jews,
that every kind of death was to them pleasanter and rather to be chosen than the trial of
them: their removal from their country, the enslavements of those who inhabit it and their
most savage slaughter and the famines in every city and their child-devourings therein
Josephus too relates in his history.

When then (He says) ye having betrayed to the cross the Son of man endure your re-
tributive punishment, and pay penalties correspondent to your daring deeds against Me,
then shall ye weeping know that I am the All-Powerful, that is God. For if one sparrow enter
not the snare of the fowler without the will of God, how shall a whole country, (He saith)
and the beloved nation go on to destruction so complete, except God supreme over all
had surely permitted that so it should be? Evil therefore and all-dread is the contempt of
God which bringeth to the consummation of things to be deprecated. Wherefore Paul too
rebuketh some, saying of God, Or despisest thou the riches of His goodness and forbearance
and long suffering, not knowing that the goodness of God is leading thee to repentance, but
after thy hardness and impenitent heart treasurest up unto thyself wrath in the Day of wrath?

The same in another way

Christ spent long time dwelling with the Jews, and speaking in every synagogue, so to
say, and addressing them every sabbath-day and, setting before them often and ungrudgingly
profitable teaching, was continually inviting them to the illumination through the Spirit,
and verily He saith, in that He is God by Nature and Very, I am the light of the world; but
they thinking most foolishly were ever gainsaying Him who said these things, for (says he)
THOU bearest record of Thyself, Thy record is not true. And not at contradictions in words
did the daring of the Jews stay, nor only in love of reviling was their untamed audacity
consummated, but going without stint through all savageness, they at last betrayed Him
both to Cross and Death. But since He was by Nature Life, having burst the bonds of death,
He arose from the dead and (as was reasonable) departs from Jewish defilement and hasted
away from Israel and that with justice, and betaking Himself to the Gentiles, He invited all
to the Light, and to the blind He freely bestowed recovery of sight. It befell then that after
the Death on the Cross of our Saviour Christ, the understandings of the Jews were darkened,
in that the Light had departed forth from them, and that the hearts of the Gentiles were
enlightened, in that the Very Light beamed upon them. When then, He says, ye have lifted
up the Son of Man, then shall ye know that I am, instead of, I will await the consummation of your impiety, I will not bring upon you wrath before its time, I will accept the Passion and Death, I will endure along with the rest this too. But when ye shall betray to the Cross the Son of Man deemed by you to be bare man, then shall ye know, even against your will, that not falsely have I said that I am the Light of the world. For when ye see yourselves darkened, the innumerable multitude of the Gentiles enlightened by having Me with them, how will ye not even against your will agree that I am of a truth the light of the world? For that the Saviour was going to depart from the Synagogue of the Jews after His coming to Life again from the dead, is doubtful to none (for it has been accomplished and done): yet may one see it somehow (yea even clearly) from His words, While ye have the Light walk in the Light, lest darkness come upon you. For the repression and withdrawal of light generates darkness, and again the presence of light causes darkness to vanish. Therefore is Christ shewn as being of a truth Light, Who darkened the Jews through His Departure from them, and enlightened the Gentiles through His Presence with them: and a bitter lesson to the Jews was their experience of dread things.

The same in another way

When ye have lifted up the Son of Man, then shall ye know that I am.

Since looking only (He says) to the flesh, ye believe that I am mere Man, and deem that I am one like yourselves, but the Dignity of the Godhead and the Glory from thence, do not so much as enter your mind:----a most evident token to you of My being God of Truly God and Light of Light, shall be your all-dread and most lawless deed of daring, the Cross that is and the Death of the Flesh thereupon. For when ye see the issue of your mad folly frustrate of its purpose and the snare of death crushed in pieces (for I shall surely rise from the dead): then shall ye even against your will and of necessity at length assent to what I said to you and shall confess that I am by Nature God. For I shall be superior to death and decay, I being by Nature Life shall raise again My Temple. But if to overmaster death and to triumph over the meshes of corruption belong to Him Who is by Nature God and to no other being, how shall I not (all contradiction and all doubt being removed) be shewn thereby to overcome all things mightily and without trouble? therefore does the Saviour say that His Cross shall be a sign to the Jews and a most evident demonstration of His being by Nature God.

And this you may see Him elsewhere too, clearly saying: for when many and unnumbered prodigies had been shewn forth by Him, the Pharisees once came to Him tempting Him and saying, Master, we would see a sign from Thee. But He since He saw the imaginations which were going on in them, and was not ignorant that they were bitterly minded, says, An evil and adulterous generation seeketh after a sign, and a sign shall not be given to it, but
the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man too be three days and three nights in the heart of the earth. Hearest thou how to the Jews asking a sign as a proof that He is God by Nature, even though they said it tempting Him, He says that no other shall be shewn to them save the sign of the prophet Jonas, i. e. the three days death and the coming to life again from the dead? For what token of God-befitting authority so great and manifest, as to undo death and overthrow decay, albeit by Divine sentence having the mastery over human nature? For in Adam it heard, Dust thou art and unto dust shalt thou return; but it was in the power of Christ the Saviour both to end His Anger, and by blessings to overthrow the death which from His curse prevailed. But that the Jews exceedingly feared the sign of the resurrection as mighty to convince that Christ is by Nature God, their final deed will clearly tell us, for when they heard of the Resurrection of the Saviour, and that He was not found in the tomb, terrified and exceeding fearful thereat, they planned to buy off the informations of the soldiers by large money. For they gave them money to say, His disciples came by night and stole Him while we slept. Mighty therefore is the sign of the Resurrection, having undoubted demonstration that Jesus is God, whereat the hard and unbending heart of the Jews was sore troubled.

CHAPTER V. That not inferior in Might and Wisdom to God the Father is the Son, yea rather His very Wisdom and Might.

And of Myself I do nothing, but as the Father taught Me, I speak these words.

He speaketh in more human wise, in that the Jews could not otherwise understand, nor endure to hear from Him unveiled things God-befitting. For on these matters are they found hurling stones at Him, and setting it down as blasphemy, that being Man, He made Himself God. Withdrawing therefore the surpassingness of God-befitting glory and having much bereft His language of its splendour, He condescends most excellently to the infirmities of the hearers, and since searching into their mind within He finds that they know Him not to be God, He fashions His Discourse in human wise, that their dispositions may not be again kindled unto anger and they foolishly dart away from cleaving to Him even a little. Ye shall know therefore (He says) when ye have lifted up the Son of Man, that I am, ye shall know again in like manner that of Myself I do nothing, but as My Father taught Me, so I speak.

And what need of these words (tell me) may some one haply say, and what does Christ teach us herein? Therefore we will say, piously and with fair distinction expanding each of the things said; Ye have never ceased (He saith) falling upon My Deeds, as though wrought madly and un-holily, ye condemned Me oft as not refusing to transgress, as wont to act
contrary to the Lawgiver. For I loosed the paralytic from his so great infirmity, I compassionated a man on the sabbath. But seeing (He saith) you who ought to have wondered at it, finding fault thereat and missing much of what befitt Me, yea even just now I explaining to you what belongs to salvation was persuading you to advance to the desire of sharing in light. Then did I shew you the Very Light, for declaring to you Mine own Nature, I said, I am the light of the world, and YE acting and counselling most unadvisedly, rose up against My words and dared unrestrainedly to say, Thy record is not true. When then ye have lifted up the Son of man, that is, when ye compass Him about with death and behold Him superior to the bonds of death (for I shall rise from the dead, since I am God by Nature) then ye shall know (He says) that I do nothing of Myself but as My Father taught Me so I speak. For ye will learn when ye see that the Son too is God by Nature, that I am by no means self-opiniate, but ever of one Will with God the Father, and whatsoever He doth, these things I too do not shrink from doing and whatever I know that He speaks, I again speak. For I am of the Same Essence as He That begat Me. For I healed the palsied on the sabbath day, YE again were bitterly disposed thereat, yet shewed I you My Father working on the sabbath also: for I said, My Father worketh hitherto and I work: therefore of Myself I do nothing. Again I said, I am the Light of the world, but ye imagined that I was saying something discordant from the Father and in this too did I again shame you, shewing that He said of Me, Behold I have set Thee for a covenant of the people for a light of the nations. In vain therefore (He saith) do ye accuse Him Who ever hath One Will with the Father and doth nought dissonant to Him nor endureth to say ought which is not His. For this is the meaning I think that we should fit on to the words.

But the bitter wild beast will haply leap upon us, the fighter against Christ, I mean Arius, and will cry out upon us (as is likely) and will come and say, "When the discourse, sir, was proceeding all right, what made you pressing forward thrust it aside to your own mere pleasure and do you not blush at secretly stealing away the force of the truth? Lo clearly the Son affirms that He does nought of Himself, but that what He learns of God the Father, this He also speaks, and so is conscious that His Father is in superior position to Himself."

What then, most excellent sir (will such an one hear in return), is the Son supplied with might and understanding from the Father, that He may be able to do and to speak without blame? how then is He any longer God by Nature, who borrows from another power and wisdom, just as the nature of the creature too has it? for to those who from not being obtain being, every thing that accrues to them is also surely God-given. But not so is it in the Son; for Him the Divine Scripture knows and proclaims as Very God and I think that to Him Who is by Nature God do all good things in perfect degree belong, and that which possesses not perfection in every single thing that ought to be admired, how will it be by Nature God? For as incorruption and immortality must surely belong to it naturally and not from without or imported, so too the all-perfection and lacking nought in all good things. But if according,
sir, to thy unhallowed and unlearned argument the Son be imperfect in regard of being able to do things God-befitting and to speak what is right, and yet He is the Power and Wisdom of the Father according to the Divine Scripture, to the Father rather and not to Him will so great an accusal belong. For thus defining these things you will say that in potential no longer is God the Father Perfect, nor yet is He wholly Wise. You see then whither the daring of thine unlearning sinks down. And I marvel how this too has escaped thy acumen: how (tell me) will God the Father supply might to His own Might, or how will He render His own Wisdom wiser? For either one must needs say that it ever advances to something greater and goes forward by little and little to being capable of somewhat more than its existing strength (which is both foolish and utterly impossible), or must impiously suppose that He is strengthened by another. How then will the Son be any more called Lord of Hosts or how will He be any longer conceived of as Wisdom and Might, strengthened (according to you) and made wise by another? Away with the blasphemy and absurdity of reasoning. For either grant outright that the Son is a creature that ye may have the whole of Divinely-inspired Scripture crying out against you, or if ye believe that He is by Nature God, grant, grant that the Properties of Godhead pertain to Him in Perfect degree. For it is the property of the Natural Being [of God] neither to be impotent about anything, nor yet in the Chief and truly conceived-of Power do we see imported power.

But that by examining also the very nature of things, we may more accurately test what are said by Christ, we will add this too to what has been said. What so great deed hath the Only-Begotten made Man wrought, that will surpass His inherent Power? For it was like I suppose that some would say that it then resulted that He should fitly say, as having borrowed the Power from God the Father, Of Myself I do nothing, because He drove out the evil spirit, let go the palsied from his infirmity, freed the leper from his suffering, gave the blind to see, sated a no easily reckoned multitude of men with five loaves, appeased the raging sea with a word, raised Lazarus from the dead: shall we say that the manifestation herein is superior to His innate Power? Then how (tell me) did He stablish the so great Heaven and spread it out as a tent to dwell in, how founded He the earth, how became He Artificer of sun and moon and what pertains to the firmament? how created He angels and Archangels Thrones and Lordships and yet besides, the Seraphim? He Who was in so vast and supernatural position, lacking neither Might nor Wisdom from another, how could He be powerless in matters so small, or how should He Who by the holy Prophets is glorified as Wisdom need one who must teach Him what to say to the Jews? For I hear a certain one say, The Lord who made the earth by His power, who established the world by His Wisdom, and stretched out the heavens in His discretion, and besides, the Divine Daniel too says. Blessed be the name of God for ever and ever, for wisdom and understanding and might are His. But if His, accord-
ing to the Prophet’s voice, are both *might and wisdom*, who will any more endure the wordiness of the heterodox, saying that the Wisdom and Power of the Father is supplied with both power and wisdom from another?

"But if we said (says he) that there were some other to supply to the Son what He lacked of power, or to teach Him, reasonably could ye attack us with words, knowing that ye were on the side of Him as insulted: but since we say that God the Father gives this, what plea for aggrievance any longer appears to you from thence?"

Therefore if ye think that ye will in nothing wrong the Son, in respect of His being by Nature unlike Him Who begat Him, even though He be said to be supplied by Him, remember, man, your late words, and be taught thereby not to be offended: grant Him to be in all things Equal to His Progenitor, and in no way or respect whatever inferior to Him. But if it draw thee aside from the reasonings of orthodoxy, and persuade thee to deem of Him what is not lawful, why dost thou vainly attempt to beguile us with so rotten words? for it will make no difference at all, whether God the Father Himself, or any other than He, be said to give ought to the Son. For having once fallen under the charge of receiving ought, what gain will He derive, though the Person of the Giver were exceeding illustrious? For what difference (tell me) will it make to a person who refuses a blow to be struck with a wooden rod or a gilt one? for it is not the suffering in this way that is good but the not suffering at all. The Son therefore being proved to be lacking in both power and wisdom, if He be shewn to receive ought from Him, and having herein complete accusal, how is it not utterly foolish that we should smite our hearers with stale words, and by inventions of deceit smear over the charge by deeming that no one else but the Father Alone is admitted as supplying Him? But I marvel how though they think they are wise, and in no slight degree practised in the art of making subtle distinctions with words foreign to the subject, that this escaped them, viz., that by disparaging the Impress of God the Father, i. e., the Son, ye do not so much accuse Himself as Him Whose Impress He is, since He must of necessity so be as He is seen to be in the Son.

"But," says he, "the Son’s own voice will compel thee even against thy will to consent to what He did not disdain to utter: for Himself hath confessed that He doth *nothing of Himself* but that whatever He was taught of God the Father these things He speaks."

Well then to thee, good sir, let the things even that are well said seem to be not well, seeing that thou deniedst the light of truth: but WE again will go our own way, and will deem of the Only-Begotten as is customary and wonted, with becoming piety comparing them with what is before us. For if the Only-Begotten had said, *I do nothing of Myself* but receiving power from God the Father, I both work wonders and am marvelled at, it would be even thus a speech shewing that He nowise ought to be accused therefore, yet would our opponent have seemed to oppose us with greater shew of reason. But since He says simply and absolutely without any addition, *I do nothing of Myself*, we will not surely say that He
is blaming His own Nature as infirm for ought, but that He means something else that is true and incapable of being found fault with. In order that transforming the force of the expression to man, we may see accurately what He says, let there be two men having the same nature, equal in strength and likeminded one with another, and let one of them say, Of myself I do nothing, will he say this as powerless and able to do nothing at all of himself, or as having the other co-approve and co-minded and co-joined with him? thus conceive I pray of the Son too, yea rather much more than this. For since the Jews were foolishly springing upon Him as He was working marvels, even accusing the breach of the sabbath, and imputing to Him transgression of the law, He at length shewed God the Father in all things Co-minded and Co-approve, skillfully shaming the unbridled mind of them who believe Him not. For it was like that some would now shrink from any inclination to blame Him when He said that He did all things according to the Will of the Father and pointed out His own Will in His. For that the Son does all things according to the Will of the Father will shew that He is not less and an under-worker, but of Him and in Him and Consubstantial. For since He is the Very Wisdom of the Father and His Living Counsel, He confesses that He does not do ought else than what the Father wills, Whose both Wisdom and Counsel He is, seeing that the understanding too that is in us does not ought of itself, but accomplishes all that seems good to us. And little is the example to the verity, but it hath an image not obscure of the truth. And as the understanding that is in us is accounted nought else than we ourselves, in the same way I deem the Wisdom of God the Father, i.e., the Son, is nought other than He in regard to sameness of Essence and exact Likeness of Nature: for the Father is Father and the Son Son in Their own Person.

But because to this He adds, As the Father taught Me, I speak these things, let no one think that the Son is in need of teaching for any thing whatsoever (for great is the absurdity of reasoning herein): but the force of what is said has this meaning. For the Jews who were not able to understand ought that was good, were not only offended at what were marvelously wrought, but also when ought God-befitting was uttered one may see them in the same case, and specially when He truly says, I am the Light of the world, they were both cut to the heart and counselled all-daring deeds. But the Lord Jesus Christ that He might convict them of vainly raging about this says that His own Words are God the Father’s, saying Taught in more human wise. Yet we shall find the force of the speech not without a subtle inner-thought, and if the enemy of the truth will not admit what is human, he very greatly wrongs the plan of the economy with Flesh (for the Only-Begotten humbled Himself being made Man, and for this reason ofttimes He speaketh as Man): but let him know again that the saying, As the Father taught Me, so I speak, will no way injure the Son in respect of God-befitting Dignity, for we will show that this saying of His too is on all sides sound and right. But let you accuser of the doctrines of piety answer us who ask, Who (tell me) teaches the new-born babe to use human voice? why does he not roar as a lion or imitate some other
of the irrational creation? But nature its teacher fashioning after the property of the sower that which is of him must needs surely and will proceed to that common sound used by all. It is then possible without being taught to learn of nature which infuseth so to say the whole property of the sower into the offspring. Thus therefore does the Only-Begotten Himself here too affirm that He learned of the Father. For what nature is to us, that full surely may God the Father be reasonably conceived of to Him; and as we since we are men and of men, learning untaught from nature speak as befits men, so He too, since He is God of God by Nature, learnt as of His Own Nature to speak as God and to say things befitting God, as is I am the Light of the world. For what He knows that He is because of the Father from Whom He is (for He is Light of Light), this He said that He learnt of Him, having a sort of untaught learning of God-befitting works and words from the own Nature of Him Who begat Him, mounting up as by necessary laws to sameness in all things of will and of word with God the Father. For how must not sameness of Will and Equality and Likeness in Words needs be without contradiction inexistent in Those Who have the Same Nature? Of God altogether are we speaking, not of us; for us divergences of manners and differences of wills and tyrannies of passions drag aside from the limits of what befits: but the Divine and Inconceivable Nature being the Same always and fixed immovably in Its own Goods, what divergences unto ought else can It have? or how will It not altogether advance the straight course of Its own Purpose and both speak and accomplish what belongs to It? The Only-Begotten then being of the Same Essence with Him Who begat Him and pre-eminent in the Dignities of the One Godhead, will (I suppose) surely and of necessity work whatever the Father Himself too works (for this is the meaning of doing nothing of Himself); and will surely speak what belongs to Him Who begat Him, not as a minister or bidden or as a disciple, but possessing as the fruit of His Own Nature, to use the words also of God the Father. For herein shines forth clearly and apart from all railing this, viz. that nothing is said by Him [as from Himself].

29 And He That sent Me is with Me, and hath not left Me alone.

Herein He shews clearly that He interprets the Counsel of God the Father, Himself having none other than is in Him (how could He? for He is Himself the Living and Hypostatic Counsel and Will of Him Who begat Him, as is said in the Book of the Psalms by one of the Saints, In Thy Counsel Thou guidedst me, and again, Lord by Thy Will Thou gavest might to my beauty: for in Christ are all good things to them that love Him) but as bringing forth unto our knowledge the things that are in God the Father. For as this word of ours uttered externally and poured forth through the tongue makes known what is in the deep of our understanding, both receiving, as some learning, the will that is in our mind in respect of anything, and impelled by it to utter it in such manner: so again we will piously conceive
that the Son (surpassing the force of the example in that He is Himself both Word and Wisdom of God the Father) uttered what exists in Him. And since He is not impersonal as is man's, but inbeing and Living as having His own Being in the Father and with the Father, He says here that He is not Alone, but that with Him is Him also That sent Him. But when He says, With Me, He indicates again something God-befitting and Mystic. For we do not think that He saith thus, viz. that as God may be (for instance) with a Prophet, guarding him, that is, with His own Might and aiding him by His favour or by the enlightenment through the Spirit stirring him up to prophecy:----that so is He That begat Him with Him. But here too He puts with Me in another sense: for He That sent Me (He says) i. e., God the Father, is in the same Nature as I.

After this sort will you understand that too which is in Isaiah the Prophet about Christ, Know ye people and he ye worsted for with us is God. For our discourse hereon will befit those who have set on Him their hope of being saved. And these too say With us is God, not as though any should imagine that God will be our co-worker and co-assistant, but that He will be with us, that is, of us. For the Word of God hath become Man, and in Him we all have been saved and burst the bonds of death, and put off the corruption of sin, since God the Word being in the Form of God hath come down to us and become with us. As then we here understand With us is God, for, The Word of God the Father hath become of the same nature with us: so here too preserving the same analogy in our thoughts, when Christ says, He that sent Me is with Me and hath not left Me alone, we shall clearly understand Him to indicate mystically that (as we said before) God the Father is of the Same Nature as I and hath not left Me alone: for it were altogether impossible not to have wholly with Me God the Father of Whom I am begotten.

And perhaps some one will say and will ask more thoughtfully, Why does the Saviour say such things or what was it induced Him to come to this explanation?

To this WE will reply, shewing that profitably and of necessity did He add this too to what He had already said. For since He said that as the Father taught Me, I speak these things, needs does He shew that the Father is now co-with Him and consubstantial with Him, that He may be believed to speak what is His, as God the things of God, and urged on by the Natural Property of Him That begat Him to say what is God-befitting, just as the children of men having of their nature some untaught learning, as we said above, know truly the properties of human nature. We must not therefore be offended, when the Son says that He learnt ought from the Father; for not for this reason will He be found less than He nor yet alien according to them. And let us consider the matter thus. Not in knowing any thing or in not knowing it, is the matter of essence tested, but in what each by nature is. As for example suppose Paul and Silvanus; and let Paul know and be instructed perfectly in the mystery as to Christ, Silvanus somewhat less than Paul. Are they then not alike in nature or will Paul surpass Silvanus in respect of essence, because he knows the depth of the mystery
more than the other? But I suppose that no one will be foolish to such an extent as ever to
suppose that their nature is severed by reason of superiority or inferiority in knowledge.
When then the condition of essence is (as we have said) accurately proved not to lie in
learning or teaching ought, it will no wise injure the Son in regard of His being by Nature
God, if He say that He learns ought of His own Father. For not on this account will He go
forth from Consubstantiality with Him, but abideth wholly what He is, God of God, Light
of Light.

But you will perhaps say, How then? the Father is greater in knowledge, for therefore
doeth He teach the Son. But we again will say that we have entirely shewn through many
words that the Wisdom of the Father is without any need of learning and instruction and
having joined together many arguments thereto, we proved that their speech has its exit in
boundless blasphemy. Next, it is necessary to tell thee besides that the Son's aim and special
care is ever to abate His own Dignity and not to speak much in God-befitting manner, because
of the Form of the servant and of the abasement thence for our sakes undertaken. For
whither hath He descended, and whence unto what removed, if He say nothing inferior and
not wholly worthy of God-befitting glory? For for these reasons He often takes the form of
not knowing as Man what as God He knows. You will see this clearly in the history of Lazarus
of Bethany, whom when now of four days and stinking, He with wonder-working might
and most God-befitting voice caused to return to life. Look at the economy fashioned herein.
For knowing that Lazarus was dead and having fore-announced this, as God, to His dis-
ciples, in human wise He asked, saying, Where have ye laid him? O wondrous deed! He
Who was living far away from Bethany and was not ignorant as God, that Lazarus is dead,
how sought He to learn where the tomb was? But you will say (thinking most rightly) that
He made feint of the question, arranging something profitable. Receive therefore in this
case too that He economically says that what He knows as God He learnt of the Father;
not permitting the mad folly of the Jews to be further excited, and punishing the wrath of
the more unlearned, He does not introduce God-befitting language to them unsoftened,
although it rather befitted Him so to do.

But since they were surmising that He is yet mere man, He mingling as it were the
Dignity of Godhead with man-befitting words speaks economically more lowly than Ho is,
_for I do always the things that please Him._ Receive (I pray) herein too the solution of what
seem hard and observe clearly that He rightly interprets. _Of Myself I do nothing._ For for this
reason (He says) testified I that _I do nothing of Myself_, when I but now addressed you, because
it is My habit and practice to do nothing discordant to God the Father, nor to be able to do
anything save what pleaseth My Progenitor. It is then very clear that in this alone will it be
understood that the Son doth _nothing of Himself_, viz. in His ever doing what pleases God
the Father, so that except He had thus wrought, He would have done somewhat of Himself,
i.e., contrary to the Will of Him That begat Him. It is not then because He comes short of
the Paternal Goodness, nor because of being able to achieve nought of His own Strength, 
that He here affirms that He does nothing of Himself, but because He is Co-minded and 
Co-willer ever with His Progenitor in every thing, and has no thought of ever accomplishing 
any thing as it were separately. And we do not, going off into extravagant notions, think 
that the Son is here displaying in Himself any virtue proceeding of choice and habit, but 
rather the Fruit of Nature That knows no turning. Which needs not the Divine [help] in 
counselling to do anything. For as to the creatures, inasmuch as they are capable of turning 
to the worse, and of giving way to changes from better to worse, good will be fruit of the 
pious and virtuous disposition: but as to the Divine and All-Surpassing Nature it is not so. 
For since all change and turn is removed and has no place, good will be the fruit of the un-
alterable Nature, just as heat in fire or cold in snow. For fire has obviously its proper action, 
not of voluntary notion, but natural and essential, without the power of being otherwise 
except it be driven away from its action by the will of its Maker. Therefore not as WE, or 
ought other of the rational creation, mastered by our free will to press forward to do what 
pleases God the Father; not so does the Only-Begotten say thus, but as following the laws 
of His own Nature and able to think and do nought save according to the Will of Him Who 
begat Him. For how could the Consubstantial and One Godhead ever be at variance with 
Itself? or how could It do what liketh It not, as though any had power to turn it aside unto 
ought else? For though God the Father exist properly and by Himself, likewise both the Son 
and the Spirit, yet is the Holy and Consubstantial Trinity not riven asunder unto complete 
severance, but the whole Fulness thereof mounteth up unto One Nature of Godhead.

We must besides consider this too, that no argument can reasonably pull down the Son 
from His sameness of Nature with the Father, seeing that He affirmed that He always doth 
what pleaseth Him, but rather being Consubstantial with Him will He be thereby acknow-
ledged to be God of God by Nature and Very. For who (tell me) will savour the things of 
God after a God-befitting and exact manner, except Himself too be by Nature God? or who 
will perform always what is pleasing to Him, if he have not a nature beyond the reach of the 
worse, and have for his share the choice Dignity of the Divine Nature, I mean being unable 
to sin? For of the creature it has been said, Who will boast that he has his heart clean, or who 
will be confident that he is pure from sins, and elsewhere the Divine Scripture extending 
its utterance even to the very utmost bound says, The stars are not pure in His Sight. For 
angels, albeit far removed from our condition, and having a firmer status as to virtue, have 
not kept their own prisedom. For by reason of some being altogether torn thence and falling 
into sin, the whole nature of the rational creation lies under the charge of being recipient 
of sin, and powerless to be imparticipate of change for the worse: and the reasonable and 
godlike living creature upon the earth hath fallen, not after any long period, but in the first 
man Adam. Wholly therefore refused to the creature is unchangeability and un-turning and 
being able to be of nature the same; to God Alone That is in truth will it belong. But this
shines forth full well in the Son, for He did no sin, as Paul saith, neither was guile found in His Mouth. God therefore is the Son, and by Nature of God who cannot sin, nor over overstep what befits His Nature. When then He confesses that He does always those things that please the Father, let no one be offended, nor deem that in lesser rank than the Father is He who is of Him, but let him rather think piously that as God of God by Nature He ascendeth unto the sameness of counsel and (so to speak) sameness of work with Him Who begat Him.

30 As He spake these words, many believed on Him.

The wise Evangelist oftentimes marvels at Christ practising depreciation in His Words because of the infirmity of the hearers, and wont to achieve something great thereby. For whereas it was in His Power as God to speak all things, and to fashion His Discourse free and with royal Authority over all, keeping measure in His Speech economically, He encloses many unto obedience, many again He persuades to give heed more zealously unto Him. Therefore not empty is the Saviour's purpose, I mean His speaking to the multitudes in more human wise: for some of the more unlearned were used to rage against Him not a little and readily to desert Him, beholding a man and hearing God-befitting words. But since He was God and Man in one, having unblamed the authority that pertains to each, and able to speak without fault in whatever way He please, He doing exceeding well fashioned it in view of the levity of His hearers, diversely declaring of Himself (and that often) the things that belong to a man, such (I mean) as Of Myself I do nothing and things akin to this: for they understanding nothing whatever, but attacking without any investigation what was said, went to this common and offhand mode of understanding it, and thought that He said, Receiving power of God I work miracles, and He is with Me, since I do always what is pleasing to Him.

Likeminded then with the unholy Jews are the accursed enemies of the Truth, who contradicting the dogmas of piety and loving to wrangle, think meanly of the Lord, and seizing on what is economically and rightly said, to overturn therewith His inbeing Glory and Authority, they steal away the Beauty of the Truth. For they have not (it seems) remembered Paul who saith that one ought to cast down imaginations and every high thing that exalteth itself against the knowledge of God and to bring into captivity every thought to Christ and to His obedience: they have not known what was uttered concerning the Divine Oracles by one of the Prophets, Who is wise and he shall understand these things? prudent and he shall know them? For unless some exceeding great obscurity hovered upon them, and a deep darksome veil floated over, what were the need for a wise and prudent man being sought after who might find out the knowledge of them?

And this is abundance for the present matter, we will speak rather on what is before us, choosing something profitable. Upon Christ when saying these things, there believed on Him, as saith the Evangelist, not all but many. Yet albeit He is Very God, and hath nought

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that is not wholly \textit{naked unto His Eyes} and knows and that with all accuracy that He will not take hold of all unto belief, He yet perseveres, expending long discourse on them who come to Him, giving us an Example most fair in this too, and offering Himself a Pattern to the Teachers of the Church. For even though all be haply not profited because of their own depravity, yet since it was likely that some would reap good thereby, we must not be sluggish to lead to what is profitable. For if we bury so to say in unfruitful silence the talent given us, that is, the grace through the Spirit, we shall be like that wicked servant who said without any restraint to his Master, \textit{I knew Thee that Thou art an hard man reaping where Thou didst not sow and gathering whence Thou didst not straw and I was afraid and hid Thy talent in the earth, lo, Thou hast Thine own.} But to what end that so wretched man came, and what penalty He exacted of him, the studious man well knows having met with it not once only in the Gospel books. Therefore let us lay this to heart and consider aright that it is his duty to be free from all indolence in teaching, his I mean who is set forth for this work, and in no wise to turn aside to despise it, even though all be not persuaded by his words, but rather shalt thou rejoice at what thou gainest by thy toil. It is meet too to consider with all sobriety that which has been spoken by our Saviour, \textit{The disciple is not above his master, nor the servant above his lord: enough for the disciple that he be as his master and the servant as his lord.} For if the Lord persuade not all on account of the crookedness and hardness of heart of the hearers, who will blame our feeble speech, though it demand understanding of free-choice not of necessity?

\textit{31 Jesus said therefore to the Jews which believed on Him,} 
\begin{quote}
\textit{If YE abide in My word, ye are My disciples indeed.}
\end{quote}

He demandeth of those who believe a disposition established and fixed and prepared for the abode of that good which they had once chosen. And this is faith in Him. For wavering shews utter senselessness and unprofit, seeing that \textit{a double minded man is unstable in all his ways,} as it is written: but to press forward firmly to have hold of what is profitable, is indeed wise and most useful. As far then as belongs to the more obvious meaning, He says this, that if they shall desire to obey His Words, then shall they be surely called His disciples also. But as regards some hidden meaning, He signifies this: for in saying \textit{If YE abide in My Word,} He is clearly withdrawing them by degrees and gently from the Mosaic teachings, and removing them from adherence to the letter and bidding them no longer cleave to what were uttered and done in type, but rather to His own Word which is clearly the Gospel and Divine preaching. For He it was Who ever of old was speaking to us through the holy Prophets, but they were the mediators, through whom (that is) He spake to us. But the Gospel preaching will be conceived of as properly His Word (for not through another do we find that it came to us but through Himself) wherefore when Incarnate He says, \textit{I That speak am present.} And Paul too will testify saying in the Epistle to the Hebrews, \textit{God}
Who in many ways and modes of old spake unto the fathers by the prophets in these last times spake unto us by the Son. Himself therefore a worker unto teaching hath the Son come to us at the last periods of the world: therefore will the Gospel teaching be rightly called His Word. It were meet then more nakedly and openly to say, Ye who have accepted the faith in Me, and though late have yet acknowledged Him Who of old is preached unto you by the law and prophets, no longer be ye attached to the types through Moses, nor be persuaded to cleave to the shadows of the law, nor lay it down that the power of salvation consists wholly in them, but in the spiritual teachings, and in the Gospel preachings that are through Me. But it was not unlikely, yea rather it was undoubted, that receiving but now and hardly the faith, and having their understanding shaken and ready for unsettling, they would not endure such words, nor would at all hold out, in that they are ever prone to anger, but as though the all-wise Moses were hereby insulted, and put to nought because the things appointed to them of old through him were despised:------they would have turned readily to their proper daring and, ever set upon agreeing with him, thought nothing of any longer believing on Christ. Economically therefore and veiledly as yet arranging the things of Moses in contrast with His own words, i. e., putting the Gospel preaching over against the law, and setting the new teachings in very superior place to the elder ones. He says, If YE continue in My Word, verily ye are My disciples, for they who are pre-eminent in perfect faith and unhesitatingly receive into their mind the Gospel teaching, not unduly regarding the shadow of the law, are in truth disciples of Christ, while they who act not thus, mock themselves, not able to be in truth disciples, and therefore falling away from salvation. And verily the blessed Paul to those who after the faith foolishly desire to be justified by the law, openly writes, Ye were set free from Christ, whosoever of you are justified by the law, ye fell from grace. Wondrous then and precious is single faith and the desire closely to follow Christ, drawing the shadows of the law unto the knowledge of Him, and transfashioning the things darkly spoken unto spiritual instruction. For through the law and the prophets is preached the Mystery of Him.

32 And ye shall know the Truth and the Truth shall make you free.

Obscure as yet and not wholly clear is the word, none the less it is replete with force akin to those before it, and though after other fashion wrought will go through the same reflections. For it too persuades those who have once believed gladly to depart and remove from the worship according to the law, instructing that the shadow is our guide to the knowledge of Him, and that leaving the types and figures, we should go resolutely forward to the Truth Itself, i. e., Christ the Giver of true freedom and the Redeemer. Ye shall know therefore (He says) the Truth, if ye abide in My Words, and from knowing the Truth ye shall find the profit that is therefrom. Take then our Lord as saying some such thing as this
to the Jews (for we ought I think to enlarge our meditation on what is now before us, for the profit's sake of the readers): A bitter bondage in Egypt, (He says) ye endured, and lengthened toil consumed you who had come into bitter servitude under Pharaoh, but ye cried then to God, and ye have moved Him to mercy towards you, bewailing the misfortunes which were upon you ye were seeking a Redeemer from Heaven: forthwith I visited you even then, and brought you forth from a strange land, liberating you from most savage oppression I was inviting you unto freedom. But that ye might learn who is your aider and Redeemer, I was limning for you the mystery of Myself in the sacrifice of the sheep, and bidding it then to pre-figure the salvation through blood: for ye were saved by anointing both yourselves and the doorposts with the blood of the lamb. Hence by advancing a little forth from the types, when ye learn the Truth, ye shall be wholly and truly free. And let none (He says) doubt about this. For if the type was then to you the bestower of so great goods, how does not the Truth rather give you richer grace?

Nothing forbids us to suppose that such were what Jesus says to the Jews, if His Discourse run out to a wide range of thought: but it is probable that some other meaning also beams forth from what is before us. The Law through Moses typified washings and sprinklings, and moreover whosoever it befell to be caught and to fall into the pit of sin, him it bade to sacrifice a bullock or sheep and thus to abate the blame for each one's transgressions. But nought avail these things for the washing away of sin; for they will never liberate the condemned from blame, nor shew free from obligation of punishment those by whom the Divine Law has been trampled. For what will sacrifice of oxen profit a transgressor, what gain will any one find in sacrificing of sheep? For what will be pleasing from these, as far as pertains to transgression of the Law, to God who has been insulted? for hear Him saying, Will I eat the flesh of bulls or drink the blood of goats? and yet besides openly to the Jews, Gather your whole burnt offerings unto your sacrifices and eat flesh, for I spake not unto your fathers concerning whole burnt offerings or sacrifices, but this thing commanded I them saying, Judge righteous judgment. Wholly profitless therefore is the approach through blood nor can it wash away the spot stained into the man through sin. You will have another proof when you see Him say to Jerusalem the mother of the Jews through the voice of Jeremiah, Why wrought My beloved abominations in Mine House? shall prayers and holy flesh take away from thee thine evil or shall thou escape in these? For it is not possible that the blood of bulls and of goats should talte away sins, as Paul saith. But that they concerned about a fruitless worship, and zealous to perform the offerings through blood, or their gifts, to no useful end, were with reason sent away from the Divine court, He will teach again saying by the mouth of Isaiah, Tread My courts no more: if ye offer fine flour, it is vain, incense is an abomination unto Me. Not in these therefore (I mean the ordinances of the Law) is true salvation, nor yet will any one win hence the thrice-longed for freedom, I mean from sin. But bounding a little above the types, and surveying the beauty of the worship in Spirit and
acknowledging the Truth, that is Christ, we are justified through faith in Him, and justified
we pass over unto the true liberty, ranked no more among slaves as heretofore, but among
the sons of God. And John will testify this, saying of Christ and of them that believe on Him,
But as many as received Him, to them He gave power to become children of God. Profitably
then doth our Lord and Christ not suffer them who believe on Him to marvel any more at
the shadows of the law (for there is nought in them that profits or that bestows the true
freedom) but bids them rather know the Truth; for through this does He say that they shall
be entirely freed, according to the mind of the words.

33 We be Abraham’s seed and have never been in bondage
to any man, how sayest Thou, Ye shall be made free?

They laugh at the promise of our Saviour, rather they even take it ill, as though they
were insulted. For that which has no share at all of bondage, how will it need (he says) of
One Who calls us unto freedom, and Who gives us a something over and above what is in
us already. But they know not, though wont to have a conceit of being wise, that their fore-
father Abraham was of no notable father after the world, nor yet of highest repute among
those who are admired in this life, but was ennobled by faith only in God: Abraham believed
God, it says, and faith was imputed to him for righteousness and he was called the Friend of
God. Thou seest then very clearly the cause of his illustriousness. For since he was called the
friend of God who ruleth over all, he hath become on this account great and famed, and his
faith was imputed to him for righteousness, and the righteousness which is of faith hath be-
come to him the cause of freedom towards God; 24 Therefore when he by believing was
justified, that is, when he shook off the low birth that is from sin, then did he appear illustri-
ous and of noble birth and free. Foolishly then do the Jews spurning the grace which freed
the very founder of their race advance only to him who was freed thereby, but considering
neither whence is or whither looks what is illustrious in him, they dishonour the Giver of
what is most excellent in him, and forsaking the Fount of all nobility they think greatly of
him who is participate thereof; but they will be caught vainly boasting of being never in
bondage to any man and what they say about this will be no less proved to be false. For they
were in bondage to the Egyptians for 430 years and through the grace that is from above
were hardly delivered from the house of bondage and from the iron furnace, as it is written,
to wit the tyranny of the Egyptians. And they were in bondage both to the Babylonians and
Assyrians, when they removing the whole country of Judaea and Jerusalem itself transferred
all Israel to their own land. In no respect then was the speech of the Jews sane: for besides
being ignorant of their truer bondage, that in sin, they utterly deny the other ignoble one
and have an understanding accustomed to think highly about a mere nothing.
He lifts out of their innate unlearning these who were carnal and looking only to things corporal, He transfers them to the more spiritual and removes them to a mode of teaching wholly unpractised and unwonted, shewing them their hidden and through long ages unknown bondage; and that they falsely say, *To no man have we ever been: in bondage* He wisely passes by, neither does He say that to no purpose do they boast of the nobility of their forefather, in order that He may not appear to be inciting to what was not right them who were already prone and much inclined to anger, but advances to this needful matter and one which they needed verily to learn, that he is *sin's bondman* who doth it, as though He said thus: A compound animal, sirs, is man upon the earth, of soul that is and body, and bondage as to the flesh pertains to the flesh, but that of the soul and which takes place upon the soul, has for its mother, the barbarian, sin. The freedom then of man from bondage after the flesh the authority of the rulers will effect, but that which sets free from sin, is meet to be spoken of God Alone and will belong to none other save He. Therefore He persuades them to think reasonably and to desire real and true freedom, and thus to seek at length not the illustriousness of ancestors which nothing profits them thereto, but rather God Alone authoritative over His own Laws, the transgression whereof creates sin the foster mother of bondage to the soul. But our Lord Jesus Christ seems to be privily as yet and full veiledly convicting them of vainly thinking great things of a man and imagining that the blessed Abraham was altogether free. For His shewing generally that he who doeth *sin is the bondman of sin*, makes Abraham himself to have been once the bondman of sin and within its toils. For he was justified not as being himself righteous, but when he believed God then called to the freedom of being justified. And not at all as quarrelling with the fame of the righteous man do we say this, but since none among men is without trial of the darts of sin, he too who is reputed great was surely brought under the yoke of sin as it is written, *There is none righteous, for all sinned and have come short of the glory of God.* But the glory of God besides other things is the being utterly incapable of falling into sin, which has been reserved for Christ Alone, for He Alone has been *free among the dead*: for He did no sin albeit being among the dead, that is reckoned among men over whom the death of sin once had mastery.

Therefore (for I will sum up the aim of what has been said) the Lord was hinting that the blessed Abraham himself too having been once in bondage to sin, and through faith alone to Christ-ward set free, availed not to pass on to others the spiritual nobility, since neither is he master of the power of freeing others who put away the bondage of sin not by himself nor was himself on himself the bestower of freedom, but received it from Another, Christ Himself Who justifieth.
35 The servant abideth not in the house for ever, the Son abideth ever.

Having shewn that unfree and in bitter bondage is he who is subject to sin, He adds profitably both what will happen to him who hath loved bondage, and what again shall be their lot from God who have chosen to live after the Law and have therefore been ranked among the sons of God. For the bondman, He says, abideth not in the house for ever (for indeed and verily he shall go forth into the utter darkness there to pay the penalty of his enslaved life) but the Son abideth ever. For they who have once enjoyed the honour of adoption, shall abide in the presence of God, in no time thrust forth from the court of the firstborn, but rather passing a long and lasting season therein. And you will understand accurately what is said, if you bring forward and read the Gospel parable wherein Christ (it says) shall set the goats on the left, the sheep on the right, and that He shall send away the goats saying, Depart ye cursed into the everlasting fire, prepared for the devil and his angels: and shall gather the sheep to Himself and receive them graciously, crying out, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For by the goats is meant the unfruitful multitude of them who love sin, by the sheep, the choir of the pious, laden with the fruit of righteousness, as though wool. Therefore he who beareth the disgrace of bondage shall be thrust forth of the kingdom of heaven like some useless and basest vessel: every one who loveth to live aright shall be received and shall abide therein, and be ranked therefore among the sons of God. And it seems likely that the Lord in saying these things hints also to them, that if they admit not the freedom that comes through faith, they shall surely depart forth of the holy and Divine court, that is, the Church, as is said by one of the Prophets, I will drive them out of Mine House. For that that which was afore spoken has reached its fulfilment, the very nature of things attests: for the daughter of Zion was left as a tent in a vineyard, as a lodge in a garden of cucumbers, as it is written: wholly fallen and destroyed is the temple, and themselves have gone forth not abiding therein for ever and in their place hath arisen and been raised up for Christ’s sake the Church of the Gentiles, and they abide in it ever who have been called to Divine sonship through faith. For the boast of the Church will never cease nor ever fail, for the souls of the righteous depart from things of earth and are safely moored at the city that is above, the heavenly Jerusalem the church of the firstborn, which is our mother, according to the voice of Paul.

But since examining into what was said about bondage, and desiring every way to track out the truth, we have said that Abraham himself was numbered among bondmen, and not even him did we put outside the boundary of our contemplations, because of its being said more generally by Christ, Whosoever committeth sin is the servant of sin: come now let us
following out our own words make clear the force of what has been said. The Jews were thinking great and excessive things, putting forward Abraham as a sort of head and fount of their nobility: but that it needed to seek to be freed through the grace that is from above, they admitted not even in bare thought, fools and blind according to the Saviour’s voice.

Needs therefore does Christ design to shew that what is by nature bond, sufficeth not for the freedom of others nor yet one whit for its own, for how can that which lacks freedom as to its own nature, give freedom to itself, and that which borrows its own grace from another, how will it suffice for the supply of another? To Him Alone Who is by Nature God of God will befit and rightly be ascribed the power of freeing. Clear proof therefore gives He that all must needs be and be acknowledged bond that abides not for ever, i. e. to which belongs not being always the same. For every thing created will surely be also subject to corruption, and that which is so will be bond servant of God Who called it into being. For respecting the creatures it was said to Him, For all things are Thy servants. And this which is said is general, and one portion of the whole is the blessed Abraham, or again the whole human nature. But the abiding for ever gives a clear sign that the Only-Begotten God Who shines forth from God is King and Lord of all. For to whom will pertain the being always the same and being established in firm tenure of the everlasting good things, save to Him Who is by Nature God? in this way doth the Divine Psalmist too shew us that the creature is bond, God the Word which beamed of God the Father King and Lord. For extending the mental view from a portion to the whole of creation, he says of the heavens and of Him Who is by Nature Son, They shall perish but THOU abidest, and they all shall wax old like a garment and as a covering shalt Thou change them and they shall be changed, but THOU art the Same and Thy years shall not fail. Seest thou how by this too exceeding well and true confessedly it is that the bond abideth not for ever but the Son abideth and that the non-abiding is a proof that that is bond of which it is predicated? And by analogy the other, i. e., the abiding for ever will be a clear token of His being Lord and God of whom such a word may be properly and truly said. Sufficient then were the Psalmist to testify to what we say, but since (as it is written), In the mouth of two or three witnesses shall every word be established, come let us besides him shew the blessed Jeremiah too thinking and saying consonantly. For he shewing that every thing that is made from its being corruptible is therefore bond, and shewing that the Son because He abides and is Unchangeable is by Nature God and manifestly therefore also Lord, says thus to Him, For THOU endurest for ever and we perish for ever. For at every time will the originate be corruptible by reason of its having been made, even though by the Power of God it decay not, and God will ever sit, what is here called sitting indicating the stability and unchanged fixedness of His Essence together with Its concentration and Its illustriousness in Royal Appearance and Reality, for sitting has an image of these.
Therefore (for I will go back to what I said at the beginning) from his not abiding for ever He shews that the blessed Abraham is corruptible and originate, for he has died and passed in a way out of the Lord’s house, i. e. this world. By the same reasoning He would have us conceive of him as bond also and so not competent to bestow freedom upon others, and from the Son abiding ever, He says that He is clearly God of God by Nature, whereon will surely follow the being King and Lord. And what is the economy from the above mentioned distinction, shall be shewn in the next that in order follows.

36 If the Son shall make you free ye shall be free indeed.

To Him Alone (He says) Who is by Nature Son of a Truth free and remote from all bondage is found to pertain the power of freeing and to none other whatever save He. For as He because He is by Nature Wisdom and Light and Power, makes wise the things recipient of wisdom, enlightens those that lack light and strengthens those that want strength; so because He is God of God, and the Genuine and Free Fruit of the Essence That reigns over all, He bestows freedom on whomsoever He will. For no one can become truly free at his hands who has it not of nature. But when the Son Himself wills to free any, infusing His own Good, they are called free indeed, receiving the Dignity from Him who hath the Authority and not from any of those who have been lent it from Another and been ennobled with so to say foreign graces.

Most needful therefore is the preceding explanation, and great the profit which arises from that distinction to those who are zealous to hear it more diligently. For it was right to understand why it should be needful to seek for nobility towards God and to learn that the Son can make us free. Let them then who rejoice in the dignities of the world use themselves not to be swollen with lofty conceits nor let them run down the glory and grace of the saints, even though they should be little and spring of little after the flesh: for not the seeming to be illustrious among men suffices to nobility before God, but splendour in life and virtuous ways render a man free indeed and noble. Joseph was sold for a bond-slave, as it is written, but even so was he free, all radiant in the nobility of soul: Esau was born of a free father and was really free, but by the baseness of his ways he shewed a slave-befitting mind. Noble therefore before God, as we have just said, are not they who have riches and are flooded with superfluity of substance, and rejoice in the bright honours that are in the world, but they who are radiant with holy life and an ordered conversation.

37 I know that ye are Abraham’s seed; but ye are seeking to kill Me because My word hath no place in you.

Having manifoldly shewn them that the boast and conceit from their being of kin to Abraham is utterly empty and devoid of any good. He says this, that they may seek the no-
bility that is true and dear to God. For God looks not on the flesh according to what is said by our Saviour Christ Himself, *The flesh profiteth nothing*, but rather accepts and accounts worthy of all praise nobility of soul and knows that they have true kinship, whom likeness of work or sameness of manners gathering unto one virtue, causes to be ennobled with equal forms of good and similarly the contrary. Since how are WE who are of earth and compacted of clay, as it is written, called kin of the Lord of all, as Paul saith, *Forasmuch then as we are the offspring of God?* For confessedly have we been made kin to Him, because of the Flesh That pertains to the Mystery of Christ. But it is possible in another way also to see this truly existing. For by thinking His Thoughts and resolving in no cursory manner to live piously, we are called sons of God who is over all, and forming our own mind after His Will so far as we can, thus are we to likeness with Him and most exact similitude truly kin.

But that God does take likeness and accurate similitude of works or of ways to have the force of kinship, we shall clearly know, if we look closely into the holy words, and explore the Holy Scripture. In the times therefore of Jeremiah the prophet, there was a certain false prophet, *Shemaiah the Nehelamite* by name, belching things forth of his own heart as it is written and *not out of the Mouth of the Lord*. And since there was some other great multitude of lying witnesses and false prophets going about among the people, and drawing them away to what was not meet, God the Lord of all was at last rightly indignant. Then after having expended many words upon Shemaiah, and declared more in detail what penalties he should pay for his deed of daring, at last He adds, and *I will visit upon Shemaiah and his seed*, who do like deeds with him. Hearest thou how He sees kindred in like attempts? for how could He who judgeth right punish along with Shemaiah his seed after the flesh, not like-mannered with himself as regards baseness, albeit He says clearly by the Prophet Ezekiel, *The soul that sinneth, it shall die.* In order then that one may not imagine anything of this sort respecting him, having said, *his seed*, He immediately added, *Who do like deeds with him*, defining kindred to be in sameness of action. But that we may see that what is said is true of the very Jews, let us call to mind the words of John (I mean the holy Baptist), for shewing that rotten was their boast of kindred with Abraham, he says, *And say not within yourselves, We have Abraham for a father, for I say unto you that God is able of these stones to raise up seed unto Abraham.* For since it had been said unto him by God, *Multiplying I will multiply thy seed as the stars of the heaven,* the people of the Jews resting upon the Promiser being surely and of necessity unlying, were thinking big, and expecting that in no wise could they fall from the kinship to their ancestor, that the Divine Promise may be kept. But the blessed Baptist annihilating this their hope, very clearly says, *God is able of these stones to raise up children unto Abraham:* And with these falls in the blessed Paul too thus saying, *For not all they of Israel are these Israel, neither because they are the seed of Abraham are they all children.* It being shewn therefore on all sides to be true that
God acknowledges kindred in manners and habits, clearly vain is it to boast of holy and good ancestors, and be left behind and depart far away from their virtue.

With reason therefore does the Lord say to the Jews, *I know that ye are Abraham's seed yet do ye seek to kill Me because My Word hath no place in you*. Yea (He says) when I look to the flesh alone and consider whence the people of the Jews sprang, then I see that ye are of the seed of Abraham, but when I look at the beauty of his conversation and disposition, I see that ye are aliens and no longer kin. For *ye are seeking to kill Me*, albeit your forefather, of whom ye now think great things, was no murderer, and worst and most lawless of all, on no just pretexts am I persecuted by you, but ye desire to kill Me in utter injustice: for for this reason alone did ye devise to destroy Me, *because My Word hath no place in you*, albeit calling you to salvation and life. It hath no place in you, because of the sin that indwelleth in you, and which suffereth not advice and counsel for good to have any room in you. Murderers therefore alike and most unrighteous judges are the Jews, determining that they ought to award to death Him who nothing wronged them but rather was engaged in doing them good and zealous to save them. How then are they any longer kin to the righteous and good Abraham, who are so far behind the good that was in him, and have strayed so far from like conduct with him, as one would admit were distant and say were parted vice from virtue?

38 I speak that which I have seen with My Father, do YE then do that which ye heard from the Father.

Uncontained by the Jews did He say that His word was, and having said that this was the only reason why they were incited against Him, yea rather convicting them of desiring even to kill Him, needs does He add these things also, and why, I will set forth. He was not ignorant, it appears, that some of the Jews would rise up and dispute His words and belching forth from their innate madness, say again, Not for nothing (as Thou sayest) do some desire to slay Thee, for reasonable causes are they stimulated thereto, pious is their motion and their zeal free from all just accusal: for without place in them is Thy word seeing Thou madest it dissonant from God. Thou teachest us (he says) another error and drawest us off from the way of the Law, and removest us to that which pleases Thyself Alone. The Jews then whispering these things privately or imagining them in their hearts, the Lord again meets them, knowing the motions of their imaginations within (for He is Very God) and therefore says, *I speak that which I have seen with My Father*, I beheld close the Nature of Father, I saw oftentimes of Myself and in Myself Him Who begat Me, and am a Beholder of the Will That is in Him. I saw, by innate knowledge that is, of what works He is the Lover, and these *I speak* to you, I shall not be found to say ought dissonant to Him, nor have I appointed any thing other than pleases Him. To that was I earnest in calling My hearers, not departing from what is Mine (for in Me are His, and Mine again in Him) but if I Who am
thus by Nature and am in all things Co-willer with God the Father, appear to you to be not true and I am adjudged to be leading you astray from the Divine Teachings, let the charge be dismissed, cast away suspicion; do that which ye heard from the Father, He hath spoken to you by Moses, accomplish the command, ye heard Him say, The innocent and righteous slay thou not, how then are ye seeking to kill Me and breaking the Father’s commandment?

But in another way again will we take the words, Do YE then do that which ye heard from the Father. He has spoken to you (He says) through the Prophets, ye heard Him say, Rejoice greatly o daughter of Zion, shout o daughter of Jerusalem, behold thy King cometh unto thee, He is just and having salvation and mounted upon a colt the foal of an ass, and again through the voice of Isaiah, 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, lift ye up, be not afraid, behold your God, behold the Lord cometh with strength and His Arm with rule, behold His Reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young. Obeying therefore the commands of the Father, receive Him Who is fore-announced to you; honour with faith Him Who has been fore-preached. Give at least to the words of the Father to prevail in you.

But we must know that He saya that the Law is God the Father’s, albeit spoken by Him through Angels 29, not putting Himself outside of the law-giving, but He yielding to the surmises of the Jews who believed that it was so, and economically, does not oppose Himself to their surmise, for ofttimes doth He shame them, since they receive Him not, for He brings before them the Father’s Name.

39 They answered and said unto Him, Our father is Abra-
ham.

O great unlearning and mind withered unto unbelief and looking to only wrangling! For while our Saviour Christ consenteth and saith openly, I know that ye are Abraham’s seed, they persist in the same, and as though one were holding out and contradicting and saying that they were not of Abraham’s seed after the flesh, they again say, Our father is Abraham, and blush not going oft through the same words, who think that they ought not to yield even to Battus i, but are but most excellent emulators of that man’s babbling. But perchance they had some most unreasoning plea for this, and what, we will tell. For when the Lord says, I speak that which I have seen with My Father, they did not imagine that He hereby intended God the Father, but thought that He spoke of either the righteous Joseph, or some other of those on the earth, ridiculing and deeming and thinking exceeding little things of Him. For the holy Virgin conceived in her womb the Divine Babe, not of marriage but of the Holy Ghost, as it is written. And the blessed Joseph knowing not at first the mode of the economy was minded to put her away privily, as Matthew saith. But it was not by any
means unknown by the Jews that the holy Virgin conceived in her womb before marriage and coming together, yet they understood not that it was of the Holy Ghost, but thought that she had been corrupted by one of the nation, whence they had no right conceptions of Christ. For they deemed that He was a child begotten of some other father who had corrupted (according to their madness) the holy Virgin, and that He was attributed only to Joseph, being a bastard and not son in truth. When then He says, I speak that which I have seen of My Father, they took in no thought at all of God, but that He meant some one of earthly fathers and fancied that He was trying to move them from their honour to their ancestor, and suspecting that He was apportioning to His own kin the honour due to another, and that most ancient glory of the Patriarchate, they meet Him in a more contentious and vehement manner saying, Our father is Abraham. For just as though they were saying, Albeit, sir, you drench us with clever words, and din around us with portentous marvels, and strike us hard with mighty deeds beyond speech, you will not remove us from our pristine boast, we will not register Thy father as the head of our race, we will not attribute such a glory to another, nor will we take new ancestors in exchange for the elder ones. It is no marvel, nor hard to believe, that the Jews should fall into such folly, when they imagined that He is even a bare man and in manifold wise holding Him cheap would call Him the carpenter’s son and rank as though nought the King and Lord of all.

But that they had no right opinion as to the holy Virgin also, as though she had been denied, we shall know full well by what follows.

40 Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham; but now ye seek to kill Me, a Man That have told you the truth which I heard of God, this did not Abraham.

Soothing, so to say, by every way and word the boldness of the Jews, Christ speaks to them veiledly, not applying open conviction but mingled with gentle speech, and in lowly wise and manifoldly charming their wrath. For since He sees that they are most exceeding silly and understand nought of what is said, He makes His Discourse free at length from any veil and bared of all covering. For it needed (He says) it needed, if ye believed that being classed among Abraham’s children was the highest honour, that ye should be zealous to imitate his manners: it needed that ye should track the lovely virtue of your ancestor, it needed that ye should be zealous of and love his obedience. For he heard God say, Get thee out of thy country and from thy kindred and come into the land that I will shew thee. And nought delaying in the fulfilment of what was bidden him, he hastens forthwith from his country, and relying on the mercy of Him who bade him, arrives in a foreign land. And being at the very goal so to speak of life and passing his hundredth year, he heard, Thou shalt have a seed, and nothing doubting, he gave fervent faith to Him That spake, heeding
not the weakness of his flesh, but looking at the Strength of Him That spoke to him. He heard that he was to offer to God his beloved for a sacrifice and forthwith he strove against the longings of nature, and made his love for the youth second to the Divine Command. In you I find all contrary to these, for ye are seeking, He says, to kill Me because I have told you things from God, this did not Abraham. For he insulted not by his unbelief Him who spake to him, he sought not to do any thing that grieved Him. How then are ye any more Abraham’s children being as far distant from his piety as the difference of your actions shews?

But observe how He arranges His speech: for He said not that they heard the truth from the Father but from God, since, as we just now said, from their innate unbounded folly they were dragged down to untrue conceptions of Him, thinking that He was speaking of some one of earthly fathers. And exceeding well does He making His Discourse about dying call Himself Man, in every way retaining to Himself incorruptibility as God by Nature yet not severing from Himself His own Temple, but as being One Son, even when He became Man, yet says that He spake the Truth. For not in types any more and figures does the Saviour’s word teach us to practise piety, but persuades us to love the spiritual and true worship.

But when He says, Which I heard from the Father, we must by no means be offended. For since He says that He is Man, He speaks this too as befits man: for as He is said as Man to die, let Him be said as Man to hear also. But it seems likely that in the word, heard, He puts the inherent knowledge which He has of the will of His own Progenitor, for so is the wont of the Divinely inspired Scripture oftentimes to say of God. For when it says And the Lord heard, we do not by any means attribute to Him a separate and distinct sense of hearing, like as there is in us, for the Divine Nature is simple and remote from all compound, but we take rather hearing as knowledge and knowledge as hearing; for in the simple there is nought compound as we have said.

And to these meanings we will add a third, not departing from fit aim. God the Father said somewhere of Christ to the most holy Moses, A Prophet will I raise them up (i. e. to them of Israel) from among their brethren like unto thee and I will put My words in His Mouth and He shall speak unto them all that I shall command Him. For this reason therefore did our Lord Jesus Christ say that He heard from the Father the Truth and spake it to the Jews, at once convicting them of fighting against God the Father and shewing clearly that Himself is He whom the Lawgiver promised before to raise up to them.

41 YE do the deeds of your father.

Having shewn that the Jews are utterly of other manner than their ancestor, and far removed from his piety, He with good reason strips them of their empty fleshly boast. And saying openly that they ought not any longer to be enrolled among his children, He allots them to another father like unto them, and affixed similitude of deeds as a sort of bond of kindred, teaching that the good ought to be joined to the good, and deciding that it is meet
that they who live ill should have as fathers those who have been condemned for the like. For like as they who have chosen to live excellently, and are therefore even now called saints, may without hazard call God their Father, so to the wicked is the wicked one rightly ascribed as father, seeing that they form the image of his wickedness and perversity in their characters. For not altogether is he who begot of himself conceived of as father by the Divine Scripture, but he too who has any conformed to his own character, of whom he is said to be therefore father. Thus does the Divine Paul too write to certain, *for in Christ Jesus through the Gospel did I beget you.* As then (as we said) some are conformed both to God and to the holy fathers through likeness in manners and holiness; so to the devil too and to those like in conduct to him are some rendered like-minded, suffering this through their own depravity. Therefore to the saints the saints are fathers, but to the wicked the wicked who betake themselves to them, most befittingly. And the one, who in holiness take the impression (so to say) of the Divine Form on their own souls, and have the confidence that befits own sons, will with reason say *Our Father which art in heaven:* the bad again will be ascribed to their own father, begotten as it were through likeness unto him unto equal depravity with him. To the Jews therefore Christ allots and names another father than the holy Abraham, and who, He does not as yet clearly say.

*They said therefore to Him, We have not been born of fornication, we have one Father, God.*

Already now have I said that the all-daring Jews were easily sick with bitter and unholy conceptions of our Saviour Christ. For they thought that the holy Virgin had been corrupted, I mean the Lord’s Mother, and that she was taken with child, not of the Holy Ghost or of operation from above but of one of those on the earth. For being wholly disbelieving and without understanding, they either made no account of the prophetic writings, albeit openly hearing, *Behold a Virgin shall conceive and bear a son,* or looking only to the flesh and following the order of events usual with us, and not thinking of the Nature which works beyond speech, to which nought is hard to perform, every thing that seems good to Him easy; they deem that no otherwise could a woman conceive in her womb, save by coming together with her husband and cohabitation. Sick of such a suspicion, the wretched ones dared to accuse the Birth through the Spirit of the Divine and wondrous Offspring. But when putting them forth from kindred with Abraham He allots them to another father, very angry are they, and unrestrainedly foaming up their inherent anger, they reviling say, *WE have not been born of fornication, we have one Father, God.* For they say darkly somewhat of this sort, Two fathers hast Thou, neither wert Thou born of honourable marriage, *WE One, God.*

But let a man see and consider clearly how great their disease of madness in this too. For they who by reason of the naughtiness and depravity that was in them are by the Righteous Judge put not even among the children of Abraham, advance to such a measure
of madness, as to call even God their Father, perhaps because of what is said in the books of Moses, Israel is My son, My first-born, not admitting into their mind what is said through the voice of Isaiah, Woe to the rebellious children, saith the Lord.

And one may reasonably enquire what it was that induced the Jews at present to say no longer, Our father is Abraham, or, We have one father Abraham, but to go straight up to One God. To me they seem to have had some thought of this kind. For when they, smiting with their railing the Lord, as though His mother had been dishonoured before marriage, were ascribing to Him two fathers, needs did they seek to take the title of one as an ally of their own ill-will. For whereby they affirm that they have One Father God, by the same they indirectly reproach the Lord of having two, setting the One over against two. For they imagined that if they said, We have one father Abraham, they would be altogether denying the rest, I mean Isaac and Jacob, and the twelve who were from him, which if they should do, they would seem to be arming themselves against themselves and to fight with their own choice and boast, estranging Israel from the nobility of the fathers, and thereby to go along with the Lord's own saying. Escaping then the damage that thence seemed to accrue to them, they no longer say, We have one father Abraham, but rather ascribe to themselves One Father God, spell-subdued by only the most unsure pleasures of railing, that they might fall into yet greater blame, craftsmen of all impiety, yet daring to take as their father the Enemy of all impiety.

42 Jesus said unto them, If God were your Father ye would love Me, for I proceeded forth from God and am come.

The Lord does not hereby take away the power of any to be ranked among the sons of God, but shews rather to whom will pertain the boast of it, and that it will be found rather in the saints, and convicts the insulting Jew of being mad. For I (saith He) am sprung the One and True Son by Nature, from God the Father that is; and all are adopted, formed after Me and mounting up unto My Glory, for images are always after their archetypes. How can ye then (He says) at all be numbered among the children of God, who are minded not only not to love Him Who beamed forth from God and transfashions unto His own Form those who believe on Him, but do even dishonour Him, not in one way but in many? and they who receive not the Image of God the Father, how will they be at all formed after Him? Besides it is lawful (He says) not to any chance persons without blame to call God their Father, but those in whom the beauty of piety towards Him shall flash forth,----those I deem and none other will it befit. I have come from Heaven to counsel you things most excellent, and My Word invites you to the being formed after God. But if it be verily your aim and longing to have God as your Father, surely ye would have loved Me your Guide and Teacher on such a path, Who give you the opportunity of likeness to the One and True Son, Who through the Holy Ghost render conformed to Himself those who receive Him. For he (He
says) who altogether boasteth of ownness toward God, how would he not love Him That is of God? how (tell me) will he honour the tree who foolishly loatheth the fruit that is its offspring? Either therefore, He saith, make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt. If therefore the Tree (i.e. God the Father) be Noble and ye know how to draw the Splendour thereof on your own heads, why loved ye not the Fruit that is of Him, believing It to be such as He is? The verse before us therefore hath at once a bitter reproof of the Jews (for it shews them to be liars, for when they essay to call God their Father, they are far away from the virtue that pertains to those who are called to this, because they love not Him Who is of God by Nature) and at the same time it profitably brings in the mention of His own Ineffable Generation, that they might be caught in impiety in this too, calling Him ill-born and bastard. For if the saying, I proceeded forth from God, signifies His Ineffable and Eternal Generation from the Father; adding I am come, [He shews] His appearance in this world with Flesh. And surely one will not say that God the Word then first beameth forth from God the Father, when He became Man (for so it seemed to some of the unholy heretics) but he will rather take it as is meet and will conceive of it piously. For not because He joined the words, (I mean I proceeded forth and I am come) will the Word of the Father be co-eval in time with the Birth of the Flesh, but to each of the things indicated will we keep its proper meaning. For we believe the first Generation of the Word conceived of as from God to be without beginning and above mind; wherefore it hath been set forth first in the words, I proceeded forth from God; the second, i.e., that after the Flesh, for neither have I come of Myself but He sent Me. I was Incarnate as you, that is, I became Man, in the Good Pleasure of God the Father came I in this world to declare to you the things of God and to tell to those who know not, what it is that pleases Him. But ye loved not (He says) Him Who from the Divine counsel was revealed to you as Saviour and Guide. How then will ye any more be called children of God, or how will ye gain the grace of ownness with Him, if ye honour not Him That is of Him? It is likely that the Lord again means something by this and aims by such words also to silence the people of the Jews who are vainly yelping at Him. And what it is that is intended we will briefly say.

Many among the Jews esteeming no whit the Divine Fear, but admiring and accepting only honours from men, and overcome by base lucre, dared to prophesy, speaking out of their own heart and not out of the Mouth of the Lord, as it is written. And verily the Lord of all Himself chid them saying, I sent not the prophets, I spake not to them yet they prophesied; yea, He threatened to do dread things to them crying out, Woe unto them that prophesy out of their own heart and see nothing at all. Such an one was that Shemaiah who to the words of Jeremiah opposed his own lie and having taken the yokes of wood and shattered them, said, Thus saith the Lord, I will shatter the yoke of the king of Babylon. Since then when our Saviour Christ says, But now ye seek to kill Me a man who have told you the truth which I heard of God, the Jews began to murmur, and not knowing Who He is in truth, to imagine
that He is some false prophet and to be therefore hardened, so as to even dare to revile Him, and so angrily desire to kill Him as even to press on to do it:----profitably does He again terrify them, saying that He came not of Himself as was the wont of them who prophesy falsely, but was sent by God, that by the same He both putting aside the reputation of being a false prophet and teaching that they will incur no slight doom, who not only dishonour Him that has been sent by God the Father, but also dare to devise murder against Him, might cut short their unbridled daring.

This then for what is before us. But it is probable that the heretic will make what has been said the food of his innate impiety. He will haply accuse the Essence of the Only-Begotten and will deem that it is in lower case than the Father’s because of His saying that He had been sent by Him. But let such an one consider the mode of the economy but now spoken, and remember Paul crying aloud of the Son, Who being in the Form of God thought it not robbery to be Equal with God, but emptied Himself taking servant's form, made in the likeness of men and lived in fashion as a man He humbled Himself made obedient unto death. But if He hath of His own will humbled Himself, the Father, that is, consenting and Co-willing it, what accusal will He have, going through the whole mode of the Economy unto its consummation, in any reasonable way? But if because of His saying that He has been sent, you deem that the Son lies in lower case than the Father, how (tell me) doth He That is in lower case, according to thy unlearning, work in all exactitude the things of God? For where does the lesser shew itself in Him who possesses perfectly all that belongs to His own Progenitor and the fullest God-befitting Authority? Therefore He will not be conceived of as less on account of being sent, but being God of God by Nature and verily, since Himself is the Wisdom and Power of the Father, He is sent to us as from the sun the light which is spread abroad from it, in order that He might make wise that which lacks wisdom, and that thus at length that which was weak might be lifted up through Him and strengthened unto the knowledge of God the Father and recovered unto all virtue. For all things most fair beamed on the human race through only Christ. There is therefore nothing at all of servile kind in Christ, but it belongs only to the form of the flesh: but God-befitting is His Authority and Power even all, even though the language meetly conformed to the measure of lowliness take human fashion.

43 Why do ye not understand My speech? because ye cannot hear My word.

What we have oftentimes said we say again for profit to the readers: for there is no harm in our discourse going very frequently through what may profit. It is the custom then of our Saviour Christ not altogether to accept from those who disbelieve Him, the word that boiled up from their tongue, but to look rather on the hearts and reins, and to make His replies to the thoughts that were yet revolving in the depth of their hearts. For man who
knows not the thoughts that are in another, will needs admit the uttered word, but God not so; for He knowing all things, takes the thought for the voice. When then the Lord said to the Jews that He had come not of Himself, like them who of their own mind and not of the Divine Spirit advance to prophesy, but that He was sent by God, they again imagine, or reason among themselves, or secretly whispering one to another said, Many Prophets have spoken the things of God and brought words from the Spirit unto us, but we find nought among them of such sort as is in this man’s words. For He bears us wholly away from the worship after the Law and removes us to some other polity and introduces to us a strange transition of life. Dissonant therefore manifestly and irreconcileable is His Discourse with that of those of old. Since He beheld them thinking (as is likely) these things, shewing that He is by Nature God and knoweth the counsels of the hearts, He takes hold of it and says, Why do ye not understand My Speech? because ye cannot hear My Word. I am not ignorant (He says) that ye cannot comprehend My Speech, or doctrine; but I will tell you the reason and will clearly set before you what is the hindrance. Ye cannot hear My Word. He says, ye cannot, convicting them of impotence unto perfect good, because of their being fore-mastered by their passions. For the love of pleasure unnerves the mind, and the unbridled tendency towards evil yet weakening the sinew of the heart, renders it feeble and most spiritless to the power of performing any virtue. Being therefore fore-weakened by tendencies to vice and tyrannized by your own passions ye cannot, He says, hear My Word. For right are the ways of the Lord, as it is written, and the just shall walk in them, but the transgressors shall become impotent in them. Akin to this will you find that too which was in another place said to the Pharisees, How can ye believe which receive honour one of another and seek not the honour that, cometh from the only God? for verily in this their not being able to believe shews the voluntary weakness of their understanding or that their mind has been before overcome of vainglory. And we find again that that is true of the Jews which has been spoken by the voice of Paul, But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. Since therefore they were natural, they deemed that He was foolishness Who was inviting them to be saved, and was teaching them the path of an excellent conversation, and directing them full well unto the power of pleasing God who delighteth in virtue, to whom be all honour, glory, might, for ever and ever. Amen.

They of Jerusalem see rulers’ aims. 513

People perished through Rulers. 514

Rulers apt to rage restrained by One Mightier. 515

A right teacher a door, a wrong destroys. 516

Christ’s Generation of the Father unknown. 517

Temporal Generation known, Eternal unknown. 518

Christ restrains the rulers raging. His Birth here known. 519
520 Christ True of Truth, they false.
Christ God Whose Origin unknown. 521
522 The Son God Who seeth the Father.
524 Christ's Passion willed, bought our salvation.
If we he subject to time, God dethroned. 525
526 Time good: if hours rule, no free-will,
no praise, no blame, we worse off than beasts. 527
528 Hours given to all alike.
Same hour Israel's deliverance, Assyria's overthrow. 529
530 God directs our affairs and cares for us. Christ
blesses marriage, His dutifulness, unsubject to hours. 531
532 Hour fit time for anything. People believe while rulers
plot against: rulers destroy the people. We know of all. 533
534 Rulers destroy their people.
Chief Priests join with Pharisees. Wicked war with saints. 535
536 Good, present, convicts evil. Christ foretells His
return to Heaven; His gentleness our Example. 537
538 Christ's tender reproach. Occasion
must be seized at once, how painted in S. Cyril's time. 539
540 Those who reject Him Christ parts with, the
pious honoured by Him and abide with Him. 541
542 Gentiles' teaching prophesied, of old forbidden.
Tabernacles feast of, regain of Paradise, brook, Christ. 543
544 Tabernacles feast of. Faith allowed to help others too.
Saints rivers. Scripture cited according to sense. 545
Christ as Man received His own Spirit, It lost gave man back. 547
548 Christ for us receives His own Spirit, why Incarnate,
our firstfruits lends us His Stability. 549
550 Them of old the Spirit illumined, us He indwells.
S. John Baptist attained bound possible without Baptism. 551
552 Christ for us receives His own Spirit. Two foretold, the Prophet
and Elias. People search Scriptures about Christ. 553
554 Jews perplexity. Passion reserved for its time.
Rulers anxiety. 555
556 The officers felt Christ's greatness.
The rulers despair. 557
558 Deeper punishment of knowledge, real ignorance of Law.
Nicodemus pungent reproof, his cowardice. 559
Nicodemus' reproof: Pharisees’ fault-finding.

A Jew one by birth not by upbringing. 561

Without Christ they missed of light, He the Light of all, forsook His old people, One Incarnate. 563

Teaching of elder Jews pattern to those now. Objection to witness to oneself futile. 565

Saints have witnessed to themselves, it does not necessarily involve falsehood. 567

Whence I am, God of God; whither, leaving them. Christ a Physician most kind and forbearing. 569

The Son the Judge: the Father approves the Son and co-witnesses to Him. 571

The Father’s Nature in the Son therefore He does nothing of Himself. Father and Son Co-witnesses. 573

Jews bowed down dote blaspheme. The Father and Son known Each through Other. 575

Son Equal to Father; Joseph taken economically. 578

Christ suffered to save us willingly and when He would, He Life by Nature, and gave us to God. 579

After-counsel useless; death in sin eternal death, remorse there. Lesson from loss of health. 581

The Saints with Christ; we could not he saved except He had come: I go My way, what. 583

From above, said of God the Son, His Generation from the Father. 585

The Son God or a creature. 587

The Son God by witness of the Father and of S. Paul. This world, all creation, not this world, God. 589

How devil fell. Angels stand around, Son enthroned. The Son, God. Teachers must not flag. 591

Doom & life. The SON the Giver of the Gracious promises in the Old Testament. 593

Jews’ all-daring. Punctuation of verse. Jews spoken to first though unworthy. 595

Jews ‘preferred give place to Gentiles. Folly of despising low birth. The Judge despised will doom. 597

Christ keeps everything for its time, witnessed to by the Father, Scripture testimonies to. 599
600 Son leads to Father: Jews' mean thought of:
if mere man no hope for us; their punishment. 601
602 Threat from Him without Whom a sparrow falls not.
After Passion leaves them, goes to Gentiles. 603
604 Christ God Who o’ermasters death.
Jews' dread of the Resurrection. 605
The Son God One in Will and Mind with Father. 607
608 If Son not God, Father imperfect.
works on earth little to His creation of all. 609
610 The Son God. Of Myself I do nothing
does not signify inequality. 611
612 Father and Son distinct in Person: taught
implies identity of Nature. 613
614 God the Word imaged in our word. With Me, of
Nature; with us is God of our nature. 615
616 The Father's Wisdom knows: made Man veils knowledge
as Godhead: God, must do God's Works. 617
618 Choice of evil ours not God's. Persons of
Trinity God. Angels could swerve, the Son not. 619
620 Christ God and Man. Scriptures hard. Teachers unwearied
gain some as did their Lord. Faith demanded. 621
622 Christ the Author of both Testaments.
Value of faith. Christ the Truth. 623
624 Christ brought up out of Egypt. Elder Sacrifices
lead on to Christ the Truth, Who justifies and frees. 625
626 Abraham little by birth great by faith. Jews manifold bondage.
From slavery rulers, from sin Christ frees. 627
628 God's glory sinlessness. Those who are
adopted abide, the bond not. Sheep and goats, 629
630 The created decayeth, the Son, God,
abideth. Sitting signifies abidance. 631
632 The Free frees. Saints if mean to be honoured.
To Christ kinship bodily and spiritual. 633
634 Seed them who do after.
Jews' objections. 635
636 The Son hath one Will with the Father. Olden prophecies.
Condescension. Jews knew of Virgin Birth. 637
638 Jews' hard surmises, Christ's gentleness.
Praise of Abraham. Heard. 639
Heard, knew. Of the good God
Father, of the bad the devil. 641
642 impiety yet boastfulness.
The Son renders sons and conforms through Holy Ghost. 643
644 Eternal and Temporal Generation of Son.
Sent the temporal generation. 645
646 The Son sent, to bring all good to us; answers
thoughts. Pleasure and vain-glory unnerve the mind. 647
648 Jews unspiritual, deem the Son even foolishness.

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. ^a_ἀκράτῳ_, sheer, a conjecture of Dr. Heyse for ἀκάρπῳ, fruitless.
2. ^a_ἐν ἀμείνοσι_: perhaps ὡς ἐν ἀμείνοσι, not above is the right text.
3. ^b_πλουσίαν Ἱερουσαλὴμ_, S. Cyril appears to have had in his mind a very favourite quotation of his, Isa. xxxiii. 20, where the LXX has πόλις πλουσία, a prosperous or wealthy city.

4. ^c_Thus I have emended, the MS. gives, καίτοι τοῦ νυμφῶνος οὐκ ὄντες υἱοί: what the real text is, is impossible to conjecture.

5. ^d_for holy convocation the LXX has κλητὴ ἁγία, called out (or choice, notable) holy, and S. Cyril below alludes to this.

6. ^e_seventh. So the MSS. of S. Cyril: eighth, both Hebrew and LXX and S. Cyril when citing the passage more at length, De Ador. book xvii.

7. ^f_S. Cyril does not appear to have more than touched very briefly on the subject in any part of this commentary that we have: it is treated at length, de Adoratione lib. xvii. pp. 619, 620.

8. ^g_I. e., not as a literal citation.

9. ^b_S. Cyril with one or two MSS. adds this word.

10. ^d_Thus reads S. Cyril with the uncial MSS. of the Alexandrine family, B. L.

11. ^e_So reads S. Cyril with the MSS. of the Alexandrine family B. L.

12. ^f_τὸ συνειδῶς, often used for conscience, seems here to mean only, the consciousness that tells one that any thing said of another will apply to him too.

13. ^g_The history of the Woman taken in adultery is omitted by S. Cyril from this place as do most of the oldest MSS. also.

14. ^h_S. Cyril joins on the holy at the end of ver. 5 to verse 6; not following herein the LXX as at present punctuated. There is a remarkable citation of the passage in Origen (ii. 515 A) quoted by Holmes. He omits, of the clause ὅτι ἢ γιος ἐστι, the words ὅτι and ἢ στι.
and joins ἅγιος to verse 6 just as S. Cyril does here; citing the passage thus, worship at His footstool, Holy was Moses &c.

15. a i. e., the Arians. Cf. at the end of the Symbolum Nicaenum, " But those who say, 'There was a time when He was not,' or 'He was not before He was begot,' etc., these doth the Catholic and Apostolic Church of God anathematize."

16. b ὅτι because, for ὅτε when. So reads the MS. of S. Cyril in this place, with the Vatican, Alexandrine, Sinaitic and other uncial codices.

17. c S. Cyril has the word say very often, though he also uses the N. T. word write, as e. g. in his commentary upon Haggai.

18. d The MS. of S. Cyril here omits God, as does the codex Vaticanus: Tischendorf has got a few other instances of this in Fathers.

19. e γένους, the people of Israel, contrasted with ἔθνων, the Gentiles, like τῷ λαῷ is with ἔθνεσιν in Acts xxvi. 23. and a little before, ver. 17: so in Rom. xv. 10, Rejoice ye Gentiles with His people.

20. f S. Cyril transposes the words Cover us and Fall on us again in the last Book of this commentary and also on the Prophet Hosea [x. 8.]


22. a unless ἰδιότης be an error for θεότης, of Godhead.

23. b Κατηργήθητε, cf. Rom. vii. 2 and 6, (pointed out by Liddell and Scott) is loosed from the law of her husband, we are delivered from the law.

24. c I. e., in his relation towards God, like S. John xv. 13-15, where our Lord contrasts the conditions of the relations of bondage and friendship.

25. d For Nehelamite, the Greek text of S. Cyril (following the Alexandrian and Frederico-Augustane MSS. of the LXX) has ἐλαμίτην, Elamite, the Vatican text of the LXX, the scarcely differing form, αἰλαμίτην.

26. e τοὺς ποιοῦντας τὰ ὅμοια αὐτῷ; it does not appear where S. Cyril obtained these words, to explain τὸ γένος, his seed, though he says expressly a little below that they are there.

27. f So reads S. Cyril for ἐωράκατε, ye have seen with the Alexandrine MSS. BCL.

28. g So reads S. Cyril (omitting ὑμῶν, your) with the uncial MSS. BL.: and he takes ποιεῖτε imperatively in his exposition on the present verse.

29. h See Heb. ii. 2, For if the word spoken by (i. e., through) Angels (that is the Law as contrasted with the Gospel uttered through God the Son’s own Mouth) were steadfast; Gal. iii. 19, and it was ordained by (i. e., through) Angels in the hand of a mediator (i. e., Moses); S. Stephen’s Apology in Acts vii. 53, who received the Law at the appointment of Angels and kept it not. i Battus is explained in Liddell and Scott’s Lexicon to be the name of a
stammerer, and formed from the continual repetition in stammering in the effort to get out his words.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.

[Translated by P.E. Pusey and T. Randell]

CHAPTERS IN BOOK VI.

That not from sins of the soul prior to birth do bodily suffering’s befal any, nor yet does God bring the sins of the fathers upon the children or of any upon other, punishing those who have nothing sinned, but brings righteous doom upon all, on the words, Master, who did sin, this man or his parents, that he was born blind?

OUR FATHER AMONG THE SAINTS

CYRIL

Archbishop of Alexandria

ON THE

GOSPEL ACCORDING TO JOHN.

BOOK VI.

[Introduction]

44 Ye are of your father the devil and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him.

Having with reason led them off from their kindred with Abraham and convicted them of having unlikeness to him in their manners, and of being far removed from piety toward God Himself, and yet moreover having explained the reason of their not being able to be obedient to His speech, He again shews who will rather be more fittingly and properly termed their father. Ye therefore, He says, are of your father the devil, whom He says was also a murderer in the beginning and that he abides not in the truth and is a liar; and that his father was a liar, whom in what follows He defined clearly who he is: for the mighty force itself in their brevity of the words before us has much obscurity and specially needs accurate scrutiny. For deep is the discourse about this, and not clear I ween to the many. For as to the meaning which can readily be got, it allots to the Jews no other father than Satan who fell from heaven. But that which is put next about the father allotted them, that he is a liar just as his father also, troubles us, yea rather compels us to fresh doubt not a little. For whom (if we think reasonably) can we imagine to have been father to the devil, or what other before him fell to whom he that comes after can be compared in likeness and
manner? for no one will shew us such a reading as this in the holy and Divine Scriptures; and in no wise is that to be received as truth which is not told in the Divinely-inspired Scriptures. For every spirit that is reckoned among devils as a child of the devil is called Satan according to what is said by our Saviour Christ, If then Satan cast out Satan, he is divided against himself: yet have we heard of one surpassing the rest and above them, him to whom it is somewhere said by the Prophet Ezekiel, Thou art the seal of likeness and crown of beauty begotten in the delight of the Paradise of God, every precious stone hast: thou put on. Whom else then shall we unblamed suppose existed, after whom this one was formed, in likeness I mean as to vice? for some of the elder expositors, citing what is now before us, say that that ancient Satan who is conceived of as being the chief of all the other devils was bound by the Might of God and cast into Tartarus itself there to pay the penalty of what he had done in outrage against God, and that some other appeared after him, coming nothing short of the abominations of his father 1, and they affirmed that of him it was that the Saviour says that he was a murderer from the beginning and that he is a liar, as his father. But unless we had much considered it in our minds, we should with reason have readily accepted this, but now this one thing above all suffers us not to approve inconsiderately. For at the time of the Saviour's Advent, the tyranny of the devil was receiving the beginning of its fall and the wicked and unclean spirits were being sent forth into the deep. And verily the devils would come and openly beg Him, that He would not command them to go forth into the deep. And we remember that they made a great outcry about this, saying, Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? we know Thee Who Thou art, The Holy One of God, art Thou come hither to torment us before the time? For that our Lord Jesus Christ having come among us would waste them away and manifoldly vex them, they themselves too knew full well, finding much talk of Him among those in Israel, yet found fault as though He had come not in His season, in this too acting tyrannically and perversely accusing the time of the Advent. But they say before the time, as though in no wise tormented in any other time, but looking for one, the time of the Advent, in which they were unquestionably to undergo what they are expecting. And to this we say besides, If, he being bound according to their distinction, some other deceived Adam, and does not yet cease from the madness whereof he is accused, the first one will be wholly blameless as regards us, and this account will free him from all blame, and neither hath he slain any, nor deceived nor lied, nor yet will it be justly said to him by God, As raiment stained in blood shall not be clean, so neither shalt thou be clean, because thou destroyest My land and slewest My people. If therefore we grant that that he whom they say is the first is wholly without any share in the above enumerated evil deeds, whom shall we decide that the second after him imitated, or after whom was he formed who surpassed in wickedness his leader, and had the deeper impress of that one's villainy?
And it were I suppose not unreasonable that we searching out this matter should go through fuller proofs, but we think it superfluous to put forth too much energy for what needs not: we will therefore go on to another thought and accurately search who it was that Christ allotted to the Jews as their father of like manner and disposition, so that for his father might reasonably be enrolled an evil spirit, that prince of evil, i.e. Satan. He brings them up therefore to Cain who first of all men loved not Him who chastised him by reproofs, but was set forth as the beginning of envy and murder and craft and lying and deceit, next to that Satan whose son he is rightly said to be, inasmuch as he receives in himself the whole impress of that one's wickedness. For as God is the Father of every holy and righteous person, being Himself the beginning of the holiness and righteousness of all:-----in the same way I deem will Satan be reasonably styled father of every wicked person, himself being the author of all wickedness. But since we have said that Cain was given to the Jews as their father, to Cain again Satan, come let us following out our own words clearly shew that Satan first of all reared his neck at God's reproofs, then both deceived and lied and lastly through envy committed murder: and having shewn that Cain was of like manner and disposition with him, we in the third place bring down our argument to the Jews who possess complete the image of the wickedness that is in him.

Satan therefore despising his own principality and greatly longing after what was above his own nature, and not keeping the limit of his position, was borne down and fell, thereby convicted by God and taught the measure of his nature. But nothing profited thereby by reason of his ill counsel, he sickened of a worse disease, by no means looking to the duty of amending his own disposition, but minded to abide in steadfast perversity. But when the first man was formed by God, according to the book of Moses, and was in Paradise, yet keeping the commandment given him, that I mean about the Tree, Satan was first kindled to envy, and in that his transgression and disobedience were blamed by the first-created, while they were as yet keeping the commandment given them, he was eager by much-intriguing deceits to draw them away unto disobedience. And knowing that they would waste away if they made light of the commands of the Great King, he persuades them to do this, encompassing with the uttermost ills those who had nothing injured him. For that a deed of devilish deceit and envy was the transgression in Adam and the death that through it sprang upon him, the very nature of the thing will itself teach us, and the saying of the all-wise Solomon will make clear to us speaking on this wise, God made not death, but through envy of the devil came death into the world.

Herein then is his part, let now Cain come in to us and stand before us. For he was the first-born of Adam, an husbandman by occupation, and next after him came Abel, but he was a shepherd of sheep. But since the law of nature called them to offer sacrifice to God, implanting untaught the knowledge of the Creator (for all good things have been sown and infused in our nature by God): Cain offered of the fruit of the ground, as it is written, but

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Book VI
Abel, he also brought of the firstlings of his flock and of the fat thereof; and God had respect unto Abel and to his gifts but unto Cain and to his offerings He had not respect. And Cain was very vexed and his countenance fell. And the Lord God said unto Cain, Why wert thou vexed and why did thy countenance fall? If thou offeredst well but dividedst not aright, didst thou not sin? be still. Then to Abel, Unto thee shall be his resort and thou shalt rule over him. Therefore Cain was blamed for dividing not aright his offering. Abel was rightly deemed worthy of praise and honour, which was to Cain food of envy. For he was exasperated at the correcting reproofs, just as Satan was, then swelling with unrighteous envy, as we said, he goes after his brother in guile, already devising the unholy murder. For, it says, Cain said to Abel his brother, Let us go over unto another field better than this, and inviting as though to enjoyment and tender grass him who was utterly unconscious, he savagely murdered him, and first of all laid him dead on the ground, thinking (it seems) that he would surely win all wonder, having no longer any to surpass him. And having slain him, he told a lie; for when God says, Where is Abel thy brother? he says, I know not, and out of his exceeding folly added in heat, Am I my brother’s keeper? For it says that he well-nigh said thus, Thou who crownedst him unjustly what good didst Thou, his Keeper, do him? Thou seest then and that clearly that the whole likeness of the devil’s wickedness was accurately finished in him, and the conformation of his manners moulded after an equal and like fashion.

Let our discourse therefore go forward to the impiety of the Jews, and putting around them the likeness of Cain’s villainy, let us shew that they essayed those things against Christ, which he did against Abel, that rightly and fitly he may be termed their father. Therefore first-born was Cain, as we have said, first-born again among the children of God by adoption was Israel, as was said to Moses, Israel is My first-born. And he hath brought of the produce of the ground an offering unto God, but to his offerings He had not respect, as it is written. For more earthly was Israel’s worship of the law, as has been said, by bullocks and sheep and fruits of the earth, nor does God accept this. For to what purpose, He saith, cometh there to Me incense from Sheba and cinnamon from a far country? and by the voice of Isaiah too He openly crieth, Who required this at your hand? After Cain cometh the righteous Abel to sacrifice of the sheep. For after the service according to the law, and at the consummation of the Prophets came Christ the verily Righteous, bringing not fruits of the earth for a sacrifice to God the Father, but for the life and salvation of all offering to Him Himself as an immaculate Victim for an odour of a sweet smell. For God the Father dismissing as more earthly the worship after the Law, had respect to the sacrifice of our Saviour Christ. The word, had respect to means Delighted in. What followed? Cain was rebuked for not dividing aright, and when blamed was sick of envy, and hastens headstrong unto murder. And God was admonishing in His Son the people of the Jews, was asking of them better things for offering,
bidding them transform the worship according to the Law unto spiritual fruit-bearing, and urging them to transashion the Letter unto truth: but they reproved are angry, and are smitten with the paternal envy, and unrighteously plot murder against our Saviour Christ. Cain deceived Abel, and taking him into the field displayed him dead: the Jews likewise as far as in them lay deceived Christ, sending the traitor in the guise of a friend, who coming to Him to betray Him saluted Him deceitfully saying, Hail Master. And they too took Him into the plain, i.e., they destroyed Him without the gate. For without the gate did Christ suffer because of us and for us. Thou seest then how they are found to be in no way like Abraham or those who were really of him, but bear the image of their own fitly and really belonging father, and madly sick with wickedness conformed and akin to his, they rightly hear, ye are of your father the devil and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth because there is no truth in, him; when he speaketh a lie, he speaketh of his own, for he is a liar just as was his father. And I, because I tell you the truth, ye believe Me not. The aim of the discourse looks to the father of the Jews who was brought forward and exhibited, I mean Cain, but it spreads out more generally. For not at that man’s life does He bound the force of what He says, but puts it round about every one who is like him, allotting what is said of one individually to every one who is like him. For when (He says) Cain or other liar like him utters a lie, he utters it as of his own kin. For learning what he has from his rulers and him who hath given him the beginning of wickedness, he making the lie his own as some natural acquisition imitates his own father, for he utters a lie. Wherefore (He saith) since he had for his father one who delighted in lies, he is led on as by natural laws to the ignobility of his grandfather and father and shews forth in himself their villainy, and making the depravity of his ancestors the very clearest image of his own manners and ways, surely brags of his own ill.

Since then this is even so and the wickedness of elders engraven on those of like manners with themselves, causes them to be styled their children, what is it that hinders you from believing Me even when I tell you the truth, that I of a surety am sprung of a True Father, and (as I said before) I proceeded forth from God and am come? For if a person tells lies because he has a liar for his father and utters them thence as from his own kindred, how is it not of necessity that I too speaking the truth must be conceived to have been surely begotten of a True Father and not (as YE blasphemously surmised) from one of the earth who was of fornication and unlawful union?

Such words then will the Lord have used to the Jews. But we must know that in respect of men or of rational spirits in manners and habits is seen the kinness which they may have one to another [and] to the father of all wickedness the devil: in regard of the Only-Begotten this is taken only as an image of this which is before us 2: for by Him it [i.e., the relationship] is full exactly limned, for His Connaturalness with the Father is Natural and Essential. For being of Him in truth, possessing all that is His with Natural Property and the acme of
likeness in all things, He is seen the Form and Image and Impress of Him Who begat Him. Since therefore the Father is True, Truth of a surety is He too That is of Him, i.e., the Christ.

46 Which of you convinceth Me of sin?

The question is not that of one who looketh to be convicted, but rather of One Who takes away and utterly denies the possibility of Very God Who beamed forth of God, falling into sin: for Christ did no sin. For all sin takes its rise from the turning aside from the better unto that which is not so, and is produced in those whose nature it is to turn and who are recipient of change unto what they ought not. For how will he be conceived to even sin who knows no turning nor is recipient of change to ought that is not convenient, but rather is steadfast in His own innate Good, and that not from another but from Himself? The Lord then enquires of the Jews if they can at all convict Him of sin. And the word used for this will go through every transgression universally: but connecting it fitly with what is before us, we say that He does not at present ask it of every sin and do this as fearing to be convicted, but we consider it in this way, that since He was ever zealous to shame the sin of the Jews, He would not have endured by this question to incite them to again accuse Him of those things of which they before said, For a good work we stone Thee not but for blasphemy, and because Thou, being a Man, makes Thyself God: and besides that they should bring forward the breach of the sabbath in regard to which He was judged to have exceedingly transgressed. By sin therefore He at present means falsehood. For if (He says) I am never yet convicted of being untrue, why are ye minded to disbelieve Me who ever speak the truth, and tell you of a surety that I am sprung of the Very Father and know not falsehood? Give therefore give to faith unhesitatingly to hold that I am surely True when I say of Myself, I proceeded forth from God and am come, of you that your father is the devil, for ye lie and desire to kill just as he doth. But He convicts them profitably of desiring to kill Him, cutting short thereby their attempts. For sin exposed often blushes, and after a sort withdraws, finding no way of going forward and persisting: but if it think that it lies hid, it is ever the more lifted up and with unchecked impetus creeps on to basest consummation.

If I say the truth, why do ye not believe Me?

He goes often through the selfsame words, when He sees that they understand nought: for this too is a thing most befitting for teachers, not to shrink from manifoldly revolving the instruction which at the first was not taken in, in order that it may be fixed in the souls of the hearers. When therefore the liar (He says) speaketh a lie, he speaketh of his own, for he is a liar just as his father:---- why do ye reasoning and acting not conformably to what I say, not believe Me, albeit I say the truth, [imagining] that I am therefore speaking apart from the truth, seeing that I am even so True as is the Father also? It is (I suppose) likely
that He is convicting the Jews of being therefore infirm in the power of containing the words of the truth, because they are not sons of the truth. To no purpose do they falsely call God their Father, saying, *We have One Father, God.* For God (He says) being wholly Truth, rejoices in the truth and wills them *that worship Him, to worship Him in Spirit and in truth.* And the children of the truth receive willingly what is of kin to them, i.e., the Truth. But YE when I tell you *the truth do therefore not believe,* because ye are not children of the truth. Some such thing does the Lord seem to me to be saying to the Jews, as one will easily see if one adapt the speech to another person. For let one for example of sober character say to an unbridled son or servant or neighbour, If I seem to thee to be of sober character shunning fornication and putting the thought thereof as far from me as possible, why disbelievest thou and givest no credence when I say that it is a foul and polluted deed? One would not I suppose say that he said this, looking for an answer to his question, but whereby he shews him unbelieving clearly convicts him that he rejoicing in licentiousness does not admit the speech that would amend him.

Thus then shall we conceive as to the Jews likewise, when Christ says, *If I say the truth, why do ye not believe Me?* for the form of such questions has an affirmation alongside of them and ever annexed, from the very questions themselves; yea rather (may one say) the question largely convicts them. For *we* convict those who are asked of having the sickness of being without what ourselves possess. But note how He says, not absolutely nor generally, *why believe ye Me not?* but hath added YE, hinting at those who were wont more fiercely to disbelieve, and indicating that there were some there who had haply a nobler mind, and did not preserve in their ways the accurate impress of Cain's stubbornness, but were even now going forward to being even enrolled among the children of God. For I say that we must not think that all the Jews were utterly immersed in untempered folly, but that some having *a zeal of God,* as Paul saith, *yet not according to knowledge,* did therefore delay a little as to the faith. But in those who were thus disposed we shall blame, as much looking unto wrath and intemperately kindled unto bloodthirstiness, the unholy scribes and Pharisees in particular, to whom will more fitly pertain the, *Why do YE not believe Me,* Christ as it were attributing to them as their own, boundless unbelief. For they were they who are the leaders and who persuade their subjects to go along with their profane-nesses. Rightly therefore are they accused as having *taken away the key of knowledge,* and neither entering in themselves, and hindering others. The YE therefore has its more especial application to the rulers.

47 *He that is of God heareth God's words; YE therefore hear them not, because ye are not of God.*

We must here understand that certain are *of God,* not as though begotten of His Essence (for that were foolish), nor yet according to what is said through Paul, *All things are of God*
(for since He is Creator and Maker of all things who giveth being to all, the Divine Paul saith that all things are of Him): but it will not harmonize so to understand it here, for all are of God, both bad and good, in so far as He is Creator of all. He says therefore that he is of God who by virtue and a right conversation is related to God, and accounted worthy of kinness to Him, in that He deigns to enrol such among His children. He therefore, He says, that is of God will receive most readily and gladly the Divine words (for that which is of kin and own is always dear) but he that is not of God, i.e., he who in no wise prizes relationship with Him, will not most gladly hear the Divine words: for neither will good easily inexist the bad, nor will longing for virtue be to them a thing worth fighting for, since their mind has been filled with the extremest depravity and looks to only its own will.

But when Christ says, He that is of God heareth God's words, let no one think that He is bidding us to give the Divine voice entry in merely our bodily ears. For who that is, even though he be a thoroughly bad man, will not surely hear the voice of him who speaketh, if he have not by some disease lost his hearing? But the word heareth, He here puts instead of Consents, believes and lays up in his mind, as it is said in the book of Proverbs, The wise will receive commandments in his heart. For that of the unwise or despisers the word borne about, like some meaningless sound and like some din that annoys to no purpose, forthwith departs from the recipients: but into the heart of the prudent like some generous soil it sinks in.

Full wisely does now the Lord, convicting the madness of the Jews and shewing that they blaspheme without restraint, say that His words are the words of God. For He reinstructs them (He says) to think more becomingly of Him and not to deem that of Joseph or any other of those on the earth did He of a truth spring, but to believe that of the Essence of God the Father He hath appeared God of God. Which they indeed understanding are annoyed and burn with hotter wrath, adding iniquity to their iniquity, as it is written, through those things whereby they insult Him yet more.

48 The Jews answered and said to Him, Say we not well that Thou art a Samaritan and hast a devil?

Meet is it again to bewail the madness of the Jews and the exceedingness of their folly. For they are taken by their own voice, like wild beasts when they spring upon the hand of them who are slaying them, themselves against themselves lending impetus to the steel. For when reproved of lying as their habit and custom which had grown up with them, they immediately shew that it is true, and they are cut at hearing from the Saviour that they are not of God, yet immediately without an interval do they shew in themselves most exact image
of the devil's wickedness. For a Samaritan and possessed do they dare to say that He is God of God, themselves rather having in themselves the bitter and God-opposing devil: for no man saith Anathema Jesus, save in Beelzebub, as Paul saith. Liars therefore and insulter and railers are they hereby also found, and used to fight against God, they shall pay fit penalty to the Judge That can do all.

We must enquire again here too the reason why they call the Lord both a Samaritan and possessed. For the prefacing, Do not WE well say, indicates that for some reason they vilify Him both as a Samaritan, and the other thing too which their utterance dared. They call Him therefore a Samaritan as being indifferent to the commands of the Law and recking nought of the breach of the Sabbath. For among the Samaritans there is no exact Judaism but their worship is mixed with foreign and Greek habits. Or in another way do they say that He is a Samaritan, seeing it was the habit of the Samaritans to falsely testify purity of themselves and to condemn the rest as defiled. On this pretext I suppose, the Jews have no dealings with the Samaritans, as it is written, and refuse also to mingle with some others, loathing after a sort the defilement thence arising, since thus to prate seems to them right.

And the Lord condemning the ill-disposition of the Jews, used to call them devil's children, and to Himself He testifies entire blamelessness in regard to sin and utter purity saying, Who of you is convicting Me of sin? for this was the language of one who was plainly ascribing to Himself the uttermost purity, by reason that He could not fall into sin, and by calling the Jews Satan's children was condemning them as defiled and having their mind filled with all uncleanness, as is also true. On these accounts therefore do they call Him a Samaritan, they say again that He is possessed, because it is the wont of devils to transfer to themselves the honour due to God and recklessly to seize on God's glory. And this very thing they suppose that Christ does, when being man He puts Himself as it were into the place of God saying, He that is of God heareth God's words: for He is intimating (they say) of His own words that they are such. Of their railing, their blasphemy rather, against Him such is the Jews' plea and occasion for saying those things which pledged unto them the eternal fire.

And it comes to me to wonder at this also. They angered because they were often called devil's children and liars, shew in act that the charge belongs to them, which they ought rather by inclining themselves to virtue to have rubbed off. For their love of railing and saying that things belong to any which do not belong to them, are most fit not for those who have been enrolled among God's children but among the devil's children. And the wretched ones not only rail, lying against their own head, not to say against Christ, but they also affirm that they are doing so well, not so much as condemning their wickedness: and this is the proof of the completest blindness.

49 Jesus answered, I have not a devil but I honour My Father and YE do dishonour Me.
Gentle is the word, but nevertheless very pointed. For most emphatically does He say, I have not a devil, and putting Himself in contradistinction to them, He shews that He is free from their railing and that it is true of them. For unless themselves had a devil, they would (it is likely) have shuddered at calling Him possessed Who was attested to them by His Deeds as God. Most excellently therefore does He say, I have not, transferring the speech to them and allotting it rather to them by reason that so it was in truth. I therefore have not (He says) but YE the devil, and I honour My Father, saying that I am God and have beamed forth of God and affirming that I knew not sin. For it needed, it needed that He Who is of God be God and that He Who is of Him Who knoweth not sin should be beheld such as He of Whom He is. But if (as is necessary the opposite should be) refusing to offend you, I had not used such splendid language (for God would not be honoured if conceived of as having a Son not God) the Father (He says) would not have been honoured if He had been called the Father of one who falls into sin. Hence in witnessing most excellent things to Myself, I in no wise (He says) blaspheme as ye suppose, but rather honour My Father. I honour Him in another way too (for I say with justice of you that ye are not of God, since neither is it right that they who have come to this pitch of wickedness and are drenched in all villainy should say that they are of God. For He honours and deems worthy of kin to Him not the liar and railer and blasphemer and haughty and insolent, nor yet one whose wont it is to seek to kill unjustly, but the gentle and meek and pious and godly and good. Hence in this way too do I honour the Father, putting forth from kinness with Him those who are condemned for utter wickedness; and YE again dishonour Me doing this, and attack the praise that belongs to the Father that ye may be caught, blaspheming not only against the Son, but now against Him too. For if I by witnessing of Myself things most excellent, honour My Father, he will surely (He says) dishonour Him, who clothes Him That is of Him with the deepest reproaches. On all sides therefore is Christ consistent with His own words, and clearly shews that He is God by Nature, and whereby He says that the Father is honoured when the kinness to Him of the multitude of the unholy is thrust off, by this doth He say that the Jews are in all respects alien to God: for what more unholy than they who say those things?

50 I seek not Mine own Glory, there is That seeketh and judgeth.

Herein is that seen to be clearly true which is said through Peter of the Saviour, Who when He was reviled reviled not again, suffering He threatened not but delivered Himself to Him That judgeth righteously. For see how He hearing things of all the worst and cruellest from those who are impiously raging against Him (and this full oft) He abides in His own gentleness, and in no wise departs from what beseems Him, for our enample doing this
too, that we zealous to follow His Footsteps might not be caught in rendering railing for railing, nor ought else of evil for evil, but might rather overcome evil with good.

I therefore seek not My glory (He says) and this not as though He were proffering to those who so willed the insulting of Him as a thing free from peril, nor yet as inciting any to go readily unto this impiety is He seen to say this, but He signifies rather thus: I am come (He says) not to make glory from you My business, nor desiring at all honour or fame: for being in the form of God the Father I have abased Myself and have for your sakes become Man as you. And He Who disdained not to take servant's form, when He might have remained in equality with God the Father and had the full enjoyment of things above mind and speech, how will He be deemed to be seeking glory from any and not rather to be enduring voluntary disgrace for others' good?

Our Lord here is either saying this, or in another way too we will suppose that He seeketh not His own glory. For it being in His Power to punish immediately those who insult Him and to demand satisfaction for their blasphemy as behaving ungodly against the Very Lord of all:—He bears calmly what is grievous and endures to that extent as not so much as to desire to grieve by a mere word the haughty ones, yet in order that blasphemy against God may not seem a beaten track to any, needs does He, forbidding them to advance thereto, straightway oppose as a barrier, the Father's wrath. For though the Son be longsuffering and do not forthwith take vengeance for His own glory, the Father (He says) will not be forbearing, for He will be an Avenger and will rise up against the insulters, not as though taking the part of another nor as though He were pleased to grieve in behalf of one of the saints insulted and deemed it became Him thus to do, but as though the sin reached up unto Him (for there is nought at all intervening between the Father and the Son, as far I mean as identity of Essence, even though either be conceived of as existing separately). For therefore does our Lord Jesus Christ too elsewhere say, He that honoureth not the Son neither doth he honour the Father. For the Son hath in Himself Naturally the Father Co-glorified and Co-existing, the Father again hath in Himself the Son partaker of His Essence, so too of His glory in every thing. The wretched Jews therefore will be punished for their blasphemy against the Lord and Son, impious against the whole Consubstantial and Holy Trinity and grieving in the Son the Nature that is King of all.

Every one therefore who at all practiseth piety must therefore shun in ought offending the good God. For not because He doth not immediately bring His Anger on those who offend against Him, must we therefore be supine. For He is Good, not bringing on His Anger every day, yet if we turn not, He will whet His sword, as it is written, and will bend against us His Bow, wherein are the instruments of death, that is to say, every form of shame and intolerable trouble.
51 Verily verily I say unto you, If a man keep My word, he shall not see death for ever.

He shews that it is superfluous to array long defences against those who are wont to delight in blaming; for He bends Himself to what was necessary, I mean the calling through faith unto eternal life, and all but bidding farewell to those who had through their unlearning grieved Him, He kneads up His own discourse with a sort of art. For having before said of God, *He that is of God heareth God's words*, He immediately says, *If a man keep My word*, shewing that He is by Nature God and hence teaching that no further reach of impiety yet remains to the Jews when they have said that He hath a devil Who giveth eternal Life to those who will keep His word. For will He not be known by this too to be God by Nature? for to what other will pertain the being able to quicken for ever them who hear His words, save to Him Who is God by Nature?

The Divine word is kept, when a man does not transgress the Divine Commandment but is instant and does without delay that which is bidden and is in no wise accused of sloth in the Divine laws. But note again how great exactitude the words have, for He does not endure to say, If a man hear My Word, but, *If a man keep My Word*. For there receive into their ear the word of God, not men alone holden in sin, but also the unhallowed band itself of the devils: and verily Satan the chieftain of them all, when he daring to tempt in the wilderness our Lord Jesus Christ, kicking against the pricks by reason of his much ferocity of character, did set before Him the Divine word also, saying, *It has been written That He shall command His Angels respecting Thee to guard Thee in all Thy ways*. Therefore not in mere hearing is the word of salvation, nor in only learning is life, but in keeping what was heard, and as a certain rule and guide of life was He setting before [them] the Divine word. He says that the sure keeper of His words shall not see death for ever, not surely as taking away death in the flesh, but as God not accounting that death is death, for to Him nought is dead, in that His it is both to bring to the birth that which is not and easily to quicken that which when so wrought has decayed. Or He says that the saints shall not see death in the age to come, which age will strictly and more truly be conceived of as not having an end like this of ours; and He says that they who have kept His Divine Word, shall not see death during that age, not as though any should die after the Resurrection, for the death of all has been undone in the death of Christ and the might of decay brought to an end, but by death He means (as is like) being punished for ever. And you may learn this, viewing what Himself has said above: for Verily (He says) *I say to you, he that believeth on the Son hath everlasting life, he that disobeyeth the Son shall not see life*: albeit all shall rise again and shall hasten anew unto life, both faithful and faithless. For by no means is the Resurrection partial, but equally to all, so far at least that all must live again.

How then will *he that believeth not the Son not see life*, albeit all look to rise again? it is then manifest to every body that it is Christ's wont to call life, a long living in gladness and
glory which refuseth to draw to a close, and this is treasured up in hope for the saints. As therefore He says that he which disobeyeth the Son shall have no sight of life albeit all look to live again, meaning here not the life of the body, but calling by this name the hope prepared for the saints: in the same way He says that the brave and intrepid keeper of His Divine words shall not see death for ever, not surely signifying hereby the death of the body, but the punishment prepared for the sinners. For as in the former joy is indicated through the word life, so here too punishment through saying death.

52 The Jews said to Him, Now we know that Thou hast a devil.

They again accuse the Truth who when called liars take it ill as though they were insulted: yet do they bear witness even against their will to the Saviour's words and whereby they dishonour Him, by these very same words they shew that He is unlying. But blind are these wretched ones and they have their heart replete with so great unlearning as not even to think that they ought to wipe off those charges about which they were accused, but even to fall into evils worse than the past ones and to be caught in their own toils. For see, see by what things they think to excuse themselves as though not in vain they had railed against Him, through these they are the more convicted of being liars and are the faster holden (so to say) in the bonds of their own sins. In most utter folly too do they here say, Now we know: for they who had full often bayed against Him and declared that He hath a devil, say that now they know it, condemning their preceding unbridledness of tongue. For if now they know it, formerly they did not know it: how then did they say that He had a devil who was not yet (as themselves deemed) condemned? A liar therefore long before too was the impious people of the Jews and with unbridled tongue did it use to belch out the devil's malice against Christ. They seize hold for the confirmation of their own idle speech on what was spoken by our Saviour Christ, for their much madness thinking (it seems) that the truth would aid a lie. Next by what means it was in their power to learn that they are transgressing impiously, madly insulting the Giver of everlasting life: they see not that by these very means they are advancing unto intensity of the disease. For they count that it is fit not only not to repent of those things, but they even say that they are persuaded that such is the truth........

3 And the Prophet is true in saying, That right are the ways of the Lord and the just shall walk in them, but the ungodly shall be impotent in them.

But one might be astonished at their unparallelled madness in this too. Beholding a not easily numbered multitude of devils and evil spirits crushed by one word of our Saviour and cast forth against their will from those in whom they are, they shudder not at saying that He has a devil, albeit assured by necessary arguments that Satan will not cast out Satan. For every kingdom (says Christ) divided against itself is desolated and every house and city divided against itself is desolated. And if Satan cast out Satan he is divided against himself; how
therefore shall his kingdom stand? Lo therefore (may one say and with good reason) a people verily foolish and without an heart, they have eyes and see not, ears and hear not. For neither by word and teaching, nor viewing with the eyes of the understanding the Nature Supreme above all, are they changed so as to will to think better; they aim at It, yea rather each at his own soul, with excess of dishonour, like as with stones.

Abraham died and the prophets died and THOU sayest, If any keep My saying, he shall not taste death for ever.

When the all-daring folk of the Jews, lying against their own head, say to the Saviour, Thou hast a devil, they want to indicate nothing else than, Thou makest Thyself God, as having put about 4 Him the honour and glory due to the Divine Nature: for such is the practice of devils as we have said before also. And they conceive of nothing beyond what is visible nor acknowledge God the Word in human form, nor yet remove their mind some little from corporeal things, but fastening them only on those of earth, they are conversant only with the inferior part, as subject to touch. Hence the wretched ones are offended and suppose that the Truth, that is, Christ, speaks untruly, ye and imagine that He is lifting Himself up against the glory that befits God, not solely as admitting the being placed in equal rank with Him who rules all things but as even savouring something greater, and fancying He could do, or even promising to do, what God the Father did not. For why it is that they are vexed, saying that Abraham and the Prophets are dead, why they are putting forward the death of the Saints in order to overturn the Saviour's words, it is meet to see.

They want therefore to express something of this sort, We have not spoken falsely in saying that Thou hast a devil, the proof of our words is not far off; for lo, Thou promisest to overpass God Himself in miracles and that Thou canst easily accomplish what He hath not wrought. For Abraham and the Prophets, albeit they kept God's word, have not gainsaid the laws of nature, but swerved and have fallen into this common death of the body, and THOU sayest that he who keeps Thy words shall be utterly untasting of death: how then dost Thou not say that Thine acts are better than His? he who supposeth that he will surpass God, how will he not be clearly distraught? For they of their great unlearning are supposing that the Lord is here pointing to only the death of the body, and promising to those who obey Him that they shall be free from bodily death, even though it be the special business of those who are sober-minded to conceive that nothing dieth to God, being quickened though it die. For if it were brought from not being into being, how will not that which was already so brought, be more readily and easily called unto the future being, even though they conceive 5 that it have been put to sleep some little space for economy's sake? The
Jews therefore not witting the glory of the Saviour behave themselves haughtily against His words, and call Him possessed, as promising to do greater things than God has wrought: and in proof of their accusation they put forward the death of Abraham and the holy Prophets, by means whereof they think to convict Christ of boasting with empty words, in promising that He will give endless Life to them that keep His word, and also of doing injury to the glory of God, in that He confesses that He will give them the greater things.

53 Art THOU greater than our father Abraham who died? and the Prophets died.

Overshadowed in this too is the speech of the Jews and clearly big with some deep meaning: for what again do they here say, conceiving after the manner of men, yet bitter things according to their inward scope? for lo albeit (say they) they kept the Divine word, both Abraham and the Prophets have died, yet we heard Thee just now promise to some greater things. For whereby Thou sayest that they shall not die at all, they are full surely greater and in better case than those mentioned, in this very fact of not dying. Therefore (for tell us, they say, and answer us who ask it) art thou thyself greater than Abraham and the Prophets, who dost promise to make others greater than they are? though they have died, wilt thou not die, but remain immortal, though a Man and having a body of earth? how then couldest Thou give to others what Thyself hast not? for Thou wilt surely die, being a Man. But if Thou art not greater than Abraham and the Prophets, being to undergo death in common with them, then Thou wilt not give to others a good which belongeth not even to Thyself: some such meaning hath what is indirectly said by them. And marvel not if they have no greater conception of Christ: for as we have oftentimes manifoldly said, they deem that He is a mere Man and one of those like us, wholly ignorant that the Only-Begotten God the Word was united to flesh. Whom makest Thou Thyself? Of their unmeasured madness they all but think to set right the Lord transgressing and as though He knew not what is becoming, they advise Him to think more lowly. For (say they) Thou hast not known, sir, Thine own nature, Thou forgottest that Thou wert a Man, Thou wert not contented with the measure given by God: for whom dost Thou make Thyself, who dost promise to give better things than those of His bounty and hazardously sayest that Thou wilt accomplish things beyond His Might?

They condemn therefore as having blasphemed, they dart like scorpions upon Him, they suppose it right to blame (thinking it just) Christ as contemning the due measure of the manhood, and springing up and bounding forth to such a degree as to be borne beyond the glory inherent in the Lord of all, yea and trampling on the honour of the holy Patriarchs and Prophets: for now they look to hear Him openly cry out (in reply to those things whereby they think to incite Him, uttering of their perversity Whom makest Thou Thyself?) I am greater than Abraham and the Prophets: albeit the Lord in saying this would have been most
true, inasmuch as there is no comparison between men and God Who is above all nature visible and spiritual.

54 Jesus answered, If I glorify Myself, My glory is nothing.

The whole aim of the discourse looks in the direction of blessed Abraham and the Prophets, but the Saviour persuasively transforms to Himself what is expressed, not ignorant that prone to anger, even without any plea inviting thereto, is the Pharisee, and that he takes every one of the things uttered by Him, as an additional reason for more fiercely plotting His murder. For envy renders sin-loving those wherein it is, and persuades them more hotly to be vexed even at what they least ought. Something of this sort again does Christ will to signify. The Jews were springing upon and contradicting what was said by Him, perpetually speaking even to satiety, of Abraham and the Prophets and openly crying out, Art THOU greater than our father Abraham who died? and the Prophets died: in addition, they were accusing Him of springing upon the glory of the Saints and lifting up Himself exceeding far above them, saying to Him, Whom dost Thou make Thyself? It would then have behoved the Lord to answer in plain terms to these things and say clearly, I am superior and greater than Abraham and the prophets. But the mighty-minded Jew would not have tolerated the word, for he would forthwith have been indignant thereat and feigning to be a lover of the Father, and making believe to be advocating the glory of the saints, he would have attacked Christ more hotly and in his vexation would have seemed to be now rightly blood-thirsty: hence the Lord transferring to Himself the word says, If I honour Myself Mine honour is nothing; for He is all but saying, Let no one of those upon the earth think great things of himself; for if we would consider with ourselves what the glory of man is, we shall find it nothing at all; for all flesh is grass and every glory of man as flower of grass. No marvel is it then (He says) if Abraham has died and after him the prophets; for what is man's glory, when his nature tyrannized over by both death and decay is therefore likened to easily-fading grass? It seems likely that by skilfully transforming to Himself the measure pertaining to Abraham or the Prophets and saying, My glory is nothing, He is calling the Jew to the memory of Abraham saying most clearly of himself, I am earth and ashes, and of the blessed prophets crying to God, Remember that we are earth. And we do not say that by this He is accusing the glory of the saints, Who glorifies them: but it was necessary and the word of profit was inviting Him to shew how great the difference between His Divine and Ineffable Nature and them which are subject to death and decay.

My Father is which glorifieth Me.

For exact elucidation and idea of the things signified I will use the same words and go through the same speech. The Jews ever putting forward as an invincible question and a
problem not lightly to be set aside and saying, Art THOU greater than our father Abraham who died? and the prophets died, whom dost Thou make Thyself?: and supposing in truth that He Himself too will both die and be subject to death and decay and will not herein be greater than Abraham and the holy Prophets, and having no great opinion at all of Him:—at length of necessity does our Lord Jesus Christ Who is of the Eternity of Him That begat Him shew that He is Eternal, therefore He saith, My Father which glorifieth Me is, wishing the word is to be here conceived of not simply nor without enquiry, but rather putting it as indicative of His Father’s Being: and the Son which is ineffably begotten of the Existing Father, full surely brings with Him the property of His Father, that is, Being. He is therefore superior to both Abraham and the Prophets, for the one have died as being earth-born of mortal fathers, the Other, incomprehensibly going forth from Him Who is, is ever glorified by His own Father, not as lacking glory (for He is the King of Glory) but as having His boast in being begotten of an Eternal Father, and being therefore Eternal Himself too, for He carriesEssentially the Dignity of Him Who begat Him. Its being said that the Father glorified Him will therefore no ways injure the Son, in regard of God-befitting conception, seeing that the Father Himself too is glorified in like way by the Son, not as though He needed glory, but because the being known to be Father of such an Offspring, God, that is, as He, is esteemed to be and hath glory. Therefore the Son Himself too saith to the Father, Father, glorify Thy Son that the Son too may glorify Thee. Hence the glory of man is absolutely nothing, for that which is of earth falleth into death, so far as the body is concerned, even though it rise. The Only-Begotten is glorified by His Father, as having along with all the other goods that of His Essence as His very Own: to what extent He differs from the whole creation, the blessed Psalmist too briefly signifieth, crying aloud, The Heavens shall perish but THOU shalt abide, and they all shall wax old as a garment and as a cover shalt Thou change them and they shall be changed, but THOU art the same and Thy years shall not fail. For subject to decay is every thing that is made even though it have not yet decayed, holden by the Divine Counsel that it perish not; but Incorruptible and Eternal by Nature is God, not like the Creation gaining this by Another’s will, but ever existing in His own goods, in which is also His special Property.

55 Of Whom YE say that He is your God and ye have not known Him.

He refutes them again and that with might as practising the piety of bare words only, but exceeding far removed from truly knowing God: and all but utters against them that which was declared through the Prophet: for then He said, This people draweth nigh to Me, with their lips they do honour Me, but their heart is far from Me, and now profitably and in conformity with that olden [utterance] does He say, Ye have not known Him. And it is true, for not the mere knowing that He is God,----not this surely is having knowledge of God
(for that God exists and is, *the devils too believe and tremble*, as it is written) but in addition to knowing that He is, it is meet to have fit and due thoughts of Him; thus—what God really is by Nature, I suppose that no sober minded person would enquire (for it were impossible to find out) but what things are His Attributes or not His Attributes, one may recognize and that with ease, if one is conversant with the sacred Scriptures. For we know and have believed that He is Mighty, we know that He is not infirm, we know that He is Good, we know that He is not bad, we know that He is Righteous, and again that He is not unjust. We know that He is Eternal, we are agreed and believe that He is not bounded by time, nor yet transitory, as WE are. The Jews therefore as far as in words and voice did say and clearly confess that God is their *God*, being none the less ignorant of Him, but as far as that He is Incorruptible and Eternal, we shall not find that they understood. For had they known, they would not (I suppose) have sunk down to that degree of distraction as to think that the Only-Begotten Son which cometh forth of His Essence would die; nor yet would they putting forward the death of Abraham and the Prophets have senselessly said, *Whom dost Thou make Thyself?* for would not a man with reason say outright that it was necessary that they who know Who the Father is by Nature should believe that such is the Son also who proceedeth forth of Him? for like as of a sweet source goeth forth full surely a sweet stream, and as of trees of a good sort of a good sort full surely is the offspring, so I ween must one needs believe that He who is of God by Nature is True God and He That is begotten of an Eternal Father, is Eternal as He who begat Him. Seasonable then is it to say here too to the Jews, *Either make the tree corrupt and his fruit corrupt or make the tree goodly and his fruit goodly, for a good tree cannot hear evil fruits nor a corrupt tree hear good fruits.* How then is it possible yea, rather how is it not replete with all folly, to deem that He who was begotten of an Immortal Father is mortal and to make Him who knoweth not corruption connumerate with those who are subject to decay?

*But I know Him and if I say that I know Him not I shall be like you a liar.*

I spake not falsely (He says) in saying to the Jews, *If any keep My word he shall not see death for ever;* for if I am able to render undying, seeing I know that He of whom I am is mighty to do this, seeing I know that My Father is by Nature Life. *I too am therefore as He is, Life that is by Nature and Lifegiving.* But if I denied My power of quickening, I should be ignorant of My Father, the Property of whose Essence I possessing, am able to quicken as He. Hence I confess that I have all things that are in the Father, and affirming that I am as He, and for this reason professing to do His works, I full surely *know Him*; and if I say that I have not the properties of the Father uncounterfeit in Myself, *I shall be a liar,* as you are, as though I knew not the Father. Yea and when I say that the glory of Abraham and the
Prophets is nothing, seeing they were of earth and men by nature, to whom death is not foreign, and that My glory is the Eternity of the Father, it is as knowing the Father that I say so: and if I say that I shall fall into decay as they, and that I am not co-eternal with the Father, I shall speak falsely like you, not knowing the Father of whom I am: for it were impossible that He who is of Him That is and ever abideth the same should not full surely both be and abide ever the same, for That which is begotten of Eternal is Eternal.

For one might taking the passage before us more simply, say that it was spoken in another way: I know (He says) My own Father; if I said I knew not, I shall be a liar like you who know not God, but say that you know Him.

And what is the mode of knowing and what the charges of not knowing, having already clearly said, we will add nothing superfluous.

But I know Him and keep His Word.

As far as belongs to the first contact of the words before us, we say this, that Christ is speaking again as man and abasing Himself to our level, not rejecting at its proper time servant-befitting guise. He says therefore that He knows the Father and keeps His word. And we do not surely say that He of necessity witnesses these things to Himself nor yet that He is recounting ought of what pertains to Him, but there is much art mixed up herein. For through His saying that He knows the Father and keeps His word, He shews that the Jews mind the contrary to the things which He affirms that He has, in that they neither know God, nor yet think that they ought to keep His word: for then would they have received with all zeal Him that was foreheralded through Moses and the Prophets. And we shall find among ourselves too some such fashion of speech, goodly and most excellent, having the force of rebuke and gently intimating to some the evils wherein they are, but cutting off their anger at being reproved. For instance let there be a man religious and otherwise good, who reproaching the thief and the drunkard says, I am a religious person, I have not stolen what is another's, nor yet have I ever been drunk. And such an one is not surely bearing witness to himself by this, nor shall we suppose that he is thus speaking, but he is putting the reverse of his own acquirements on those whom he is reproaching. Thus therefore our Lord Jesus Christ too says that He knows the Father and keeps His word, in reverse wise hereby putting about the unholy Jews, that they neither know God nor yet endure His word, or deem worthy of any observance at all the Law prescribed them from above.

But if we must in another way too apply to what is before us and look more subtilly at what is covertly intimated, we shall say this besides, The Son knows His own Father, not having knowledge of such kind as is in us, but Godbefitting and inexplicable. For as man that is begotten of man, not as though learning from any other but from whence himself is, is not ignorant of the nature of him who begat him; so the Son too from whence He is knows His own Father and preserves His word, i. e., has the definition of His Essence preserved
whole in Himself, for λόγος means definition. For the λόγος of a man, i.e., the definition of his essence, is, a living creature rational, mortal, recipient of mind and knowledge: the λόγος for example of an angel will be the definition of his being. But of God by Nature we may not receive count or definition, for we know not what He is by Nature, but the Son knoweth His own Father and Begotten of His Essence knoweth what He is by Nature Who begat Him; and taking of our usage and serving Himself of human words, He says that He retains in Himself the Father's word, as though the definition of His Essence: for He is the Image of Him That begat Him and the Impress in no wise charged with unlikeness but having in Himself all the God-befitting Excellencies of Him Who begat Him.

56 Abraham your father exulted to see My Day and saw and rejoiced.

He here calls day nought else save the time of His Advent wherein the Very Light beamed upon us and the Sun of Righteousness arose, the darkness relaxed that held us like a mist while the prince of this world yet tyrannized, darkening (so to speak) the whole world with his perversities, thrusting it down unto idolatrous error, diversely darkening the mind of each one. Therefore the Divine Psalmist too knowing as a day the thrice-longed-for time of His Advent, fore-uttered it in the Spirit, This is the Day which the Lord made, let us exult and rejoice in it. Otherwise, it is the custom of the holy Scripture to call the time for each work, day, as, For the day of the Lord of Hosts is upon every insulter and haughty one and they shall be abased, and again, What will ye do in the day of the assembly and in the day of the feast of the Lord? yea and the Psalmist says that in that day shall the thoughts of certain perish, donning again as day the time of the Divine and looked-for Tribunal, wherein will nought avail to the renowned of the world the deceit of their olden thoughts and the empty swelling of the brow at its wealth.

Your father Abraham therefore (He says) exulted to see My Day and saw and rejoiced. And how or when we shall suppose that blessed Abraham saw the Day of our Saviour Christ, i.e., the time of His Advent with flesh? Not open to view is the utterance (for one cannot take it and just speak and explain it) yet considering well what belongs hereto (as we are able) we will say that God revealed His own Mystery just as to one of the holy Prophets. Or we shall grant that he truly saw the day of the Lord's slaughter (on account whereof all things have turned out auspiciously unto us and were made prosperous), when for a type of Him he was enjoined to offer up for a sacrifice his only-begotten and first-born, Isaac: for it is like that as he was executing the priest's office at that time, the exact force of the Mystery was made clear as in a type in that which was wrought.

One may give other occasions also for this to those who are more zealous for learning. For he saw three men at the oak in Mamre, yea and received promise from God that he
should be a father of many nations, which could in no other way be fulfilled, save that the Gentiles were called through the faith Christ-ward, inscribing Abraham their father and about to sit down with him in the kingdom of heaven and to co-partake with him in the munificence unto all good things of our Saviour. Blessed Abraham therefore (He says) saw and seeing rejoiced at My Day. And why Christ proceeds to say these things also, we must needs speak of.

The Jews beholding Him a Man by reason of the veil of flesh, were conceiving of nothing God-befitting about Him, but were supposing that He too is mortal like us, as being brought from not being into being, and they would not of their great ill-counsel believe that He was Eternal, as being of the Eternal Father. In order then that He might clearly shew, that He is not recent nor just-made as are we, but that He was known of their very oldest Fathers also as being Eternal, does He say these things. In the same does He (it seems) profitably reproach them, because acting ill-advised and foolishly minded they spurn what was a very gala to the beginner of their race. For he did but see and he rejoiced, they having Him and it being in their power to enjoy Him insult Him by their unbelief and set themselves in braggart wise against so glorious grace. Or perhaps He covertly intimates this that He is both greater and superior to Abraham seeing it was to him a festal assembly, to only know somewhat of Him: for He could not say it openly and apart from any veil, by reason of their being mighty to wrath, but He indicates it in another way.

And let no one suppose that Jesus in saying Abraham your father [died 6], contradicts Himself, in that He in one place removes them from relation with Abraham, saying, If ye were Abraham's children, ye would do the works of Abraham, but now again calls them Abraham's sons: but we must know that well does He in either case direct His discourse unto the truth. For in the former, defining the quality of spiritual nobility, He depicts a relation in sameness of habits, here He allots them mere bare kindred of the flesh, that both in the former He may be true, and here not false.

57 The Jews said therefore to Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

Utterly without understanding is the Jews' speech, and big with much absurdity, and one may wonder (and with much reason) at their proceeding to so great lack of understanding, as to be utterly unable to conceive as they ought. For though our Saviour Christ had devised full many turns of speech, over and over going through the same words and manifoldly indicating therein His own Eternity, they think no whit more than they see with the eyes of the body, but as though utterly distraught and the whole power of their mind de- ranged, they reach not forth their heart unto what beseems God, but as if He were some man like us, then barely beginning to be and be accounted among things that are, when he was born, they senselessly accuse Him of a lie, not even deeming aright of what they heard.
Him say. For He said that Abraham had seen His Day, they turn about to the contrary the force of His word, for (say they) Thou art not yet fifty years old and how hast Thou beheld Abraham? miserable therefore is the senseless Jew, ever comrade of much uninstructedness, and making madness his wild foster brother.

58 Jesus said to them, Verily verily I say to you, before Abraham was I am.

Again does Christ advance to His wonted and favourite contrivance, for He speaks at times exceeding obscurely and overshadowing His exposition with diverse veils suffers it not to be open to all. But when He sees that the hearers understand nothing at all, then having stripped His discourse of its obscurity, He sets it before them plain and clear. And this He studies to do on the present occasion. For since He found that they understood nought (albeit a long discourse had been gone through) nor yet were able to understand that He is both Eternal as being of an Eternal Father, and that He is incomparably greater than Abraham as being God, He now says openly, adding Amen in the rank of an oath for confirmation of the things said, Before Abraham was I am. And we shall in no wise think that the Only-Begotten is boasting of being before Abraham only, for He is before all time and hath His Generation most ancient, being without beginning in the Father. But since the comparison with Abraham was before Him at present, He says that He is elder than he; just as if the number 100, for instance, were to say, I am greater than 10: it would not surely be saying this, as having the next place above ten, but because it is exceeding much superior and above ten. He therefore is not rivalling Abraham’s times, nor does He affirm that He is some little precedent to his times: but since He is above all time, and o’erpassest the number of every age, He says that He is before Abraham, uttering a truth.

And exceeding rightly and well does He of Abraham put, Was, of Himself, I am, shewing that to him that was made of things which are not, will full surely follow the necessity of decaying, to Him That ever is will never befall the passing into not being.

Greater therefore is He and Superior to Abraham: greater as Eternal, Superior for that He decays not as he does.

59 They took up therefore stones to cast at Him, but Jesus hid Himself and went forth of the temple.

They see not the truth (in that they are verily both liars themselves, and have a liar for their father, as the Saviour saith) but are angry at no vexing thing. Supposing that they ought to contend for the glory of their forefather as though wronged, they were kindled thereby unto no seasonable anger, albeit they ought to have known the force of the things said and who it was Who thus speaks: but turning aside unto most unreasonable and beast-befitting
madness, they endeavour to aim at Him with stones, as though they had not sufficiently 
offended Him by their already much railing, or were drawing upon themselves by their 
folly some small wrath. Not therefore and most foolish is the attempt of the Jews, but it 
passes not into act out of season, for the time of His Passion was yet to come.

Christ hides Himself, not retreating beneath walls, not interposing ought else before 
His Body, but by the power of His Godhead rendering Himself invisible to them who seek 
Him. And it was not enough to escape their notice but He also goeth forth of the temple, 
limning to us a sort of type herein of things spiritual. For to them that love Him He is 
manifest always (as it is said, Blessed are the pure in heart, because they shall see God) but 
hastens away from those who are prone to fight against God, and is seen of none who behave 
impiously, nor yet loveth to be with after a sort and to dwell with them that persecute Him, 
but rather doth He depart from them and removeth, taking away with Him all joy, and 
leaving bare of graces from Him those by whom He is evil entreated, in regard (I mean) of 
their wishing to do Him wrong, and of the attempts of the impious ones, even though Christ 
shews all things to be vain, by His unspeakable might bringing to nought the unholy daring 
of those who transgress against Him.

Chap. ix. And passing by He saw a man blind from his 
birth.

While the Jews were raging against Him and now essaying to wound Him with stones, 
forthwith He goes forth of the temple that is among them, and takes Him away from the 
unholiness of His pursuers. And in passing by, straightway He seeth one blind from his birth, 
and setteth him as a token and that most clear that He will remove from the abominable 
behaviour of the Jews, and will leave the multitude of the God-opposers, and will rather 
visit the Gentiles, and to them transfer the abundance of His Clemency. And He likens them 
to the blind from his birth by reason of their having been made in error and that they are 
from their first age as it were bereft of the true knowledge of God, and that they Have not 
the light from God, i. e., the illumination through the Spirit.

It is meet to observe again what Christ's visiting the blind man as He was passing by, 
signifies. And it comes to me to think that Christ strictly speaking came not for the Gentiles 
but for Israel's sake alone (as Himself too somewhere says, I was not sent save unto the lost 
sheep of the house of Israel), yet was the recovery of sight given to the Gentiles, Christ 
transferring His Mercy to them as by the way, because of the disobedience of Israel. And 
this it was again which was afore-sung through Moses, I will provoke them to jealousy with 
not a nation, with a foolish nation will I anger them. For a foolish nation was it which serveth 
the creature more than Creator and like irrational beasts feeds on just all unlearning, and 
giveth heed only to things of the earth. But since Israel which was wise by reason of the law 
and prudent from having Prophets angered [God], it in its turn was angered by God, they
who aforetime were not prudent being taken into the place belonging to these, for to them through faith was Christ made wisdom and sanctification and redemption, as it is written, i.e., both light and recovery of sight.

Thanks be to CHRIST

BOOK VI

CHAPTER 1. That not from sins of the soul prior to birth do bodily sufferings befall 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.

Be 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 advocated 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

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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 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.

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?* Surely He speaks of that which is previous to birth, when having no existence whatever, they did not sin.

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, 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 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, 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 child, 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.

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 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 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 long-suffering 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.

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 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 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 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.
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.

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 in what way we may rightly understand the words which were spoken by God. The Lord, He says, is long suffering and of great mercy, taking away transgressions and sins. Then we will read that which immediately follows as if 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 lining, 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.

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

That which lies before us is hard to explain and capable 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.

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 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 al-
leging a reason, and as though courteously fashioning 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?

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 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.

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.

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 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.

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 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, whencesoever 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, 7 When He had thus spoken, He spat on the ground, and made clay of the spittle, and with the clay thereof anointed 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 in-treaty 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.

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 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 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 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.

8, 9 The neighbours therefore, and they which saw him aforetime that he was a beggar, said, Is not this he that sat and begged? 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 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 clap, 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.

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 bestowed 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.

13, 14 They bring to the Pharisees him that aforetime was blind. 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: 

*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 law, thinking that thereby they were honouring the Lawgiver. For this reason I think they enquired for Jesus, 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.

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 trans-
gression 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 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. 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.

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 evildoer 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, 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 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 anything 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 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 unholy 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.

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 practice of holy men. For, say they, if we allow that it is quite possible 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 con-
tending for the reputation of the fathers as at stake in Christ, treating the circumstances re-
specting 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 avoid suf-
ferring anything from those wont to inflict pain? 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 troth. 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, 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 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, 19 The Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents 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 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.

20, 21 *His parents answered and said, We know that this
is our 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 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 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.

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 hey of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 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 punishment, 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 searcheth the hearts and reins, 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, to Whom
all things 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 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 disappointment 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 the glory of Christ. Therefore they were turned back, that is, were driven from the face and presence of the Lord of 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 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 foretells 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, dis-
paraged 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.

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 intox-
icated 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 he 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 Wonderworker 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 Mind, now I see, is not in the style of a simple statement, but shews a deeper meaning of very wise reasoning.

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 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 yon 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.

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.

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 unsuspected by the majority of their companions. And our witness will be the wise Evangelist himself, where he says 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 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. 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 he 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?"

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.* 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.* 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, whencesoever Moses is read, a veil lieth upon their heart.* 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 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, but we shall look upon it as the 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 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 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.

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 went about through all Judaea concerning our Saviour Christ, but they spoke of Him only as a Prophet. For thus the Law prophesied that He would come, saying: \textit{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: \textit{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: \textit{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 unrecognised, saying: \textit{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: \textit{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. \textit{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? Howbeit 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: \textit{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. \textit{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.

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 contumaciously 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 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 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
dumbfounded 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 fittingly serve Him, and what will be the profit if we
appear before Him? For if, as one of the Greek poets said:
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.

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 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.

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.

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, 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 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.

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 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 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 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.
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 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 hulls, neither will I drink the blood 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 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 of Samaria: Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship 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: And let all the angels of God worship Him. Moreover the 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 predestined 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, 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 indifferently: *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 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 wonderworking? 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.

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, 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 Ms 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.

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

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 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.

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 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 \textit{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: \textit{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 \textit{no man taketh the honour unto himself, but he that is called of God}. For instance, no one of the holy Prophets 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 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. \textit{These twelve}, he says, the Saviour consecrated; \textit{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 \textit{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.

\begin{quote}
8 All that came are thieves and robbers: but the sheep did not hear them.
\end{quote}

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 \textit{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: \textit{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 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 Judaea, 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 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.

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 naturally 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.

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 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 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 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 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, 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 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 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?
12, 13 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: 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 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 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 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 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 12 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.

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 undertaken. 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.

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 shepherds 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 side, 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: *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 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.*

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.

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 somewhat 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 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 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.

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 "knowledge" not simply "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 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 rela-
tionship 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 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 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.

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 un-holiness. Such is our opinion on this subject, but let any one who can do so think out the more perfect meaning.

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 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 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.

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.

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 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 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: Sear 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 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.

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 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 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 always 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.

Some expositors' notion as to devil: their dread of Advent. 651
652 Time of Advent devils called the time.
Satan, Cain, the Jews. Devil's first and second wickedness. 653
654 Cain's wickedness and imitation of
the devil. Jews imitate. Christ died for all. 655
656 The Jews and such as they like Cain,
Christ like the Father, He His Very Son. 657
658 Sin here falsehood: their sin exposed, teachers to repeat.
Jews calling God Father, self-contradicted. Questions of affirmation. 659
660 Some Jews better. Of God, threefold in meaning.
Heareth holdeth in the heart. Christ Son of God. 661
662 Jews' idea in saying Samaritan and possessed:
themselves having the devil. The Son God of God. 663
664 I honour My Father, disowning you: no love of glory
in Him Who emptied Himself. The Father's vengeance. 665
666 The Son God Who quickens: we may not presume.
Life for ever, death, punishment. All rise. 667
668 Now we know the Jews' condemnation.
Their madness. 669
670 Death of body remains.
Jews knew not that the Only-Begotten was made Man. 671
672 Their anger. Envy leads to love of sin.
Human glory nought. Christ honours saints. 673
674 The Father is the Son is: Each the glory
of Other. Jews' ignorance of God. 675
676 Son God because Son of the Father,
and Eternal. Witness to self a form of reproof. 677
678 Word *may mean* totality of Essence.

Christ’s Day: through His Passion all auspicious to us. 679

680 Christ, God the Son rejoiced in of Abraham.

Jews understood not, Christ then spake clearly. 681

682 Amen an oath. I am, God.

Christ departing bereaves of joy. Born-blind type of Gentiles. 683

684 Jews, wise, fell, Gentiles, foolish, succeeded.

2 Christ refutes error.

Jewish history appealed to. 3

4 God’s mercy revealed by

His proclamation concerning Himself. 5

6 God is surely better than men.

Argument from context. 7

8 True explanation of Exod. xxxiv. 7.

Unchangeable perfection of God. 9

10 An illustration from history of

the true meaning of Exod. xxxiv. 7. 11

12 Two errors corrected.

Connexion of sickness and sin. 13

14 Man’s knowledge is imperfect.

Christ checks undue curiosity. 15

16 S. Paul’s language illustrates Christ’s.

Christ never fails to do His work. 17

18 The blind man a type of the Gentiles,

and his illumination of theirs. 19

20 Virtue of Christ’s Body.

Effects of miracle on different minds. 21

22 How the blind man esteems Christ.

Ill temper of the Jews. 23

24 Conduct of Jews explained.

Their rage increases. 25

26 The man’s gratitude and delight.

False argument of some Pharisees. 27

28 Others argue more justly.

Consequent division of opinion. 29

30 They again question the man,

who gives a hold and just answer. 31

32 Testimony of the man, and of his parents.
Tactics of the Pharisees. 33
34 Timidity of the man's parents.
Tyranny of the Pharisees. 35
36 Their design frustrated.
They try another method. 37
38 This miracle fulfilled a prophecy.
Paraphrase of the man's answer. 39
40 The Pharisees cross-question him further.
He indirectly confesses Christ. 41
42 Some of the rulers recognised Christ.
But the majority rejected Him. 43
44 Pretended knowledge real ignorance,
and vice versa. 45
46 The man rebukes the Pharisees.
Various prophecies of Christ. 47
48 The man's excellent argument.
Christ shown to be greater than Moses. 49
50 Christ greater than any saint.
Miraculous powers indicate holiness. 51
52 Magical effects are of a lower kind.
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54 Profession of faith is rewarded.
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56 "He is not two, but One Christ."
The man rightly and typically believes. 57
58 Faith produces spiritual worship.
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60 The malicious question of the Pharisees
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72 Characteristics of the thief.
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74 Christ proclaims His own character.
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76 Christ has been a Good Shepherd.
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78 Effect of bad shepherds on the flock.
Christ’s words recall Ezekiel’s. 79
80 Prophecy foretold the Pharisees’ fate.
The blessedness of Christ’s flock. 81
82 “Knowledge” is not mere “acquaintance”
but implies a loving intimacy. 83
84 Christ “knows” all men,
but not all in equal degree. 85
86 Christ willingly died for His sheep.
His “sheep” include the Gentiles. 87
88 The call of the Gentiles had been foretold.
Christ replies to His enemies’ thoughts. 89
90 The Father always loved the Son,
but especially for redeeming men. 91

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. b Here the MS of S. Cyril gives the words, Κάωσ τὸν νῦν ἄρχοντα τοῦ αἰῶνος τούτου, which Dr. Heyse, the careful and accomplished collator of S. Cyril’s Commentaries, looked on as a gloss.

2. d εἰς εἰκόνα τοῦ θεωρουμένου. S. Cyril seems to mean that whereas there exists in good and had, whether angels or men, a kinness (τὸ συγγενές) of moral condition and likeness; in our Lord, His relation to His Father being that of Son by begetting, the (so to speak) moral relation is only alluded to improperly, εἰς εἰκόνα τοῦ θεωρουμένου, in regard of the Jews’ lying joining them on to the devil, Christ’s truth allying Him with the Father.

3. c There seems here to be something omitted in the text which is hardly translatable.

4. f The skilful Collator, Dr. Heyse, conjectured περιπλάνας for περιπλάσας, the reading of the single Manuscript in which have been preserved to us the fifth and sixth Books.

5. g This τί νοοῦσι is a conjecture of Aubert the original Editor, in place of τίνουσιν which the MS.gives.

6. l ἀπέθανεν, died. This word may perhaps have crept in by some carelessness of the scribe.
7. a The Introduction to this Sixth Book will be found in the First Volume of the
translation.

8. 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.

9. c Compare Vol. I of this Translation, pp. 90-99, especially the paragraph numbered
18.


11. f "The same share is allotted to him who remains at home as to him who fights
bravely." Homer, Iliad, ix. 318.

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

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part
of the original work, as is the table of them at the start of the book. The numerals on verses
of John are added by the translator.
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.

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 shall command Him*; speaking of the common Will of 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 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 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
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 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.

19, 20, 21 There arose a division again among the Jews because of those words. And many of them said, He hath a devil and 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 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 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 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.

22, 23 And it was the feast of the dedication at Jerusalem, and it 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, 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 long dost Thou hold us in suspense? For it is usual for those who are contemptuous to speak thus.

25 Jesus answered them, I told you, and ye believe not: the works that I do in My Fathers 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, Conssubstantial 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.

26, 27, 28 But ye believe Me not, because ye are not of My sheep. But as I said unto you, My sheep hear My voice, and I know 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 "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.
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.*

29, 30 *And no one shall snatch them out of My hand. My Father, Which hath given them unto Me, is greater than all; and 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 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.

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.

\[I \text{ said, } \text{Ye are gods, \&c.}\]

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 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 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.

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 self-humiliation; for thou nearest 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: 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 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 were building a tower to reach unto heaven, and the Lord came down to see the city and the tower; and the Lord said, Gome 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 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 weakness 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 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.

37, 38 *If I do not the works of My Father, believe Me not.*
*But if I 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 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.

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.

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 Himself also is shewn forth in the Father. For He says that 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, 41, 42 And He went away again beyond Jordan into the place where John was baptizing; and there He abode. And many came unto Him; and they said, John indeed did no sign: but all 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 Judasa 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.

Chap. xi. 1, 2. Now a certain man was sick, Lazarus of Bethany, 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 attach-
ment to have sat close to Christ without being distracted by interruption, and to have been
drawn into friendly relationship with Him.

His sisters therefore sent unto Him, saying, Lord, be-
hold, 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 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.

7, 8 And after this He saith to His disciples, Let us go into Judaea 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 Judaea 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, 10 Jesus answered, Are there not twelve hours in the day? If therefore a man walk in the day, he stumbleth not, because 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."

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 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
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 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, 13 His disciples therefore said, Lord, if he is fallen asleep, he 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, 15 Then Jesus said unto them plainly, Lazarus is dead. And 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 life, I shall bestow upon you much advantage through 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, 18, 19 So when Jesus came to Bethany, He found that he had been in the tomb four days already. Now Bethany was nigh unto 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 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.
Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee. Jesus 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 side. 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 be awakened. For I do not disbelieve in the doctrine of the resurrection, as the Sadducees do."
Jesus said unto her, I am the Resurrection and the Life; he that believeth on Me though he die, yet shall he live: and whosoever liveth and believeth on Me, shall never die. Believeth 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 absolutely: "He shall never see death in any wise," He spake concerning the world to come, reserving the end of the promise until then. And saying unto Martha: Believeth 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 Preeminent and True Son. Therefore her faith was on the Son, not on a creature.

Believeth 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 insolent 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 awful 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 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 complete-\[Christian\] -condition at Holy Baptism 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, 29 And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth 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, 31 Now Jesus was not yet come into the village, but was still in 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.

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: **Whatever Thou shalt ask of God God will give Thee.** 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, 34 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and 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 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.

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.

36, 37 The Jews therefore said, Behold how He loved him! But 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 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, 39. Jesus therefore again groaning in Himself cometh to the 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 secondly, [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.
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, consisting 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.

42 And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hearest 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 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 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 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, 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?
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 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 easily show. But to dispute much about this would be 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 hearest 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; 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 spoken by the Spirit, in which there is nothing crooked or perverse.

43, 44 And when He had thus spoken, He cried with a loud voice, 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 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.

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.

*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 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 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, 46 Many therefore of the Jews, which came to Mary and beheld 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, 48 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man doeth many 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 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.
49, 50, 51, 52 But a certain one of them, Caiaphas, being high priest that 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 for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, 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 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.
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.

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 true Passover, not of the Jews, but of Christians, who eat the Flesh of Christ the 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 un-circumcised person, or stranger, or hired servant, or unclean person; all which types are spiritually fulfilled in the case of Christians.

56, 57 They sought therefore for Jesus, and spake one with another, 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, 2. Jesus therefore six days before the passover came to Bethany, where Lazarus was, the dead man whom He had 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.
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[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1.  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.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode.

[Translated by T. Randell]

[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, 5, 6, 7, 8 Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred 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 bag, and took away what was put therein. Jesus therefore said, Let her alone: against the day of My burying hath she 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 luxuri-ousness, 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, 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, 11 But the chief priests took counsel that they might put Lazarus 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, 13 On the morrow a great multitude that had come to the feast

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.

14, 15 And Jesus, having found a young ass, sat thereon; as it is 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 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.

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.
17, 18 The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare 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 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 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, 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.

21, 22 These therefore came to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 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 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.

(From the Syriac.) [He is One Son and One Christ, capable since His Incarnation of no separation of Nature,] except so far as this, 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.

He not only foretells His suffering and the nearness of the time, but He also alleges the reason why He counted His suffering 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.

Can it be then that the Divine Nature of the Word 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.

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 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 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, 28 Now is My soul troubled; and what, shall I say? Father, save Me from this hour. But for this cause I 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 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 even unto us. For in Christ as the firstfruits the nature 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 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 processes of the mind. For Christ, not having yet been 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 Grodhead, 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 festivals My soul hateth, and other expressions of a similar 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 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 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.

(From the Syriac)

AND AGAIN, WHEN [S. CYRIL] IS MANIFESTLY REPROVING THE IMPIETY OP 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 encom-
passed with a gross body. Wherefore he speaks indeed of the harmonious 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 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. 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.

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

This 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.

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 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.

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, 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.
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, 39, 40 That the word of Isaiah might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? For this cause they 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 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." 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 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 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.

42, 43 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: 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, 45 And Jesus cried and said, He that believeth on Me, believeth 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 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 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 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 God, notwithstanding that the Word was clothed in flesh, because His Nature was not converted into man, He hath very clearly informed us; and that He is on an 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:-

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."

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 himself 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)

1 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.

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 recon-
ciling 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.

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

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.

[Judas is rebuked, Mary praised. 139
140 The multitude astonished, the rulers enraged.
The Triumphal Entry into Jerusalem. 141
142 The ass a type of the Gentiles.
Enlightenment of the disciples. 143
144 Why Greeks went to a Jewish feast.
Philip's conduct explained. 145
146 Christ glorified by the Gentiles.
Benefits resulting from Christ's death. 147
148 What is meant by "loving” and "hating” life.
The imitation of Christ, and its reward. 149
150 Christ felt fear and alarm,
which proves that He had a human soul. 151
152 Christ's glory in His Death.

603
The Father's consent to the Son's Death. 153
154 Christ's humanity was perfect.
The miraculous Voice. 155
156 Christ's first Advent was in mercy.
The meaning of "being lifted up." 157
158 Christ speaks of Himself as "The Light."
The reason of His retirement. 159
160 The Jews might have been saved if they would.
But they blinded themselves by obstinacy. 161
162 Christ's Oneness with the Father.
Christ, being the Light, fulfils prophecy. 163
164 Christ's warnings were prompted by love.
Christ's Godhead and Manhood equally real. 165

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. a The proper position in the Book of this fragment, and the three that follow, is uncertain.
2. Homer Iliad vi. 347.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.
Greek text is rendered using unicode.
1. That by reason of the identity of Their Nature, the Son is in the Father, and the Father again is in the Son.

CYRIL

Archbishop of Alexandria

COMMENT ON THE

GOSPEL ACCORDING TO JOHN.

BOOK IX.

[Introduction]

S. John xii. 49, 50. For I spake 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 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 brethren, 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, 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.

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_, and was likened to similitudes by the hands of the prophets. Since however He assumed the name of 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.

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 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 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 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.

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.

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 to most men somewhat obscure and not very capable of exact explanation, nor indeed to possess (as any one might suppose) any 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 he 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 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, al-
though 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.

2, 3, 4, 5 And during supper, the devil having already put
into the heart of Judas Iscariot, Simon’s [ son], to betray Him,
[ Jesus,] knowing that the Father had given all things into His
hands, and that He came forth from God, and goeth unto God,
riseth from supper, and layeth aside His garments; and He took
a 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 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
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 in honour to the rest,
even so far as to feel bound to undertake the part of a servant, without shrinking from dis-
charging 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. Accord-
ingly 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 al-
though, 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.

6, 7 So He cometh to Simon Peter, and he saith unto Him, 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.

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.

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.

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 con-
sequence 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 inconsist-
ency in our words, than to suffer a loss of indispensable blessings. And let swearing be alto-
gether 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.

10, 11 Jesus saith to him, He that is bathed needeth not
save to wash his feet, but is clean every whit: and ye are clean,
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 oppor-
tunately 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.
So when He had washed the disciples' feet, and taken His garments, and sat down again, He said unto them: Know ye what I have done to you? Ye call Me Lord, and Master: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also 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, know-
ledge 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 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, 17 Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that 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.

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 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.

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 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.

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 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 befall some of them? For not all of them have kept their own principality." 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 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 pravity to evil have fallen gradually away from their ancient glory, are cast down to hell in chains of darkness, as it is written, and are kept unto the judgment of the great day. In like 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.

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.

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 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.

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 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 parent is ever the natural office of the offspring. So he 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 unmimgled hatred of evil, against whomsoever the Divine decree may have determined that this feeling is justly due; and this in spite of immeasurable 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 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.

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 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.
There was at the table reclining in Jesus’ bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoneth to him to ask who it might be of whom He spake. And he leaning back, as he was, on Jesus’ breast, saith unto 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 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 Judaea, 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.

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 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.

27 So when He had dipped the sop, He giveth it to Judas 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 gift could have afforded the evil one any pretext for an entrance; but we will rather say 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 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 Eucharist. For this most of all is effective as an antidote to the murderous poison of the devil.

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 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.

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 of the powerful one. If there is 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.

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?" 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."

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 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?

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.

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 gra-
cious 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 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.

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 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 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
deeded 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 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.

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
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, 32 *When therefore he was gone out, Jesus saith, Now
is the 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 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 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, thenceforward, 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 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 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.

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.

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 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.

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 world; but implying that He would not be with them 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 gathered together in My Name, there am I in the midst of 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 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 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 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 instruction 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 absolute, as the mind has already rehearsed it and often 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 en-
trance 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 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.

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 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 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 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 twofold 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 com-
mandment 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 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 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.

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 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 preeminent 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 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 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 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, 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, and angers, and wraths, and whisperings, and back-bitings, 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 all boldness: If ye seek a proof of Christ that speaketh in me, I mean of course the inspired Paul, gloriéd not 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 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 somewhat. And the conduct of Peter is no less admirable, 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, considering 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 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 manner of death he should glorify God. For even 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 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 Judaea, or even to visit foreign peoples, who will, after carefully listening, so violently 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 Galilaeans 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 un-
controllable 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.


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; 3 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, 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.

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 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. 4 And on other authority: Better is it not to vow to any, than to vow and not pay.

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 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 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 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 Consustantial 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 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. For His own body was imprisoned in the bonds of death, 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. Whereinsoever 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, 3 *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. 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 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 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 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 unin-
structed in the marvellous wisdom of God the Father, but bade them rather open the heavenly gates in honour to the King and 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 consecrated for us *a new and living way,* as Paul says; *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 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.

"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 denied. 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 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.

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 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 as-
suredly that Jesus was called by them the holy "Way"; but I consider that there is 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 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.

5, 6 Thomas saith unto Him, We know not whither Thou goest, 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.

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 righteousness 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.

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.

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 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 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.

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 in nature in the Son. 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: \textit{I and the Father are One}, and: \textit{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, 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.

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, 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, 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 Caesarea Philippi, they were asked by Christ Himself: Who do men say that I the Son of Man am? did not they first of all give the opinions of others? 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, 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.

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.

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 have never 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, 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 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 Judaea 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. 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, 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.

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 abso-
lute 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.

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 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, 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 sophist-
ical 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.

"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 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! 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.

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. 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 quick-
ening 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 concern-
ing 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 godliness, 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 con-
suming, 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 Me hath seen the Father. "For whereas," He would say, "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 power or godliness we had healed the sick man." For the saints are wont to use no power of their own in 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.

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."

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. Eather 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. 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 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 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.

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 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 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.

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 improved, 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 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 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 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 going to be led astray by your words so as to reject the plain truth of the Sacred 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.

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 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.

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 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? 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?
Eather 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 ex-
positors, who introduce these doctrines attacking His Divinity, accept his words and affirma-
tion 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
they are not bold enough to bring against Him the worst of all the charges that their accursed
blasphemy implies.

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 acknow-
ledged 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 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; of 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.

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, 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.

But seeing that they brought forward, as a proof of what they think and say, that well-
owned 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 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 in-
effable 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.

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 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: "In God" let us do valiantly; and again, addressing 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 letter to the Corinthians: I thank my God concerning you all for the grace which was given you "in Christ 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.”

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” 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 attributedest 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? What their excuse is therefore for saying and upholding 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 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 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.

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 il-
lustration 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.

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 Cons subst antial? 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 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 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 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.

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 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 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; 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.

12, 13 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; 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 Con-
substantial 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
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 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 beems 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 per chance 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 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 be-seemingly 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. Whosoever 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.

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.

**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 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.

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 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: 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-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 unto them by the mouth of Isaiah the prophet: While thou art yet speaking, I will say, What is it? and by 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 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, 17 And I will pray the Father, and He shall give you another 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.

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 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 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.

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 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.

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 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 uncleanliness 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 fillers 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.

18 I will not leave you desolate: I come unto you.

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 Tightness 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
intend 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 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 di-
rection 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 ean 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 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 ungov-
ernable 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 subtlety 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.

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 As-
sumption, He says that He will be invisible to the world, that is, to them that value the enjoy-
ment 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 Pro-
tector 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 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 flash in the eyes of their heart, and sowing therein all good knowledge.

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 divine and unspeakable beauty, Paul will make clear where he says: *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 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 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 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 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.

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 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. 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.

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 readiness 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 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 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.

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 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. 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 the 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 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 earthly, we shall bear also the image of the heavenly. For the image of the earthly, 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 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.

And once again, albeit my argument be more minute than behoves, yet, as it needs must, it 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, 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.

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 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 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 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. 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 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 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 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.

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 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 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 cor-
ruption 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.

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[All of the footnotes moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted, apart from one reference to Aeschylus]
1. Adopting Mr. P. E. Pusey’s conjecture of ἡσθῆσεται.
2. Adopting Mr. Pusey’s conjecture of εἰ γὰρ μή.
3. From this place to the end of the period the original is obscure, partly owing to a lacuna in the manuscripts.
5. Reading μετʼ ἑαυτοῦ instead of Mr. Pusey’s μεθʼ ἑαυτοῦ.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.
Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.
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.

[Introduction]

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 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.

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 unmistakable 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 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.

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 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.
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?

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.

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 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.

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 dwell 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 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 in-
cluded 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 Anomoeans 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 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?

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 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 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 likeminded and who choose the same path of life, rather than with others? And *Every creature loves his like,* 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 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 God can find no place at all for rest in them. This is what He means by laying His Head.

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 of the Law. This was very grievous to the Jews, for they thought that Christ came to destroy the old Law, 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.

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 disdaining 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.
25, 26 These things have I spoken unto you, while yet abiding with 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 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, 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, 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 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 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.

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 wavering 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 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.

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.

CHAPTER 1. That in nothing is the Son inferior to God the Father, but rather equal to and like Him in nature.

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 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.

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 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 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.

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 obscure. 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 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 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.
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 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 madness 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 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?

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 belonging to man's estate after His resurrection from the dead and ascension into heaven, exhorts us saying: *Even though we have known Christ after the flesh, yet now we know Him so no more.* And of himself again: *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 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 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 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.

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?

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 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

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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, corresponding 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 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.
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 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, 31 I will no more speak much with you, for the prince of the 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.

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 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.

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.

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 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.

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._

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 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.

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 compassionately 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 consubstantial 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 extremely 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 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.

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 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 and proceeding from Him, as Paul says: *For we are all one body in Christ, seeing that we who are many are one 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 answer, I deem. For Paul writes, *that the Gentiles have become fellow-members of the body, and fellow-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 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 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 melteth them by the fire there resulteth of both 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 nearest 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.

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, 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.”
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 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.

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 doctrines 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-be-
gotten 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 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."

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 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 on a sudden determine the fate of those who have once been held in honour, and dignified by kingly favours, but if such 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. 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: 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 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 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 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 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.
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 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 Law: *Ye are alienated from Christ, ye who would be justified by the Law; ye are fallen away from grace.* 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 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 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 the Son brings in the Spirit; for of His fulness we all received, as John saith; and He it is that says to us, 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.

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 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 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 *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

Saints, that it behoves us to watch closely *the issue of their life,* and to imitate their faith. And Paul incites 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 un-failing 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 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.

5, 6 I am the Vine, ye are the brandies: he that abideth in Me and I in him, the same beareth much fruit: for 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 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 Cons实质性 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.

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.

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 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.* 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.*

"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.

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.* 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 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 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.

9, 10 Even as the Father hath loved Me, I also have loved you: 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, 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? 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 command-
ments, 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.

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 meaning 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 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.

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 will 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.

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 unto God; not that which is fixed on any earthly objects, and things worthy of no account.

12, 13 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.

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. And again: For the love of Christ constraineth us: because we thus judge that one died for all, therefore all died. And besides: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or famine,
or nakedness, or peril, or sword? Note how he promises that nothing 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.

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 mankind, has made us enviable and thrice-blessed, in want of no manner of thing that is good.

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.
14, 15 Ye are My friends, if ye do the things which I command 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 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.

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.

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 to go forth from their kindred; and how shall we show this? We will refer to Christ's own words: He that 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 themselves. 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: They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof, they knew the 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: 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.

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 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.*"

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 still faithless and astray to obedience to God is the work of the highest love of all? But this is undeniable. And Paul hastened to do this when he said: We are ambassadors therefore on behalf of Christ, as though God were entreatyng by us: we beseech you on behalf of Christ, be ye reconciled to God. So also does Peter, saying boldly to the Jews: And now, brethren, I wot that in ignorance ye did it, as did also your rulers. Repent ye 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 ease 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.

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 want-
tonly and impiously. For could any one venture to say that, in seeing fit to give such injunc-
tions 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 affec-
tions on earthly things alone should view you with hatred, know then indeed, He declares,
that your Master endured this before you.

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 cir-
cumstances. For it is always dear ----nay, rather, it is the object of their earnest endeavours---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 construc-
tion on those things that were performed as types *until a time of reformation*, made no ac-
count 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 illumining 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?

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.

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 stumbling-block 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 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.

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.

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.

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.

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 mien, 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 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. 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 opprobrium, saying, "the slave is not above his lord." For Me, He says, wicked men assailed with unbridled tongue; and, leaving no kind of insult untired, 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?

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 argument 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.

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 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.

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.

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 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.
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 the 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.

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 knowledge 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.

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?

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 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.

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 Sa-
viour, 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 necessary 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.
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 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 conducd to the glory of God.

25 But this cometh to pass, that the word may he 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 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, 27 *But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from 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 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.

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?*

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*.

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.
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 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.

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 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 dreadfulfulness of their danger will give them strength beforehand, while it deprives the approach of evil of its power.

3 And these things will they do, because they have not known the Father nor Me.
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.

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 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.

5, 6  And these things I said not unto you from the beginning, 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 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.

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 domination 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 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 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.

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.

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 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, 9, 10, 11  And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I 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.

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.

It is necessary, however, to know that the two reproofs already mentioned will apply not merely to the Jews, 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 Judaea, 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.

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 converted 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, 13 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 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. 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 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.
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 wineskins; else the skins burst, and the wine is spilled. But new wine must be put into new wineskins.* 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 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.

*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.

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 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.]
330 The Spirit is of the Father and the Son.  
The Spirit is not created. 331  
332 One God dwelleth in us.  
God abides in the virtuous. 333  
334 The necessity of purity.  
The Mosaic dispensation was preparatory. 335  
336 Christ fulfilled the Law.  
The Gospel is of Divine origin. 337  
338 The complete revelation  
is through the Comforter.339  
340 The fear of the Apostles  
is to be calmed by the Spirit. 341  
342 The Spirit is "peace."  
Christ shields His Saints from undue sorrow. 343  
It was better for Christ to depart. 345  
346 Heaven received Christ  
to an equality with God the Father. 347  
348 The Son is inferior to the Father  
as touching His Manhood. 349  
350 Christ consoles His disciples  
by the mention of His departure. 351  
352 S. Paul witnesses to Christ's Divinity.  
Things comparable are of one essence. 353  
354 The heretical argument  
involves a duality of Gods. 355  
356 The comparison between Father and Son  
demonstrates Their equality. 357  
358 Christ confirms the heart of His disciples.  
Christ the second Adam. 359  
360 Christ was not convicted of sin.  
The mystical meaning of the words. 361  
362 Christ points out the way to all that is good.  
364 The rectification of our condition is the function  
of the whole Sacred Trinity. 365  
366 The signification of the allegory.  
The heretical objection. 367  
368 What was the purpose of Christ's saying?  
To show God us the origin of the fruits of the Spirit. 369
370 The reference is to the Blessed Sacrament, by Which Eternal Life is implanted in us. 371
372 Denial of Christ involves denial of the Father. 373
374 The identity of vine and branches would thus make God human, or men Divine. 375
376 Faith without works is dead; therefore the branches need purging. 377
378 The general application of the words. The particular application to the Jews. 379
380 The nature of the purification of the Jews and of the Gentiles. 381
382 The inconsistency of pressing the application too far. 383
384 The beauty of holiness. We are united to God through love. 385
386 The life-producing water of the Spirit. The example of the holy Apostles. 387
388 Christ's twofold method of salvation. Faith alone is insufficient. 389
390 A right faith tends to good works and fit requests. 391
392 The service of the Gospel is the "much fruit." 393
394 We must do Christ's Will, as He accomplished His Father's Will. 395
396 A promise for the future, and a promise for the present. 397
398 Christ encourages His disciples by His Words and Example. 399
400 Our joy may be like Christ's. The boundless love of Christ. 401
402 The disciples are encouraged to preach the Gospel boldly. 403
404 We are made friends of God through obedience and sacrifice. 405
406 The Gospel dispensation---- that by faith---- is more ancient than that of the Law. 407
408 Christ encourages the zeal of His disciples by reference to His own work. 409
410 The disciples work with zeal. Christ forewarns His disciples. 411
412 The disciples, disliked by Jews and heathens, were not to seek to please men. 413
414 Christ turns trouble into joy. Hatred by the world a proof of virtue. 415
416 Christ removes impediments from His disciples path. Men by humility endure provocation. 417
418 The disciples are forearmed against persecution by the Example of Christ. 419
420 The Apostle must preach the Word, but he must leave the result to God. 421
422 Those who reject Christ's servants reject both Father and Sun. 423
424 Christ foretells to the disciples that God will judge those who reject Him. 425
426 A warning to those who reject the Son. 427
428 The grievous contumacy of the Jews. Christ's works deserved not enmity. 429
430 Christ's works greater than those of Moses. The Equality of Father, Son, and Spirit. 431
432 The Unity of the Holy Trinity. The stubborn disobedience of the Jews. 433
434 Christ exhorts His disciples to endurance by foretelling the conduct of the Jews. 435
436 The zeal of the Jews was not according to knowledge. To reject the Apostles is to reject God. 437
438 Christ's prophecy will increase their faith. Christ's departure rendered His prophecy necessary. 439
440 His departure was expedient, but His Presence had been advantageous. 441
442 Christ entered heaven as the firstfruits of humanity. The Spirit transforms us. 443
444 Christ demonstrates the work of the Spirit. The righteousness which is by faith. 445
446 The prince of this world is condemned
by the victory of the Elect over him. 447
448 Christ comforts them with the hope of new revelations.
The Spirit was to reveal hidden mysteries. 449
450 The Apostles had much to learn
concerning the mysteries of the new revelation. 451
452 The Spirit is Consubstantial with the Son.

[All of the footnotes moved to the end and renumbered. The margin contains mainly
biblical references and fragments of Greek. These have been omitted]

1. a This sentence is unintelligible as the text stands. Probably ὅ ought to be left out,
and τὸ λοιπὸν read for τὸ λεῖπον.

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part
of the original work, as is the table of them at the start of the book. The numerals on verses
of John are added by the translator.
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.
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 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.

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, 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.

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 disserver 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 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.

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 Its 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.

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 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 always [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.

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.

17, 18 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 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 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, 20 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 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 to 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, at one time saying, If Thou art the Son of God come down now from the cross, and we will believe Thee: and 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 Sa-
viour 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.

21, 22 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 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 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.

23, 24 And in that day ye shall ask Me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, He 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 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 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.

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 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, 27 *In that day ye shall ask in My Name: and I say not unto 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 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.

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 today, 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 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 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 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, 30 *His disciples say unto Him, Lo, now speakest Thou plainly, 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 earnest 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;" 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.

31, 32 *Jesus answered them, Be 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 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.

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. \textit{For every creature loves his kind}, according to the saying, \textit{and man will be attracted to his like}. But in all connexions 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 chiepest 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: \textit{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 \textit{we have borne the image of the earthy}, according to its likeness falling under the yoke of sin, so likewise also shall we \textit{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.

\textbf{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.}

xvii. 1 \textit{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 multitude of words thou shalt not escape sin:
but he that refraineth his lips is wise.*

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 ac-
tually 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.

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 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.

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 Son, 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.

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 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.

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 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.

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 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.*

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 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.

*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 God is one; thou dost 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.

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 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, 5 I glorified Thee on the earth: I accomplished the work 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.

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 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 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.

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 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 as 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, 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.

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 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: *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 "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.*
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.

6, 7, 8 I manifested Thy Name unto the men whom Thou hast given Me out of the world: Thine they were, and Thou hast given them to Me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are 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 themselves 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.

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, 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 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.

And this, as we suppose, as being God and of God by Nature, He saith openly ¹, 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 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 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.

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 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.

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 under-
stand 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 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.

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.

9, 10, 11 I pray for them: I pray not for the world, but for
those whom Thou hast given Me; for they are Thine: and all
things that are Mine are Thine, and Thine are Mine; and 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 shad-
owing 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 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 cooperate 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.*

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 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.

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.

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 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 today, 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.

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 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, 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.

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 God-
head. For then would He be created, and possess a spurious and elective glory and an adul-
terate 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 at-
tentively 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 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 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 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 Paul
himself also meant, when he said: One body and 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.

12, 13 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 Scripture 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 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 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----a Divine force which even when at rest displays by its very attributes the Nature from which it ineffably proceeded. 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 ³.

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, 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.

Put 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 safekeeping 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 establishing 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 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: *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 long ago: *The foolishness of man perverteth his way, and his heart freteth 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.

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 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.
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 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, 15 *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. 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.

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 disengaged 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 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?

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.

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 un instructed, 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.

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 separate from the Father, but Consubstantial with Him. For we shall find in the writings of the Evangelists that 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: 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, 17 They are not of the world, even as I am not of the 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 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, 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 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.

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, Hymenaeus 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.

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 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, 19 As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

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 doctrines of the Church. Furthermore, the Saviour, being assembled together with them after His resurrection from the dead, as is recorded, and bidding them preach 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 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 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 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.

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 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 to receive it; for the saying is true, that the husbandman that laboureth must be the first to partake of the fruits. But that He might herein also indeed have the preeminence (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 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.
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 we that we abide in Him, and He in us, because He has given us of His Spirit. And what does Paul also 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 added to us, or how should we have been shown to be partners 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 partners 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 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. 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.

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 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.

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 surprised; 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?

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 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 ia by Nature holy, and proceedeth from the Father, anointing His own Temple that

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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.

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 re-
quirements 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.

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; signi-
fying 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.

**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 essen-
tial 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.

20, 21 *Neither for these only do I pray, but for them also
that 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-performing wisdom and power of Him That begat Him. But that none of those, who are not well-practised 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 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 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.

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 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. 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 espe-
cially 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.

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 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 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 disjoined 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 transformed 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, 23 And the glory which Thou hast given Me I have given unto 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.

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 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 uplifted 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 lim-
itations 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.

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 lovingkindness, 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 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.
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.

For either, without thinking deeply on the subject, 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.

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 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.

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.

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 therefore 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, 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.

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 wel-
come their Saviour, and have brought Him willing service.

Christ, then, held this discourse with the Father, offering 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 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.

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 Caesarea 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 thoroughly 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 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.

xviii. 1, 2 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. 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 es-
apped 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 of-
ficers 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 contemplated 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 con-
science 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 of-
ficers 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 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.

4, 5, 6 Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, 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.*

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 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.
Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I 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.

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.

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 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 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 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 Judaea, 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.

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 unreprieved evildoers—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.

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 Judaea 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.

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*.

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 un-suited 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 hill 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.*

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.

12, 13, 14 So the band, and the chief captain, and the officers of the Jews, seized Jesus and bound Him, and led Him away to Annas first; for he was father-in-law to Caiaphas, which 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, gave 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: *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.

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 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.

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, 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.

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 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.

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 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.

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. 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.

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

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 acquitted 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 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.

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.

[End of the eleventh book.]
468 God, from His own Good Will, 
will bestow the riches of His Goodness. 469 
470 The disciples rigid faith rendered them acceptable. 
Christ's Divinity proved by His Ascension. 471 
472 Christ's Divinity accepted by the disciples, 
by reason of His omniscience. 473 
474 We may take courage in God's service, 
for we are not alone. 475 
476 Christ was superior to sin, 
and conquered death. 477 
God's glory must hold the first place. 479 
480 Christ was not bereft of Divine glory. 
God the Father gave and received glory. 481 
482 Christ spoke as God and Man. 
484 The method by which 
God gave and received glory. 485 
486 The Father works through the Son, 
488 Jesus Christ is One God 
with the Father. 489 
490 The Gospel reveals God as the Father. 
492 We glorify God 
by good works, through Christ. 493 
494 Christ worked as God; 
not in a ministerial capacity. 495 
496 Christ never relinquished His own glory, 
even in His humiliation. 497 
The Father's glory is manifested by Christ's works. 499 
500 The Name "Father" greater than "God." 
Christ revealed God as Father. 501 
502 All things are God's, 
and were "given" to Christ as Man. 503 
504 The "words" which the disciples accepted 
signify His Divine Mission. 505 
Christ mediates as Man; as did Aaron. 507 
508 Those given to Christ are yet the Father's. 
Christ and the Father glorified in the disciples. 509 
510 Christ's prayer is for the disciples left in the world. 
512 The fusion of Christ's Divinity and Humanity.
God’s Name is inherently Christ’s Name. 513
The unity of the disciples resembles
the unity of purpose of Father and Son. 515
Christ promises protection to His disciples
through His power as God. 517
Judas fell by his own act.
Scripture foretold, but did not compel, his action. 519
Christ did sustain and aid His disciples.
Christ indicates His twofold Nature. 521
Christ, whether present or absent in Body,
saved through the power of His Godhead. 523
The “joy” is the knowledge of Christ’s Divinity.
Christian life is disjivered from the world. 525
Christ puts Himself on a level with us,
for our encouragement. 527
The Saints remain for our example.
They must continue in purity. 529
Satan, being of necessity a foe,
renders Divine assistance necessary. 531
God, being holy, takes pleasure in the holy.
The Father, Son, and Spirit
are essentially One. 535
The Saviour “sanctified” Himself
by offering Himself for us. 537
Sanctification is by the Spirit, through Christ.
Jesus bore our sins. 539
Further explanation may be found
in the mystery of the Incarnation. 541
The requirements of human reason
render such expressions necessary. 543
Christ prayed for all. 545
The Divine Type of our unity
does not support the heretic’s contention. 547
We are one with each other and with God
both in a corporeal and a spiritual sense. 549
Corporeal union is through the Eucharist,
spiritual union is through the Spirit. 551
All are one in the Holy Trinity.
554 By receiving Christ
we are partakers of the Divine Nature. 555
556 Christ accepted the gift for us.
The blessedness of being with Christ. 557
558 The pure will behold His glory.
Man’s redemption foreknown by the Father. 559
560 Why did Christ use the word ”righteous?”
Because He sent Christ into the world. 561
562 The disciples were out of the world
by their knowledge of the Father and Son. 563
564 The mutual revelation of Father and Son
demonstrates the Divinity of the Son. 565
566 Christ shrank not from suffering.
The utter madness of Judas. 567
568 The folly of the crowd.
Christ manifested His Divine Power. 569
570 How great and terrible is God!
Christ the Good Shepherd. 571
572 Christ’s care extends to all believers.
S. Peter is our warning and example. 573
574 Christ taught perfect meekness.
The disciples lived in human fashion. 575
576 Christ bowed to the Father’s pleasure.
Christ suffered for man’s salvation. 577
578 The Jews bound Christ
Who loosed us from the chains of sin. 579
580 S. John was an Eye-witness.
S. Peter’s transgression originated in love. 581
582 Caiaphas questioned Christ out of malice.
Christ spoke openly and taught plainly. 583
584 Christ refers Caiaphas to the occasion
when His enemies had been convinced. 585
586 The officer acted from self-interest.
The enormity of the officer’s sin. 587
588 Christ a Pattern of gentleness.

[All of the footnotes moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]
1. a Very questionable what is the proper meaning. ἀνεωγμένως as suggested, seems unintelligible.
2. a The text here is probably corrupt. It is unintelligible as it stands.
3. b Is οἳ μον a false reading for οἰμωγή, or some kindred word?

This text was transcribed by Roger Pearse, Ipswich, UK, 2005.

Greek text is rendered using unicode. Note that the chapter numbers and titles are part of the original work, as is the table of them at the start of the book. The numerals on verses of John are added by the translator.
CHAPTER IN THE TWELFTH BOOK.

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.

[Introduction]

xviii. 24, 25, 26, 27 Annas therefore sent Him bound unto Caiaphas, the high priest. Now Simon Peter was standing warming himself. They said therefore unto him, Art thou also one of 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 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. 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. 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 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.

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 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 the blessed Isaiah said concerning
them: Woe unto the wicked I for the reward of his hands shall be given him. And Ezekiel also:
As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
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 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 com-
mandments, 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 sac-
rifice 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.
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 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: 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, 32 The Jews therefore said unto him, It is not lawful for 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.

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 Caesar,
in assuming on Himself the dominion which Caesar 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 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 Judaea ever were continually moved to tumults and civil
strife, and were easily provoked to revolt, Caesar'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 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 Judaea, the uttermost 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 Caesar'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.

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 Caesar’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 evildoer, we should not have delivered Him up unto thee; 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 Caesar’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, Caesar. 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?

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.

37, 38 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 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 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, 39 And when he had said this, he went out again unto the 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.

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, 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.

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 blood-guiltiness, 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 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.

*Then Pilate therefore took Jesus, and scourged Him. And the soldiers plaited a crown of thorns, and put it on His head, and arrayed Him in a purple garment; and they 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 dishonour. Then in what way by His stripes are we 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 Himself up for our transgressions, and for us is afflicted. 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 sovereignty; 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!

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 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.

5, 6 Jesus therefore came out, wearing the crown of thorns, and the purple garment. And Pilate saith unto them, Behold 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: 

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\text{He that sitteth in the heavens, shall laugh them to scorn; the Lord shall hold them in derision.} 
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For nothing happened 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 subjugating 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: 

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\text{For the priest's lips should keep judgment, and they should seek the Law from his mouth.} 
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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.
When their false accusation that they had at first contrived proved fruitless, and they established against Him no attempt at revolution or revolt against Caesar’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.*

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 God, he shall bear his sin.* What do we reply? The Lawgiver is infallible, for to 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.

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 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 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, 9 When Pilate therefore heard this saying, he was the more 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, 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, and said, *What is truth?* because he still worshipped false gods, and was buried in the darkness of their deceitfulness?

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.
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 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 manoeuvres that men do who wish to escape; but with his usual step, free from all alarm. For 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.

12 Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this Man, thou art not Caesar’s friend: everyone that maketh himself a king speaketh against Caesar.

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 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 Caesar’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 Caesar’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 Caesar, and violently accusing the judge of taking up arms against Caesar’s majesty, if he did not consent to pass the sentence of fitting condemnation upon Him Who, as they alleged, had spoken against Caesar, by daring to take upon Himself, in any shape, the title of King; though Caesar 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 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,

13, 14 When Pilate therefore heard this saying, he brought Jesus out, and sat down on the judgment-seat, at a place called the 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. The Roman ruler on his judgment-seat, pointing to 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 Caesar.

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 denied his Lord. Of this very charge God ac-
cussed 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 Caesar, and cast off the rule of God. Therefore, very
justly, were they given over into Caesar’s hands, and, having at first welcomed his rule, af-

Afterwards brought themselves to grievous ruin, and underwent expulsion from their country,
and the sufferings of war, and those irremediable calamities that befell them.

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 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 Caesar.
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 Caesar. 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.

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 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.

16, 17, 18 They took Jesus therefore. And He went out, bearing the Cross for Himself, unto the place called the place of a 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 continues 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 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 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!

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 establish 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 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. 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: 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: 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 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 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 writ/en, 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 as vanquished, and as having revolted from His rule. 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, 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, im-pends 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 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 condem-nation. 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 si-lenced, 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.
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 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.

21, 22 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but, that He said, I am King 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.
The soldiers, then, divided our Saviour’s garments 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 dismembered 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.

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 symbolic 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.*

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 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 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.

26, 27 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold 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 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.

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, 29 *After this, Jesus, knowing that all things are now finished, that the Scripture might be accomplished, said, I thirst.*

*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 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.*

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 undeserving of compassion, when they thus altogether discarded 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 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 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 untied, 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 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 were in the flesh. Therefore, also, the wise Paul assures us that it is better to depart, and be with Christ.

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. 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.*

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 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 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 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 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 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 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 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 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 say unto you, henceforth ye shall see the Son of Man 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. 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 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.

32-37 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with Him: but when they came to Jesus, and saw that He was dead already, they brake not His Legs: howbeit, one of the soldiers with a spear pierced His Side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the Scripture might be fulfilled, A bone of Him shall not be 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.

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 Arimathaea, 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—i.e., 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 Arimathaea, 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 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
40, 41 So they took the Body of Jesus, and bound it in linen cloths 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, 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.

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 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. And in another passage also: For I delivered unto you first of all that which also I received, how that Christ 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 be holden of death. For, being by Nature Life, how could He have undergone corruption? And how could He in Whom we live, and move, and have our being, have been subjected to the laws to which our human nature is subject? Could He not rather, as God, have easily quickened that which lacked life?
xx. 1-9 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the 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 Him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon His Head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw and believed. For 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 events in the light of the prophecies which turned out true, their faith was henceforth rooted on a firm basis.

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, 11 *So the disciples went away again unto their own home. 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 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 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.

11, 12, 13 So, as she wept, she stooped and looked into the
tomb; and she beholdeth two angels in white sitting, one at the
head, and one at the feet, where the Body of Jesus had lain.
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 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 dis-
ciples, 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, 14 She saith unto them, Because they have taken away my 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; 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.

15 Jesus saith unto her, Woman, why weepest thou? Whom seest 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 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.

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.

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 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.

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 Re-
surrection 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 no wise 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 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.

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 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 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: 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? 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.

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, 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 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, 20 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 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 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 First-fruits 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.

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 Resurrection 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, Himself. 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.
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 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 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: 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 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.

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 Judaea, according to the limit of the commandment of the Law, which 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 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 Psalmist, concerning the earth and the Apostles: *I have fixed the pillars of it;* for the blessed disciples were as 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 apostle-ship, 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? 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.

22, 23 And when He had said this, He breathed on them, and saith 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 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 not been *clothed with power from on high,* and been transformed into something other than they were before. Therefore, also, it was said
to one of old time: *The Spirit of the Lord will come upon thee, and thou shalt be turned 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 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 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.

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, "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 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.

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. 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 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.

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 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.
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 establishment 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 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.* 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.

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 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.
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.

24, 25 But Thomas, one of the twelve, called Didymus, was not with 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.

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 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: *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.

26, 27 *And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and 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 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.

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.

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 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 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 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 apprehending 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?

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, 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 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 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.

29 *Jesus saith unto him, Because thou hast seen Me, thou hast believed: Blessed are they that have not seen and yet have believed.*

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 ascen-
led 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 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.

30, 31 Many other signs therefore did Jesus in the presence of His 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 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.1-6 After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested Himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the 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 the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus saith unto them, Children, have ye ought to eat? They answered Him, No. 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 disciple-
ship, and called them to the dignity of apostleship: *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 fish-
ermen who were hauling it up.

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 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 suffer-
ing 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 Is-
raelites 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.

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 dawnded,* 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. 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 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.

7-14 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 cast himself into the sea. But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. And Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for 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 that it was the Lord. Jesus cometh, and taketh the bread, 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.

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 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 hundredfold, 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 Consistant 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.
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 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 love Thee. He saith unto him, Tend My sheep. He saith unto him the third time, Simon, son of Jona, lovest thou 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; for he was always an impressionable man, easily excited 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 Caesarea Philippi, saying: Who do men say that I the Son of Man am? And of the other disciples some said Elijah, and others Jeremiah, or one of the prophets. But when Christ put the further question to them: But Who say ye that I am? Peter took the lead, and becoming spokesman for the rest, hastened to reply: Thou art the Christ, the Son of 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 Peter struck off Malchus' ear with a sword. For he thought it right by every means in his power to defend 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 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.

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 establish 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.
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 wouldest not. Now this He spake, signifying by what 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. 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.
20-23 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 betrayeth Thee? Peter therefore seeing him, saith to Jesus, 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? 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 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 incorruptible 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.

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[There are no footnotes in book 12. The margin contains mainly biblical references
and fragments of Greek. These have been omitted]

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Greek text is rendered using unicode. Note that the chapter numbers and titles are part
of the original work, as is the table of them at the start of the book. The numerals on verses
of John are added by the translator.
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