

The Early Church Fathers Writings

Volume 26

THE EARLY CHURCH FATHERS WRITINGS

Volume 26

Ambrosiaster: Commentary on Romans and Questions
on the Old and New Testaments

c. AD 366 – 384

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 26: Ambrosiaster: Commentary on Romans and Questions on the Old and New Testaments

The translations in this book are in the public domain, as described in the Sources and Credits at the back. The section divisions and the introductions to the works were prepared for SermonIndex and are released under the Creative Commons Attribution-ShareAlike 4.0 International licence (CC BY-SA 4.0): you may copy, adapt and share them, including commercially, if you give credit and share the result under the same licence.

The introductions to the works were prepared with the help of artificial intelligence.

Published by SermonIndex, sermonindex.net

This book is also free to read online at sermonindex.net/books/

First edition, 2026

ISBN to be added

CONTENTS

Introduction to This Volume	vii
PART ONE · COMMENTARY ON ROMANS	1
Commentary on Romans	3
PART TWO · QUESTIONS ON THE OLD AND NEW TESTAMENTS ...	169
Questions on the Old and New Testaments, Part 1.....	171
Questions on the Old and New Testaments, Part 2	311
Sources and Credits	555

INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the twenty-sixth volume of a series that gathers the writings of the early Church in order of date, from the generation after the apostles down to the eighth century. This volume holds Ambrosiaster, Commentary on Romans and Questions on the Old and New Testaments, from the period about AD 366 – 384.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations.

In this volume

Ambrosiaster is the name that scholars give to the unknown author of a Latin commentary on the letters of Paul and of a collection of Questions on the Old and New Testaments, written at Rome in the later fourth century. The works were long ascribed to Ambrose of Milan.

Dates and authorship

Dates are approximate and are debated by scholars. Each work begins with a short introduction that states what is known about its author and its date, and what is uncertain.

P A R T O N E

Commentary on Romans

The earliest Latin commentary on the letters of Paul that survives, here on the letter to the Romans.

Commentary on Romans

AMBROSIASTER

4th century

Anonymous Latin commentator on Paul.

COMMENTARY ON ROMANS

¹ AMBROSIASTER A Fourth Century Commentary on Romans Translated by John Litteral AMBROSIASTER A Fourth Century Commentary on Romans Translated by John Litteral CONTENTS Introduction 1 Commentary 4 Appendix 256 Introduction The author of this commentary on Romans and the other commentaries on Paul's letters is an anonymous author that scholars have given the name Ambrosiaster, which means "star of Ambrose." The name "Ambrosiaster" was given around the 17th century as a nod to the centuries long misunderstanding that Ambrose of Milan was the author of the commentaries on Paul's letters. He is also the author of another large work called Questions on the Old and New Testaments, which I have already translated and published¹. Fifth century Church Father Augustine of Hippo thought a writer by the name Hilary wrote the commentaries. Scholars assume that Augustine was thinking this "Hilary" to be the great Hilary of Poitiers (310-367 AD). Augustine was not only aware of the commentaries by Ambrosiaster, but he even quotes from them in his own writings.

² Jerome of Stridon was also aware of Ambrosiaster's works, especially the Questions on the Old and New Testaments. Jerome being familiar with the work, never attempts to mention the name of the author, probably because it was anonymous then. Jerome was not impressed with some of his interpretations either. He appears to have been annoyed by the fact that Ambrosiaster preferred the Biblical Old Latin manuscripts over the Greek manuscripts, considering that Jerome preferred the Greek for his Vulgate translation of the New Testament, therefore it probably struck a nerve with him. Jerome may have felt like Ambrosiaster was somewhat a rival of the favor of

Pope Damasus as well. Dom Germain Morin (1861–1946), who was a celebrated scholar of early Christian literature, and after a long study of this author Ambrosiaster and his period, has suggested the name of Decimius Hilarius as that of the author², which many scholars have embraced as an educated speculation.

³ As mentioned above, the authorship of the commentaries were thought to be Ambrose of Milan for centuries. The style of the commentaries is obviously not by Ambrose due to the literalness of the style and differences in interpretations of various parts of Scripture. As for the Questions on the Old and New Testaments, it was thought for a period to have been written by Augustine, but due to similar reasons, it differs in style from Augustine and has contrary interpretations on key Scripture passages and doctrinal differences. One of the reasons why I chose to translate this commentary on Romans by Ambrosiaster is because I wanted to confirm for myself that the author of the Questions on the Old and New Testaments was the same as the one who wrote the commentaries. It did not take me long to realize that it was from the same author when I started this translation project. The style of writing is identical. And there are places throughout this commentary on Romans that is nearly word for word with sections found in the Questions on the Old and New Testaments. Alexander Souter, in his book called *A Study of Ambrosiaster*, demonstrated those striking similarities found in both sets of works. He shows how various interpretations match up, and he showed that the Scripture text used for both works were related to a family of Old Latin texts that preceded Jerome's Latin Vulgate.

⁴ Ambrosiaster appears to have written both works in Rome around the year 380AD. He also appears to have revised his own works over time because there are recensions of both works that are thought to be his own. I provided English translations of both recensions of the Questions on the Old and New Testaments in that work. This English translation of the commentary on Romans comes from the Latin text from Volume 17 of Jacques-Paul Migne's *Patrologia Latina*. I added an appendix in the back of the book that compares comments from the commentary on Romans vs sections of the Questions on the Old and New Testaments on related topics and Scripture passages. Some are nearly word for word, and some are presented just to allow for comparison. Ambrosiaster quoted the Epistle of Romas 42 times in his Questions on the Old and New Testaments. 1 Questions on the Old and New

Testaments by Ambrosiaster: English Translation, translated by John Litteral, originally published in 2018, revised in 2026.

52 Alexander Souter, *A Study of Ambrosiaster*, Volume 7, Issue 4 of Texts and studies: Contributions to Biblical and patristic literature, Publisher Kraus Reprint, 1967, Original from the University of Virginia. (pg. 183) PROLOGUE In order to have fuller knowledge of things, their principles must first be sought; for then the explanation of the cause can more easily be set forth, if its origin is learned. For when we have shown the manner and logic by which the letter was given, what we say can appear true. It is therefore established that in the times of the apostles the Jews, because they were living under the Roman Empire, resided at Rome; and from among these, those who had come to believe handed down to the Romans that, while professing Christ, they should observe the Law. But the Romans, having heard the report of Christ's miracles, were ready to believe, as men of sound judgment; and not without reason were they called wise, for having been wrongly led at first, they were quickly corrected and remained firm in that course.

6 Therefore certain people from among the Jews, as can be understood, who believed in Christ, did not accept that God is from God, thinking Him opposed to the one God. For this reason he says they did not receive the spiritual grace of God, and therefore lacked confirmation. These are the ones who also had unsettled the Galatians, so that they turned away from the tradition of the apostles; and this is why the Apostle is angry with them, because though they had been well taught, they were easily led astray. But he ought not to have been angry with the Romans; rather, he should praise their faith, because, seeing no remarkable signs of virtues and none of the apostles, they had nevertheless embraced faith in Christ, even though according to Jewish custom, more in words than in understanding; for the mystery of the cross of Christ had not been explained to them. Therefore, when certain people arrived who believed correctly, questions arose about eating meat and not eating meat, and whether the hope that is in Christ was sufficient, or whether the Law also had to be observed.

7 Therefore he writes to the Romans in four ways, reasoning from the beginning about the human race in a physical manner; for they are the head of all the nations, so that in them the others and all the Gentiles may learn. The first way is that in which he shows what he is, and what he has been, and

whose he is, and by this he also strikes at heresies. The second way is that in which he proves that by the rule of nature they did not subject themselves to the one God, and what shameful and base things they did to one another, and for this they were despised by God; so that believers may rejoice. The third way is that they spurned the Law that was given; therefore he sets the Jews before the Greeks. The fourth way is that he teaches that the Jews have strayed from the Law and the promise of God concerning Christ, and have been made like the Gentiles; so that both alike need the mercy of God, hoping for salvation not through the Law, but through faith in Christ Jesus.

8 Therefore it is from here that, with every effort, he strives to remove them from the Law; because “the Law and the prophets were until John” (Luke 16:16); and to establish them solely in faith in Christ, and, as if against the Law, he claims the Gospel, not destroying the Law, but preferring Christianity. For he asserts that Christ was promised in such a way that, once He was preached, the Law would cease, not entirely, because a shortening of the Law has taken place, which would give salvation in a concise form; for many things were handed down to the ancients on account of the hardness of their hearts, so as to be a burden, which the mercy of God has shortened through Christ by granting forgiveness of past sins. He is therefore ungrateful to the mercy of God who wishes to remain under the Law; for Moses had said: “Therefore in fear you shall act for the sons of Israel” (Lev. 15:31); so that wherever they turned, they would have the Law, and therefore never be entirely without anxiety. Therefore, in order to teach that in Christ, apart from the Law, hope of life and salvation is to be placed, and to show that the Lord Himself is over all, he begins therefore:

9 Chapter 1 Romans 1:1a Paul, a servant of Christ Jesus. Among our ancestors names were assigned with a reason, as Isaac was named because of laughter, and Jacob because of the heel; so this man too was called Saul on account of restlessness. But after he believed, he calls himself Paul instead of Saul, that is, changed. And since Saul, according to the sense mentioned above, is interpreted as restlessness or temptation, when he came to faith in Christ, he calls himself Paul, that is, as if from a tempter he had become one who is at rest, humble, or small; for our faith is peace. For previously he brought temptations upon the servants of God out of the restlessness of Judaism, but afterwards he himself suffered temptations because of the hope which earlier, out of love for Judaism, he had denied. 10 By declaring himself

a servant of Christ Jesus, Paul shows that he is freed from the Law. And therefore he put both, that is, "Jesus Christ," so that he might mark the person of both God and man: because in both He is Lord, just as the apostle Peter bears witness, saying: "This is," he says, "the Lord of all." (Acts 10:36) Since therefore He is both Lord and God, as David says: "For the Lord Himself is God" (Ps. 99:3); which heresies deny. For to Marcion, out of hatred for the Law, it seems right to deny Christ and His body, and to confess Jesus; but to the Jews and to Photinus, because of their zeal for the Law, to deny that Jesus is God. For whenever he says either "Jesus" or "Christ," he sometimes signifies God, sometimes man, as in this passage among others: "And one," he says, "Lord Jesus, through whom are all things" (1 Cor. 8:6), which certainly refers to the Son of God, inasmuch as He is God. And in another place: "But Jesus," he says, "advanced in age and wisdom" (Luke 2:52), which certainly belongs to man.

¹¹ Romans 1:1b Called as an apostle. Because of this he has come to know God and confesses Him, having been made a fitting servant; he shows that he has been elevated by saying: "Called as an apostle," that is, sent by the Lord to conduct His affairs. By this Paul shows that he has favor with God, since he serves not the Law but Christ; for the Son of Man is Lord even of the sabbath (Matt. 12:8). Romans 1:1c Set apart for the Gospel of God. The Gospel of God is the good news of God, by which sinners are called to forgiveness. But the Apostle, since in Judaism he held the position of teacher, as a Pharisee, therefore says that he has been set apart from the preaching of Judaism for the Gospel of God, so that, turning away from the Law, he might proclaim Christ, who, in what the Law could not do, would justify those who believe in him. Yet he is not against the Law, but for the Law; for it itself foretells this, as the prophet Isaiah says: "There shall come from Zion one who will rescue and turn away captivity from Jacob; and this is my covenant with them, when I take away their sins." (Isa. 59:20–21)

¹² Therefore, if the Law of God was given through Moses, and the preaching is of the new Law of God, what is it that makes the difference, so that one can say he has been transferred from the Law which God gave into the Gospel of God? It is like this, as when someone moves from the second rank to the first, and from what is good to what is better. For the Law was given by God for the correction of conduct; but the Gospel of God is that through which the mystery of God is revealed, which lay hidden for ages in

God: that mystery is Christ. To this all who are invited receive a double gift; for they receive the remission of sins, and become children of God, so that they can no longer die the second death. Therefore it is that the Lord says in the Gospel: This is, he says, eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent (Jn. 17:3).

¹³ Romans 1:2a What He had previously promised. In order to prove that the hope of faith is firm and complete in Christ, Paul first says that His Gospel was previously promised by God; and, to show from this that He is a suitable guarantor of life, he points out that, before He came, testimony was given to Him, with Peter the Apostle bearing similar witness: "For there is no other name given under heaven by which we must be saved" (Acts 4:12). Romans 1:2b Through his prophets. In order to make it more evident that the coming of Christ would be saving, Paul also pointed out the persons through whom he sealed the promise, so that from them it might be seen how true and magnificent the promise is. For no one announces a worthless thing with great heralds. Romans 1:2c In the Holy Scriptures. Paul added this to complete his true declaration, so that he might inspire greater confidence in believers and commend the Law; for the Scriptures are holy, and they condemn vices; and there is contained therein the mystery of the one God and of the incarnation of the Son of God for human salvation, with the signs of wonders as witnesses.

¹⁴ Romans 1:3a Concerning His Son. It was fitting that, since God was promising His own Son to the world, He should promise Him through distinguished men, so that from them it might be known how mighty He was who was being proclaimed, so that He might insert in the Holy Scriptures that His coming was to take place, and so that what was proclaimed by the saints in the Scriptures could not appear false. Romans 1:3b Who was made for him from the seed of David according to the flesh. ¹⁵ He, who was the Son of God according to the Holy Spirit, that is, according to God (for God is spirit, and is without doubt holy), says that he was made according to the flesh the Son of God from the seed of David, according to that: "And the Word was made flesh" (Jn. 1:14); so that Christ Jesus may now be one Son of God and of man, so that just as he is true God, he might also be true man; but he will not be true unless he is of flesh and soul, so that he may be perfect. For he, who from eternity was the Son of God, was unknown to the creature; but when he willed to be revealed for human salvation, he had to

become visible and corporeal; because he also willed to be known by his power, and to cleanse man from sins in the flesh, with death overcome. And therefore he is made from the seed of David, so that just as he was born as king from God before the ages, so also according to the flesh he might receive royal origin from a king, made by the work of the Holy Spirit from the Virgin, that is, born; so that, with reverence reserved for him, he might from this be known as more than man; because he differed from the nativity under human law, just as it had been foretold by the prophet Isaiah: "Behold, a virgin shall conceive in the womb" (Isa. 7:14), so that when what was new should appear and worthy of praise, a certain providence of God concerning the visitation of the human race to come might be recognized.

¹⁶ Romans 1:4 Who was predestined to be the Son of God in power according to the spirit of sanctification by the resurrection from the dead, Jesus Christ our Lord. By saying "Son of God," Paul signified the Father as God; but by adding "spirit of sanctification," he showed the mystery of the Trinity. Therefore, this one who was incarnate had his true nature hidden; then he was predestined, according to the spirit of sanctification in power, to be revealed as the Son of God when he rose from the dead, as it is written in the eighty-fourth Psalm: "Truth has sprung out of the earth" (Ps. 84:12). For all uncertainty and doubt were trampled down and crushed by his resurrection; indeed, while he was still on the cross, the centurion, seeing the mighty works, confessed him to be the Son of God (Matt. 27:54). For even the disciples doubted at his death, as Cleopas said in Emmaus: "We were hoping that it was he who was going to redeem Israel" (Luke 24:21). And the Lord himself says: "When you have lifted up the Son of Man, then you will know that I am he" (Jn. 8:28); and again: "When I am lifted up from the earth, I will draw all things to myself" (Jn. 12:32), that is, then I shall be known as the Lord of all. Moreover, he did not say "by the resurrection of Jesus Christ," but "by the resurrection of the dead," because the resurrection of Christ grants a universal resurrection. For this seems the greater power and victory in Christ: that, dead, he should act by the same power with which he had acted while living. By doing this he showed that he had mocked death, in order to redeem us; and for this reason he calls him our Lord.

¹⁷ Romans 1:5 Through whom we have received grace and apostleship, to bring about obedience to the faith among all nations for his name. After the resurrection, the Son of God was revealed in power, gave grace, justified sin-

ners, and appointed apostles, of whom Paul here calls himself a companion; so that apostleship together with grace might be a gift of God, not like the apostles of the Jews. From God the Father, therefore, through Christ the Lord, they received this authority, so that in the place of the Lord, by miracles, they might make the Lord's teaching acceptable; so that the power which the faithless Jews were jealous of in the Savior, seeing this admired by the crowds in his servants, they might be tormented all the more fiercely. For power is the witness of doctrine, so that, because what is preached is incredible to the world, by deeds it might become believable. He therefore calls the apostles "those who are sent," that they might preach faith to all nations, that they might obey and be saved; so that the gift of God might be seen as granted not now to the Jews alone, but also to all nations: and that this is the will of God, that in Christ and through Christ he may have mercy on all, with his vicars preaching, that is: For his name; as he says elsewhere: For whom we act as ambassadors (2 Cor. 5:20).

¹⁸ Romans 1:6 Among whom you also are called to belong to Jesus Christ. That is, as we carry out our mission among all the nations for the name of Jesus Christ, you too are among them and called; because the gift of God has been sent to all, so that when they hear that they are called among the others, they may know that they ought not to live under the Law, since the other nations have received the law of Christ without the law of Moses. Romans 1:7a To all who are in Rome, beloved of God, called to be saints. Although Paul writes to the Romans, he indicates that he is writing to those who are in the love of God. Who are these, if not those who think rightly about the Son of God? These are the saints, and they are called so; for those who act under the Law misunderstand Christ: and they do injury to God the Father when they doubt whether in Christ there is the perfect hope of salvation. Therefore they are not saints, nor are they called.

¹⁹ Romans 1:7b Grace to you and peace from God our Father and the Lord Jesus Christ. Paul says that grace and peace belong to those who believe rightly. It is grace, because they have been absolved from sins; it is peace, because, having been enemies, they have been reconciled to the Creator, as the Lord says: Into whatever house you enter and they receive you, say: Peace to this house (Luke 10:5). And, in order to teach that without Christ there is no peace and no hope, he added that grace and peace are not only from God the Father, but also from Christ Jesus. He calls God "our Father" because of ori-

gin, since all things are from Him; but Christ “Lord,” because, redeemed by His blood, we have been made children of God. Romans 1:8 First of all, I give thanks to my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world.

20 With the preface concluded, Paul declares that before anything else his joy consists in this, as the Apostle of the Gentiles, that while the Romans were ruling the world, they submitted themselves to the Christian faith, which seems lowly and foolish to the wise of this age. Therefore, although there were many things in the Romans that could cause him joy (for they were notable in learning and eager for good works, more zealous in doing well than in speaking, which is not far from divine religion), yet he says that this is the first thing in which he rejoices: that their faith was running forth in every place. And although it was not yet in full accord with the rule of truth handed down by its authors, still, because they had begun to venerate what comes from the one God, raising the name of Christ, he rejoices, knowing that they are able to make progress. By this he also shows his love toward them, since he shares in joy over the good they have begun and urges them on toward further growth.

21 He therefore says that he gives thanks only to his God, because they did not yet fully belong to him; for from Him is every fatherhood (Eph. 3:15). But since every ordering of our salvation is indeed from God, yet through Christ, not through the Law nor through any prophet, he says that he gives thanks to God, but through Christ, because the fame of their faith had been an advancement for many; so that he might attribute this very fact to God’s providence through Christ. For either those who had believed rejoiced, being strengthened; or the others, because they saw their leaders converted; or at least those who had not believed could be brought to faith by their example. For one in a lower position easily does what he sees the one above him doing. Romans 1:9a For God is my witness, whom I serve in my spirit in the Gospel of His Son, that without ceasing I always make mention of you in my prayers.

22 In order to mention love, Paul calls upon God as witness, whom he serves and to whom he also offers prayer on their behalf, serving not in the Law but in the Gospel of His Son; that is, not in what Moses the servant delivered, but in what the beloved Son taught. For as far as the servant is from the master, so far is the Gospel from the Law: not because the Law is evil, but

because the Gospel is better. Therefore he serves God in the Gospel of His Son, so as to show that it is God's will that people believe in Christ. Romans 1:9b Whom do I also serve. ²³ How? In my spirit, Paul says, not in man-made circumcision, nor in new moons, and the sabbath, and distinctions of foods; but in spirit, that is, in the mind. Since God is spirit, He ought rather to be served in spirit or in soul; for whoever serves Him in soul, serves Him by faith. This also the Lord said to the Samaritan woman, who thought that God wished to be worshiped on the mountain, saying: The hour comes, and now is, when the true worshipers will worship the Father in spirit and in truth. For the Father seeks such as those who will worship Him. God is spirit (Jn. 4:23–24). Therefore, those who worship must worship in spirit and in truth; and it is not the place that praises prayer, but the devout soul. This is to worship in truth in spirit the God who is spirit, and Christ, the one from whom are all things, and the one through whom are all things (1 Cor. 8:6). These worshipers the Father seeks. He therefore asks that they be mindful of him in their prayers, so that he may sow love in them; for he creates in them the desire for himself. For who would not love him whom he hears is mindful of him? For if from those who had not been sent they had gladly received teaching under the name of Christ, with impure words; how much more would they desire to hear from him whom they knew to be an apostle, and whose words were accompanied by power!

²⁴ Romans 1:10 Praying that somehow at last I may have a successful journey to come to you, in accordance with the will of God. Paul shows the sense of his prayer for them; for he says that he asks God that he might come to the city for their improvement, with the will of God, whose gift he proclaims. For progress is present only if what must be done is done with the will of God. He therefore prays that for whatever reason an opportunity might now be given for him to come to the city, because he was occupied with preaching to others; therefore he considers it a successful journey if he comes, God willing, because the will of God is provident. A successful journey, then, is to undergo the labor of travel not in vain. This he asks that God may fulfill, by calling them to His grace. He speaks with eagerness of soul; for he desires them, knowing that it benefits both them and himself, as he says elsewhere: What is our joy and crown? Is it not you in the presence of the Lord's coming? (1 Thess. 2:19). For the Apostle's fruit is richer if he gains many. Likewise, there is greater joy if the powerful of this world are conver-

ted to God, because the more tough the enemies are, the more necessary they are when reconciled. Therefore an occasion was given to his will in such a way that he was compelled to appeal to Caesar and was sent for another reason to the city of Rome, by God's will, so that he might fulfill the purpose of his will. Finally, when he was in shipwreck, the Lord stood by him, saying: Do not be afraid, Paul; for as you have borne witness about me in Jerusalem, so you must also in Rome (Acts 27:24).

²⁵ Romans 1:11 For I desire to see you, that I may impart to you spiritual grace for the strengthening of you. This confirmation requires three persons: God who gives assent, the Apostle who administers, and the people who receive. Now therefore Paul shows the will of his desire, what his wish concerning them was; for when he says, that I may impart to you spiritual grace, he indicates that they had acquired a carnal understanding; because under the name of Christ they had not achieved to what Christ had taught, but to those things that had been handed down by the Jews. But he himself wishes to come quickly, so that he may draw them away from this tradition and deliver to them the spiritual gift, that he may win them for God, making them sharers of spiritual grace, so that in their profession and faith they may be perfect.

²⁶ From this it is understood that he did not previously praise their faith, but rather their readiness and devotion toward Christ; for, although they professed themselves to be Christians, they were living straightforwardly under the Law, just as it had been handed down to them. For the mercy of God was given for this very purpose, that the Law should come to an end, as I have often said already; because God, considering human weakness, resolved to save the human race by adding faith alone to the natural law. What is the reason, then, that although he corrects them by his writings and draws them away from a carnal understanding, he still says his presence is necessary so that he might minister spiritual grace to them, when what he writes is itself spiritual? Unless it is for this reason, that words, when spoken, are often twisted to mean something else, as the heretics do? Therefore he longs to be present, so that he may hand on the doctrine of the Gospel with the same sense in which he writes, lest under the authority of his letters error should not be removed but rather strengthened. For when present he can persuade by his power what he could not persuade by words, so that, when he is with them, they may make greater progress.

²⁷ Romans 1:12 That is, to be mutually comforted among you by that which is shared between us, your faith and mine. Paul says he is comforted with them if they grasp spiritual things; for although he rejoices in their faith, he is nevertheless pained because they were not receiving the true faith. The Apostle was of such a disposition that he grieved over the faults of others as if they were his own. And therefore, he says, let us be comforted by one and the same faith, so that there may be one comfort if they are made to be of one faith in Christ; in order that the ministry of spiritual grace, through the Apostle's preaching of the Gospel, might produce this effect. Romans 1:13a I do not think, however, that you are unaware, brothers, that I have often planned to come to you, and have been prevented up to now.

²⁸ Paul shows his intention and desire, which he does not doubt they know through those brothers who, from Jerusalem or the neighboring cities, came to Rome for the sake of their religion, like Aquila and Priscilla, who made his desire known to the Romans. For since he often wished to come and was prevented, it came about that he wrote the letter, so that, being held for a long time in harmful practice, they would not be easily corrected. And he calls them brothers not only because they had been reborn, but also because among them there were, though few, those who thought rightly. Therefore he said: "Called to be saints" (Rom. 1:7). But what does "called to be saints" mean? For if they are already saints, how are they called in order to be sanctified? But this belongs to God's foreknowledge, because those whom God knows will be saints, are already saints in his sight, and remain called.

²⁹ Yet he says he was forbidden until the time the letter was written, by God of course, who, knowing that they were still unprepared, directed the Apostle to other cities that were already capable of receiving the truth; even though they acted under the name of the Savior, they were kept back by carnal vices, so that they were not yet worthy to learn spiritual things. Indeed, when they wished at one time to go into Bithynia, Paul and Silas were prevented by the Holy Spirit (Acts 16:7): why, if not because He knew that the right disposition was still lacking? But at Corinth the Apostle is warned, with the Lord saying: "Speak, do not be silent; for I have many people in this city" (Acts 18:9-10). Therefore he does not say he was forbidden without reason, but he both distinguished the causes of the delays and urged them to prepare themselves; so that, hearing that spiritual grace was going to be min-

istered to them, they might make themselves worthy to receive it, abstaining from carnal vices.

³⁰ Romans 1:13b That I may have some fruit among you also, just as among the other nations. Paul declares that he is eager to come to them for the common benefit, so that they too may obtain the salvation of spiritual grace, having their profession of faith confirmed; so that he may have fruit with God from his ministry, through which he urges them toward true faith by the example of the other nations: for a person becomes more ready for the matter entrusted to him if he sees that many agree with it. Romans 1:14 I am a debtor to Greeks and barbarians, to the wise and the foolish. ³¹ Paul calls himself a debtor to those whom he mentions, because he was sent for this purpose, to preach to all; by this he also signifies that all are debtors, for to confess God the Creator, from whom are all things and through whom are all things, is both a due honor and the salvation of the one who confesses. By “Greeks” he means the Gentiles, but those who are called Romans either by birth or by adoption; by “barbarians” he means those who are not Romans, whose race is opposed, and they are Gentiles. He calls “wise” those who, instructed in worldly reasoning, are called wise in this age, whether they are observers of the stars, or devoted to measurements, or numbers, or the art of grammar, rhetoric, or music. To all these he shows that none of these things profits, nor are they truly wise, unless they believe in Christ. He calls “fools” those who, following simplicity, are unskilled in these matters. To all of these he bears witness that he has been sent to preach. But he is silent about the Jews, because he is the teacher of the Gentiles. And therefore he declares himself a debtor, because he has received doctrine for this purpose, that he might hand it on; and when he hands it on, he gains.

³² Romans 1:15 Therefore, as far as it depends on me, I am ready to preach the gospel to you who are in Rome. Although Paul says that he has been sent to proclaim it to all the nations, he nevertheless declares himself ready to deliver to the Romans the Gospel of the grace of God, among whom is the head and seat of the Roman Empire. For it relates to the use or rest of the limbs if the head is not restless. Therefore he desires the peace of the Romans, so that Satan may not boost himself too much, and that he may have richer fruits from his work. Romans 1:16a For I am not ashamed of the Gospel; for it is the power of God unto salvation for everyone who believes.

³³ With this statement he touches those from whom they had received a

faith that was not correct, yet the power of the apostles' teaching praised it; so that, because what was being preached seemed incredible, the signs and wonders worked by the apostles might serve as testimony, that there should be no doubting of the things spoken by those in whom such power resided (for no one doubts that words yield to power, and therefore, since no miracles were seen in them, their preaching was without the power of God); and therefore he says that he is not ashamed of the Gospel of God, but that they are ashamed, because what they had handed down came under reproach, was supported by no testimony anywhere, and was at odds with apostolic doctrine. It is therefore the power of God that calls to faith and grants salvation to every believer, while it forgives sins and justifies; so that the one marked with the mystery of the cross cannot be held by the second death. For the preaching of the cross of Christ is proof that death has been conquered, as the apostle John says: "For this purpose the Son of God came, that he might destroy the works of the Devil" (1 Jn. 3:9), so that everyone who believes is not held by death, because he bears the sign that death has been overcome.

³⁴ Romans 1:16b First to the Jew, and to the Greek. That is, to the one who is of the race of Abraham, and to the one who is of the nations; for in Greek it means a gentile, but in Jew it means one who is of the race of Abraham. For they began to be called Jews from the time of Judas Maccabeus, who, in the time of disaster, stood firm against the sacrileges of the nations, and with trust in God gathered the people and defended his own race. He was, likewise, of the sons of Aaron. Although therefore he gives precedence to the Jew because of the Fathers, he likewise says that he too needs the gift of the Gospel of Christ. If therefore even the Jew is not justified except through faith in Christ Jesus, what is the point of being under the Law? Romans 1:17a For the righteousness of God is revealed in it from faith to faith.

³⁵ Paul says this because in the one who believes, whether he is a Jew or a Greek, the righteousness of God is revealed (Hab. 2:4). He calls it the righteousness of God because He freely justifies the ungodly through faith, without the works of the Law, as he says elsewhere: "That I may be found in Him, not having my own righteousness, which is from the Law, but that which is through faith" (Philip. 3:9). The righteousness that is from God in faith, this very righteousness he says is revealed in the Gospel, while He grants to a person the faith by which he may be justified. For the truth and righteousness of God are shown in him, as he believes and confesses: it is the

righteousness of God, because what He promised, He has given. Therefore, by believing that he has obtained what God had promised through His prophets, he proves that God is just and is a witness to His righteousness.

³⁶ From faith to faith. What else does “from faith to faith” mean, except that there is the faith of God in what He has promised about Himself, and the faith of man, who believes the One who promises, so that from the faith of God who promises to the faith of the man who believes, the righteousness of God may be revealed? For in the believer, God appears righteous; but in the one who does not believe, He seems unrighteous, for he denies that God is truthful, who does not believe that God has given what He promised. This is spoken against the Jews, who deny that this is the Christ whom God has promised. Romans 1:17b As it is written: “But the righteous man lives by faith” (Hab. 2:4). Therefore Paul turns to the example of the prophet Habakkuk, so that he may show that it was formerly revealed that the righteous man lives by faith, not by the Law; that is, that a man is not justified before God through the Law, but through faith. For the life that is from faith is not this present life, but the future one; because the righteous man lives by faith, but before God.

³⁷ Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and injustice of those men who hold down the truth of God in unrighteousness. For just as in the one who believes the righteousness of God is revealed, as I mentioned above, so also in the one who does not believe ungodliness and injustice are revealed. From the very structure of heaven God appears to be angry with them; for this is why He fashioned such beautiful stars, so that from them it might be recognized how great and how wonderful their creator is, and that He alone should be worshiped. Therefore it is written in the Psalm: The heavens declare the glory of God, and the firmament proclaims the work of his hands (Ps. 18:2). By the natural law, therefore, the human race is made guilty; for they could have grasped, through the law of nature and the witness of the world’s structure, that God alone, the author, is to be loved, which Moses handed down in writing (Deut. 6:5); but they became godless by not worshiping the Creator, and injustice appears in them, since, seeing, they turn away from the truth, not acknowledging one God.

³⁸ Romans 1:19a For what is known of God is revealed in them. The knowledge of God is made clear from the fabric of the world; for in order

that God, who is by nature invisible, might also be known through visible things, a work was made by Him which, by its visibility, would reveal its maker, so that through what is certain yet uncertain He might be known; and from this, that which is impossible for all others, He would be believed to be the God of all, who made this work. Romans 1:19b For God revealed Himself to them; That is, He accomplished a work through which He can be recognized by faith. Romans 1:20a For the invisible things of Him, from the creation of the world, are clearly seen, being understood through the things that have been made. It is the same meaning that he repeats, so that he may teach more clearly that, since the power and majesty of God cannot be seen by the eyes of creatures in themselves, they are seen, understood, through the work of the world. By this means, therefore, he makes those who lived without the law, both of nature and of Moses, guilty; for by the habit of sinning they have buried the law of nature and forgotten its memory, and they were unwilling to receive the law that had been given for improvement, so that they might become accountable to condemnation in a double way.

³⁹ Romans 1:20b His eternal power and divinity also, so that they are without excuse. In order that wickedness might in no way be able to be excused, he added also that the power of God and his eternal divinity are known by human beings, and that they have been dulled by a certain lethargy when it comes to honoring God, whose existence and activity for their benefit they did not ignore; for it is beyond doubt that he himself has decreed the things that are produced for human use as the year unfolds. His eternal power, therefore, is Christ, through whom he established things that did not exist, and they remain in him. And even if his person has not long been recognized, his works are nevertheless clear: his divinity, moreover, because in the work decreed by him the elements of created things endure. So that they are without excuse. For in many ways one who is found guilty cannot be excused.

⁴⁰ Romans 1:21a For although they had known God, they did not glorify Him as God, nor give thanks. To such a degree did they not ignore Him that they confessed there is one principle from which all things have received their beginning, things heavenly, earthly, and hellish, and that this one is He who has ordained for all things their properties and offices according to nature; and knowing this, they did not give thanks. Paul speaks of those who came before, in order to correct those present and those to come. Romans

1:21b But they vanished in their own thoughts. They vanished; for seeing the world adorned in wondrous fashion, arranged by him whom they had recognized as its Maker, they pretended not to know him. Romans 1:21c And their foolish heart was darkened. The mist of error covered their heart, because, although they ought to have honored the Creator all the more from the beautiful things He made, they became dull, abandoning Him and saying that these visible things alone served for worship.

⁴¹ Romans 1:22 A mist of error covered their heart, because when, from the beautiful things he had made, they ought to have honored the Creator all the more, they became dull, and, leaving him, claimed that these things alone, which are seen, were sufficient for their worship. For in claiming to be wise, they became fools. For they consider themselves wise because they think they have investigated physical causes, examining the courses of the stars and the qualities of the elements, yet they scorn the Lord of these things; therefore they are fools. For if these things are worthy of praise, how much more the Creator of them! Yet, having suffered shame, they make a wretched excuse for having neglected God, saying that through these things they can go to God, just as one reaches the king through his companions. Come now, is anyone so senseless, or so forgetful of his own salvation, that he gives the honor due to the king to a companion? For in such a matter, if any are even found to attempt it, they are rightly condemned as guilty of treason against majesty. And these men do not think themselves guilty, who bestow the honor of God's name upon a creature, and, abandoning the Lord, worship their fellow-servants, as though something greater were reserved for God. For it is precisely for this reason that one approaches a king through tribunes or companions: because the king is merely a man, and does not know to whom he ought to entrust the commonwealth. But with God, whom nothing at all escapes (for He knows the wages of all), there is no need of an advocate to gain His favor, but of a devout mind. For wherever such a person has spoken to Him, He will answer him.

⁴² Romans 1:23a And they changed the glory of the incorruptible God into the likeness of the image of corruptible man. Therefore their heart was darkened, so that the majesty of the invisible God, whom they had recognized from these works, they transformed not into men, but, what is worse, and an inexcusable crime, into the likeness of men; so that the form of corruptible man is called God by them, that is, the image of man: so that those

whom they do not dare to honor with this name while alive, they receive the images of the dead into the glory of God. What dullness, what foolishness, to call such men wise unto their own condemnation, among whom an image has more power than truth, and the dead are preferred to the living! For, turning away from the living God, they favor the dead, among whose number they themselves are, as it is written in the wisdom of Solomon: A mortal fashions a dead thing with wicked hands (Wis. 15:27).

⁴³ Romans 1:23b And of birds, and of four-footed animals, and of serpents. Over these subjected things he heaped up punishment of dullness, so that they might be beyond foolishness and vanity of that kind. For in this way they diminished the majesty and glory of God, that they gave honor of the likeness of God to those things which are the least and smallest; for the first Babylonians called God the image of Bel, a certain man once dead, who is said to have ruled over them. They also worshipped a serpent, a dragon, which Daniel, the man of God, killed (Dan. 14:26), whose likeness they have. But the Egyptians worshipped a four-footed animal, which they called Apis, in the likeness of a cow; an evil that Jeroboam imitated (2 Kings 12:28), setting up cows in Samaria, for the Jews to sacrifice to; and birds, because the pagans held the raven as sacred. Yet of all these things that I have mentioned, the Egyptians worshipped images, and others which there is now no need to speak of. These things were done by those who considered themselves wise in the world; for, acknowledging the invisible God, yet not honoring him by doing these things, they could not be wise even in those things which are visible. For it is difficult that one wise in greater things should not be wise in lesser things.

⁴⁴ Romans 1:24 For this reason God handed them over to the desires of their hearts, to impurity, so that they might treat their bodies with dishonor among themselves. For, Paul says, because they deified the inventions and likenesses of things to the injury of God their Creator, they were handed over to be mocked; and they were handed over not so that they would do what they did not want, but so that they would carry out what they desired. And here is the goodness of God; for although it would have been fitting to subject them so that they would do what they did not want and be tormented, because even a good thing, if done against the will, is bitter and evil. But these, turning away from God, were handed over to the Devil. Now to hand over is to permit, not to incite or to send in; so that the things they had per-

ceived in their desires, aided by the Devil, they might carry out in action: for they could not have such a good thought.

⁴⁵ Therefore they are given over to uncleanness, so that they may inflict dishonor upon their bodies within themselves. When he recalls past events, he also points to the evils of the present time; for they are still handed over now, so that they may subject their bodies to disgrace. For from that origin even to the present there are people who are said to dishonor their bodies among one another. When the soul's thought is criminal, the bodies are said to be dishonored; why else, if not because the stain on the body is a sign of the soul's sin? For when the body is defiled, no one doubts that the sin belongs to the soul. Romans 1:25 They have exchanged the truth of God for a lie, and have worshipped and served the creature rather than the Creator, who is blessed forever. Amen. They have exchanged the truth of God for a lie, that is, they have given the name of God, who is true, to those who are not gods. For in the case of stones and wood, or other metals, taking away what they are, they give to them what they are not, and this is to change what is true into what is false. For they are no longer called stone or wood, but God: this is to serve the creature rather than the Creator. For they do not deny God, but they serve the creature: by this they are not excused, but rather more strongly accused; because, though they know, they do not honor God.

⁴⁶ Who is blessed forever. Amen; that is, true. But God says: blessed forever; because God remains; whereas to the gods of the nations He grants honor for a time of wickedness; therefore it is not true. But in God truth abides. He assigns this blessing in another place to the Son of God, saying among other things: And from whom is Christ according to the flesh, who is over all, God blessed forever. Amen (Rom. 9:5). Either both statements refer to Christ; or He said the same of the Son as of the Father. Romans 1:26 Therefore God handed them over to shameful passions. For their women exchanged natural use for that use which is against nature. This bears witness that these things came upon the human race from an angry God on account of idolatry, so that a woman, with disgraceful desire, would seek another woman for use. Some interpret this differently, not perceiving the force of the statement. For what is it to exchange natural use for that use which is against nature, if not, with the granted use taken away, to use things otherwise, so that one and the same part of each person's body, in relation to the opposite sex, offers itself for use in a way different from that which has been granted?

For if it is that part of the body which they suppose, how did they alter the use of nature, since they do not have such a use given by nature? Above Paul had already said that they were given up to uncleanness, yet he had not shown the specific quality of the deed of uncleanness itself, which he now sets forth.

⁴⁷ Romans 1:27a Similarly, the males too, abandoning the natural use of the female, burned in their desires for one another, males with males committing indecency. Now Paul has made clear how what he said above about women ought to be understood. When he then added, "Similarly the males," saying that they burned in desire for one another, he has openly shown the sin of the women. Indeed, he did not say about the men that they changed the natural use among themselves, because such a use has not been granted to this sex, but to females. And what is surprising about this, since even today such women are found, so that just as that was invented by men, so this too has been discovered by women? Indeed, women accuse one another among themselves, and men likewise; it is therefore clear that those who have already changed the truth of God into a lie have also changed natural use into that use by which they are dishonored, becoming guilty of the second death. Since Satan cannot give another law, for he has nothing, he turns what is permitted and lawful into another order, so that when things are done differently than they were granted, they become sin.

⁴⁸ Romans 1:27b And they receive within themselves, as the recompense for their wage which was fitting, the reward of their own error. Paul calls this recompense the contempt of God, that is, disgrace and defilement; for this is the primary cause of this sin. For what is worse, what more depraved than this sin? For as idolatry is a thoroughly destructive and most grave offense, so also its recompense is dreadful, and a most filthy suffering. Romans 1:28 And just as they did not see fit to keep God in their knowledge, God gave them over to a corrupted mind, so that they might do the things that are not right. Because of the errors of idols they were handed over to shameful acts with one another, as has already been said. And since they considered these things to go unpunished, judging God to be unconcerned and therefore to be disregarded, it was added that, being ever more and more dulled, they became readier to commit all kinds of evil, so that, for deeds which they did not doubt displeased men, they believed God would not exact vengeance. Now he lists all the evils that were added to them, so that, therefore

converted to natural understanding, they might realize that, with God angered, these things had come upon them.

⁴⁹ Romans 1:29-30 Paul says, filled with all iniquity. Here he has spoken briefly, and then he adds the parts of iniquity: wickedness, fornication, he says, greed, baseness, full of envy, murders, strife, deceit, hatred, whisperers, slanderers, hateful to God, insolent, proud, arrogant, inventors of evil. He called hatred the head of iniquity, and placed fornication and greed as its work. This fornication includes adultery as well; for if he had said “adultery,” he would seem to have excused fornication, as in Roman laws: therefore he named what is less, so that what is greater could not be believed to go unpunished. Then he added: wickedness, whose disposition produces envy and murders, strife and deceit. After this he added: hatred, which gives rise to whisperings and slanders; and since these things cannot fail to displease God, he says: hateful to God; and because they are not pleasing to men either, he calls them proud, arrogant, overbearing, inventors, that is, authors, of evil. Evil, therefore, is not always the same thing. But these people, having become imitators of their father the Devil, discovered the evil of idolatry, through which all vices in the world have been born, and the greatest ruin. For the Devil, whom Scripture testifies to have sinned from the beginning (1 Jn. 3:8), although he strives after tyrannical presumption, has not yet dared to declare openly: I am God. Indeed, among other things he said to the Lord: All these things have been handed over to me (Luke 4:6); he does not say: They are from me; or: They are mine. And in the book of Job he asks that power be given to him (Job 1:12). Therefore those are worse who attribute divinity not only to the elements, but also to mere inventions.

⁵⁰ Romans 1:31 Disobedient to parents. To what disrespect they have come, that they do not even acknowledge their parents, from whom they received their origin at birth, nor rejoice that they were born; yet they despise those through whom they began to exist! This is to be without understanding, without love, yet without the love of God; for there was in them only the love of the flesh. These, knowing the justice of God through the law of nature (for they knew that these things displease God, but were unwilling to take them to heart: “For those who do such things are worthy of death”), have come to know the justice of God to such a degree that they do not deny that all these things they do deserve punishment and death. And not only

those who do them, but also those who consent to those who do them. For consent is participation.

⁵¹ Romans 1:32 Who, though they had known the justice of God, did not understand that those who do such things are worthy of death; and not only do they commit them, but also consent to those who do them. All these evils are the body of sins, to whose power they have been made slaves, so that they commit deeds that deserve punishment. For the cause of these evils began among the Sodomites with an offense against God, as was said above, and it has stretched out its branches into almost every part of the world, announcing the wrath of God on account of idolatry, which is the first part of error and wickedness that He condemns first; so that when this has been corrected, the vices of morals may easily be set right as well. For when the seed of hatred has been removed, the fruits of wickedness will wither; for a tree does not bear fruit whose roots have been cut off. And for this reason Moses also (Gen. 19:24 and following) recalled the deeds of Sodom and Gomorrah and did not keep silent about their destruction, so that he might instill fear of this sin to be avoided. Therefore this vice and defilement of a dishonored life is not admitted by one who in his soul thinks upon God.

⁵² There are some who do not consider themselves guilty if they do not themselves do what is evil, yet agree with those who do it. To agree, however, means this: when they could rebuke, they remain silent; or, when they hear such tales, they flatter. For the impure and hateful man, knowing that what he does is not unknown, and that he is not avoided in the least, but even held in honor, perhaps boasts of being such a person. Nor can he be put to shame in these things, when he sees that he is favored and indulged by those who are not like him; and therefore it comes about that they provide fuel for those men's sins. Therefore it is fitting that they should be considered guilty of an equal crime. There are again others who not only do evil, but also give their approval to those who do it, so that they not only commit such acts themselves, but also approve those who do them. Their wickedness is therefore twofold: for those who do evil yet oppose the doers are not so wicked; for though they know of the crimes, they do not defend them. But those are utterly corrupt who both do these things and approve those who do them, so that they do not fear God; rather, desiring that evils should increase, they therefore by no means punish them, so that they may persuade others that such things are not to be avoided.

⁵³ Chapter 2 Romans 2:1 Therefore you are without excuse, O every man who judges. For in whatever matter you judge another, you condemn yourself; for you practice the very same things that you judge. Since he shows that the one who does wicked deeds, and the one who consents to those who do them, are deserving of death, lest perhaps someone here who does this, and does not approve of those who do it, might think they can excuse themselves, he teaches that such a person will be without excuse. For it is not just that liberty be granted to him; because through hypocrisy he presents himself as not such a one, while he is found to be worse. For he deceives, so that while he ought to be punished, he appears worthy of honor. Romans 2:2 Now we know that the judgment of God is according to truth upon those who do such things.

⁵⁴ That is, we do not ignore that God will judge these deeds in truth, since we ourselves pass judgment on them. For if they displease us, how much more do they displease God, who is more just and zealous for His work! Therefore, when he says that God will judge these things in truth, he instills fear; so that He whom these deceitful people call careless, this One may declare that He will judge the wicked according to truth, that is, most truly render to each according to his measure, and not spare them. Romans 2:3 Do you think this, O man, you who pass judgment on those who do such things and yet do them yourself: that you will escape the judgment of God? ⁵⁵ That is, is it because you have been given the authority to judge evil and sexual sins, while you commit the same, and because there is no one who presently judges you, that you will escape the judgment of God? Certainly not; for if you have escaped God's judgment in this world, though all this authority and judgment is from Him, you will not escape it in the future. For God Himself will judge, with whom flattery and partiality cease. Or if anyone thinks it just that a person of this sort should be free from punishment, let him say so. But if it is just that he should not escape, let him believe that God will judge, so that what he judges to be just may be true and fulfilled, and he may acknowledge that God, the creator of the world, carefully and diligently demands what His work deserves. For if He has made it and then neglects it, He is called a bad craftsman; because by neglecting it He shows that what He made is not good. But since it cannot be denied that He has made good things, for it is unworthy and improbable that the Good should have made evil, it must be said that He takes care of them; for it would be an in-

sult and an accusation against Him if He were thought negligent of the good things He has made: especially since life itself is sustained by His command and providence through the ministry of the elements, as the Lord Himself says: “He makes His sun rise on the good and the evil, and sends rain on the just and the unjust” (Matt. 5:45). So then, does He who provides care not also act to preserve what He has made, so that He may reward those who love Him and condemn those who despise Him?

⁵⁶ Romans 2:4 And do you despise the riches of His goodness, and His patience, and His long-suffering, not knowing that the goodness of God is meant to lead you to repentance? Paul says this so that you will not think you have already escaped, just because God’s goodness allows you to go on sinning for a long time; nor should you consider His patience something to be despised, as though He does not care about human affairs. Rather, understand that He refrains from acting against you now because God’s judgment is not promised for this life, but for the life to come, so that then you may regret not having believed that God is a judge: for when you are under punishment, without any benefit from your repentance, you will repent because you did not believe in God’s judgment, which you then see to be true. For it is necessary that the one whom the long patience has not corrected should be more sharply chastised, indeed, tormented with everlasting punishments. He speaks with great severity, knowing that a evil mind can scarcely be turned away from its vices except by fear.

⁵⁷ Romans 2:5–6 But according to your hardness and unrepentant heart, you are storing up wrath for yourself on the day of wrath and of the revelation of the righteous judgment of God, who will render to each one according to his works. Hoping for exemption for his sins, the sinner not only remains hard, unchangeable, and ungovernable, but sins even more bitterly, feeling secure that there will be no future vengeance, having an unrepentant heart, not knowing that he is piling up wrath for himself for the day of wrath. For it is necessary that he who, during God’s long patience, not only refused to improve himself but, adding to his contempt, increased his sins, should be punished with a harsher penalty and indeed be tormented with everlasting flames. The day of wrath is for sinners, on which they will be punished; therefore it is wrath for them, because they experience punishment on the day of the revelation of the righteous judgment of God. For it will be revealed, that is, it will be recognized, what is now denied as future; and so,

when that which is not believed to exist is shown, it is revealed. For it is shown to those who deny what is already clear to believers, so that they may confess, even against their will, the righteous judgment of God, when he will render to each according to his works. Will they not admit that these things are done justly, when they see the evils they have done to one another avenged?

⁵⁸ Romans 2:7 To those who, in accordance with the patience of good works, seek glory and honor and incorruption, eternal life. For since the judgment of God has been proclaimed as just, he has also declared what it will be like for the good: he calls those so, who, knowing the patience of God, being extended partly for correction, partly for greater vengeance upon those who do not improve themselves, conduct themselves well, repenting of their former deeds, relying on the confidence of faith, lest by remaining here long they experience loss of the promised life. He will therefore give them glory and honor. And lest this might not seem very great in comparison with the present life, since even here some appear glorious and honored, he added: And incorruption; so that another sort of glory and another sort of honor might be understood, when incorruption will accompany them at the same time. For in the present life honor or glory is often lost; because both the one who gives and what he gives, and the one who receives, are corruptible. But on the day of God's judgment an incorruptible honor and glory will be given, so that they may be wholly eternal; for the very substance will be glorified by a certain transformation according to merits. Therefore they seek eternal life, who are not only of good profession, but also of good life.

⁵⁹ Romans 2:8 But for those who are combative, who distrust the truth yet obey iniquity, there will be wrath and anger, tribulation and distress, That is, repeated distress. Distrusting the future judgment of God through Christ, and thereby despising His patience, they strive to nullify that judgment, though it is true and firm. Yet they put their faith in iniquity; for iniquity is to deny what God has foretold will come to pass. He therefore assigns three other things fitting to unbelief, saying: Wrath and anger and distress. For wrath is not for the one who judges, but for the one who is judged, when he is made guilty. God is said to be wrathful so that He may be believed to be about to avenge; for the nature of God is free from these passions. And so that He may be believed not only to be wrathful but also to avenge, he adds: And anger; indignation is what, added on top of wrath, signifies that

God will avenge His own outrage. Distresses, moreover, are those by which, constrained by the sentence, he will be afflicted in punishment.

⁶⁰ Romans 2:9a Above every soul of a human being doing evil. In this work it signifies not only deeds, but also the profession of deceit. For he is speaking of the unbeliever; and therefore he said “above the soul,” so that you may understand a spiritual punishment, not a bodily one; because the soul will be constrained by invisible punishments. Romans 2:9b The Jews first, and the Greeks. He always puts the Jew first because of the birthright of the Fathers, so that he may either be crowned first or condemned; for, believing, he is more greatly honored on account of Abraham, but if he disbelieves, he must be treated more harshly, because he has rejected the gift promised to the Fathers. Romans 2:10 But glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. Just as he set three punishments for unbelievers, so also for the faithful three magnificent things, so that they may have a double honor, as children of God; let there be glory for their transformation; and peace, because those who live well will be at rest in the future, disturbed by no turmoil; indeed, because every person who refrains from what is opposed has peace with the judge.

⁶¹ Romans 2:11 For there is no respect of persons with God. For he shows that neither Jew nor Greek is despised by God, provided that he believes in Christ, but that the righteousness of faith is bestowed on both alike; and likewise that those who do not believe are equally guilty, because circumcision without faith is more harmful, and uncircumcision through faith is beneficial. Therefore he teaches that God is not a respecter of persons. For he does not follow the birthright of lineage so as to receive the unbelieving on account of their fathers, or to reject the believing because of the unworthiness of their parents; but he either rewards or condemns each person according to his own merit. Romans 2:12a For whoever have sinned without the Law will also perish without the Law. ⁶² How can one sin without law, since we are all alike subject to the natural law? But he is speaking of the law of Moses, to which the Jews are bound when they do not believe; and likewise the Gentiles, but long ago, because they refused to join themselves to it. Therefore the unbelieving Gentiles become guilty in a twofold way: because they neither consented to the law given through Moses nor received the grace of Christ; therefore it is fitting that they should perish. Therefore, just as whoever sins without the law will perish, so also whoever without the law

has kept the law will be justified. For one who naturally keeps righteousness is a guardian of the law. For if the law is not laid down for the righteous (1 Tim. 1:9), but for the unrighteous, then whoever does not sin is a friend of the law. This person lacks only faith, by which he may be made perfect; for it will be of no benefit to him before God to abstain from what is contrary, unless he has received faith in God, so that he may be righteous in both respects; because that is the righteousness of time, but this is of eternity.

⁶³ Romans 2:12b And whoever have sinned under the Law will be judged by the Law. For the Jews have the Law, in which salvation is promised to them; not believing, or not accepting the promise, they will be judged by the Law under which they lived. For with that very Law accusing them, they will pay the penalties: indeed, the case of the Jews is in a way more serious in their own regard than that of the nations. For just as believers are preferred, so also when they lack faith, they are found worse: for one who has lost what he had is more displeasing than one who could not obtain what he did not hope for. This man did not enter the royal palace; that one was cast out. Romans 2:13 For it is not the hearers of the Law who are righteous before God, but the doers of the Law will be justified.

⁶⁴ Paul says this because those are not righteous who merely hear the Law, but those who believe in Christ, whom that same Law promised; and this is what it is to do the Law. But no one fulfills the Law who does not believe the Law, since he does not accept the one to whom the Law bears witness. Yet someone who does not appear to be in the Law, because he is uncircumcised in the flesh, but believes in Christ, is said to have fulfilled the Law. And the one who says that he is in the Law, that is, the Jew, becomes a hearer of the Law, not a doer, because he does not believe in Christ written of in the Law, just as Philip said to Nathanael: "We have found Jesus, the one of whom Moses in the Law and the prophets wrote" (Jn. 1:45). Romans 2:14 For when the Gentiles, who do not have the Law, by nature do the things that belong to the Law.

⁶⁵ Elsewhere he calls the Gentiles Christians: For I say to you Gentiles (Col. 2:16); because the uncircumcised observe neither new moons, nor the sabbath, nor the law concerning foods, and under the guidance of nature believe in God and in Christ, that is, in the Father and the Son; for this is to keep the Law, to acknowledge the God of the Law. For the first part of wisdom is this: to fear God the Father, from whom are all things; and the Lord

Jesus His Son, through whom are all things. Therefore nature itself, by its own judgment, recognizes its Creator, not through the Law, but through the reasoning of nature; for the work discerns the craftsman in itself. Romans 2:15a Although they do not have the Law, they are a law unto themselves, who show the work of the law written in their hearts. The meaning is the same: because, while they believe under the guidance of nature, they show the work of the law not through the letter, but through conscience. Now the work of the law is faith, which, when it presents what is spoken to God, by natural judgment shows that it is itself a law to them; because what the law commands, it freely does, namely, that it believes in Christ.

⁶⁶ Romans 2:15b With their own conscience bearing witness to them. By their inner conscience as witness they believe, because they are aware within themselves that what they believe is fitting for them; for it is appropriate for a creature to believe in and venerate its Creator, nor is it absurd that a servant should acknowledge his Lord. Romans 2:16 And with their thoughts accusing one another, or even defending one another, on the day when God will judge the hidden things of men according to my Gospel, through Jesus Christ our Lord. ⁶⁷ Since he said that the unbelieving Jews would be judged by the Law (for the Law will accuse them, which promised Christ to them, whom, when he came, they refused to receive), but the Gentiles, who certainly do not have the Law, will be judged by their conscience if they are unwilling to believe. First, the believing Gentiles will be accusers of the unbelieving Gentiles; just as the Lord says to the unbelieving Jews about his disciples: They will be your judges (Matt. 12:27); because the unbelief of the Jews will be judged by the faith of the apostles, who, though they were of them, believed while they were unbelieving. Then the Gentiles will be accused by their own thoughts if, having been pierced in conscience, they refuse to believe in the faith and power of the Creator: or if, through a certain dullness, they do not reflect so as to believe in the words and deeds of the Lord, defending themselves by conscience on the day of judgment, because he did not think that he ought to believe; and he is judged not as wicked, but as ignorant; yet they will not be without punishment, because it is not permitted to be ignorant of this. For he signifies the Gentiles in a twofold manner, both believers and the faithless; for above he speaks about believing Gentiles: afterward he adds also concerning those Gentiles who do not believe; so that just as believers are praised by their conscience, so also the unbelievers are ac-

cused by their conscience. For although he who has not believed seems to himself in no way guilty, because he could not deal with this within himself, yet he is convicted by reason; because he did not persuade himself that this is true, which he saw confirmed by testimonies of miracles, and followed by many.

⁶⁸I think it can also be understood in this way, if the whole question is believed to have been spoken about believing Gentiles, because Paul says: What business is it of mine to judge those who are outside? (1 Cor. 5:12). And, He who does not believe, he says, is already judged (Jn. 3:18). And, For the wicked shall not rise in the judgment (Ps. 1:5). For those who sin without the law will also perish without the law; and therefore they will not be able to stand before the judgment seat of Christ and give an account; because, when they rise, they will be led to Gehenna. Those whom he says are accused or defended by their thoughts on the day of God's judgment are Christians who are at odds with Catholic truth, holding different opinions about Christ, or about the sense of the Law in the tradition of the Church, whether Cataphrygians [also called Montanists], or Novatians, or Donatists, or other heretics. The thoughts of these will accuse one another on the day of judgment; if someone has understood that Catholic doctrine is true, and, so as not to appear corrected, refused to follow it, being ashamed to depart from what he had long held, on the day of judgment he will be accused by his own thought. For two thoughts in a man will accuse one another, the good and the bad. The good accuses the bad, because it contradicted the truth; the bad in turn accuses the good, because it did not follow what it felt;

⁶⁹and, through this, he who has thought, sensing that the Catholic Church is good and true, and has remained in heresy or schism, is established as guilty. But the thoughts of him who has always thought this, supposing what he followed to be useful, will defend one another. For he will say: I have always thought in my thoughts that what I followed was useful: this was my faith. He will have a lighter case, although he must be corrected; because he will not be accused by his conscience on the day of judgment. In this way the hidden things of men will be judged on the day of God's judgment through Jesus Christ our Lord. ⁷⁰Romans 2:17 But if you are called a Jew. The surname "Jew" exists because, by the privilege of their ancestors, they are called Israelites. And yet, if we wish to grasp fully everything that relates to the matter, we ought to notice that the surname "Jew" is signified

in a threefold way. First, because they are sons of Abraham, who by the merit of his faith was appointed the father of all nations. Then, on account of Jacob, who for the sake of the increase of faith was called Israel; for the dignity begun in the father is dignified in the children. Third, not so much on account of Judah as on account of Christ; for since He came from Judah according to the flesh, they are called Jews, because in Judah was signified what was to come in Christ. For it is said: "Judah shall be your leader" (Judg. 20:18); and, "Judah, your brothers shall praise you" (Gen. 49:8). This praise given to Judah is not proved to belong to him, but to Christ, whom all those whom He consented to call His brothers praise daily. For He Himself said to the women: "Go, and tell my brothers that I go before you into Galilee" (Matt. 28:7). For who does not praise Him by whose favor he lives? The Apostle, therefore, under this meaning, which is later in order, but greater in merit, wished everything to be understood: which the Jews, not understanding, claim for themselves the name of the carnal Judah.

⁷¹ Romans 2:18 And you rest in the Law, and you glory in God, and you know His will, and you approve the things that are better, being instructed by the Law. A Jew does not wish to appear very admirable if he believes; for he is, after all, instructed by the Law. But it is very dangerous if he does not believe; for he has the Law as his guide. Yet, so that the believer may be given preference, the merit of the Fathers brings this about; because although someone may flourish on his own, he is nevertheless put to shame in what is his own. Romans 2:19-20 And you are confident that you yourself are a guide of the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of little ones, having the pattern of knowledge and truth in the Law. These things are true; for the purpose of the Law is this: to instruct the ignorant and to subject the profane to God; or to call the wicked away from the worship of idols, by means of the promise that was given through the Law, to the confidence of a better hope. Therefore the teacher of the Law rightly glories in these things, because he hands on the pattern of truth. But if he does not receive Him whom the Law has promised, he glories in the Law in vain, and does it injury, since he ridicules Christ, who is promised in the Law; and he will no longer be an instructor of the foolish, nor a teacher of little ones, nor a light to those who are in darkness, but a leader of all these to perdition.

⁷² Romans 2:21 So then, you who teach another, do not teach yourself. That is, you who accuse the Gentiles of being without Law and without God, do not accuse yourself: for distrusting Christ who was promised in the Law, you are found in the very things that you accuse. Romans 2:22a You who preach that one must not steal, you steal; for you do what you preach should not be done. Indeed, while you secretly undermine faith in Christ through a corrupt interpretation, you deny our Christ who was promised in the Law. Romans 2:22b You who say that one must not commit adultery, you commit adultery. But you commit adultery against the Law when you remove the truth of Christ and put falsehood in its place. Therefore in another passage he says: Adulterators of the word of God. (2 Cor. 2:17). Romans 2:22c You who curse idols, you commit sacrilege:

⁷³ You are sacrilegious when you deny Christ, whom the Law and the prophetic word signify as God; for Isaiah says: Because in you is God, and there is no God besides you. You are indeed God, and we did not know it: the God of Israel, the Savior (Isa. 45:14). Were the Jews speaking of God the Father when they said: You indeed are God, and we did not know it; when the whole Law proclaims the authority of God the Father, from whom are all things? Rather, since the Son of God did indeed always appear, yet it was hidden who he was; when after the resurrection he is recognized, it is said to him in confession: You indeed are God, and we did not know it. And he who in the Law was thought to be only an Angel and the leader of the army of the Lord, when he is understood to be the Son of God, it is said to him with thanksgiving: You indeed are God, and we did not know it. Therefore this signifies that it was he himself who had appeared to the patriarchs as God and was later incarnate, but had not been understood by all.

⁷⁴ Romans 2:23 You who glory in the Law, through transgressing the Law dishonor God. You are a transgressor of the Law when you bypass the meaning of the Law, which concerns the incarnation and divinity of Christ; and you dishonor God when you do not accept the testimony that He has given about His Son. For He Himself said: This is my beloved Son (Matt. 3:17). Romans 2:24 For the name of God is blasphemed among the nations because of you, as it is written (Isa. 52:5). Isaiah the prophet said this, because the name of God is blasphemed among the nations when they did not realize that the Jews had been handed over to them on account of their own offenses; instead they ascribed glory to their idols, as though they had defeated

the God of the Jews in the Jews themselves. So also in the time of the apostles the name of God was blasphemed in Christ; for by denying that Christ is God, the Jews were blaspheming the Father as well, just as the Lord says: "He who receives me does not receive me, but him who sent me" (Luke 9:48). And therefore he was blasphemed among the nations, because the Jews tried to persuade the believing Gentiles that Christ should not be believed to be God, so that the blasphemy of the nations might have its origin from the Jews or from the followers of Photinus.

⁷⁵ Romans 2:25a Circumcision indeed is of benefit, if you observe the Law. It can be said in reply: If circumcision is beneficial, why is it set aside? But then it is beneficial if you observe the Law. Circumcision, therefore, must be maintained; and in order that it may be able to benefit, the Law must be kept. What then forbade that which, if the Law is observed, is shown to be beneficial? It therefore seems wrongly forbidden, since it is not displeasing in itself, but is said to be rendered useless by another's negligence. Romans 2:25b But if you are a transgressor of the Law, your circumcision has become uncircumcision. ⁷⁶ This is what he says, because if the Law has not been kept, the Jew becomes a Gentile. But he took circumcision as standing for the lineage of Abraham, because circumcision comes from Abraham; for he could not build up what he had destroyed. He says this in order to teach that it is then beneficial to be of the stock of Abraham, if the Law is kept, that is, if there is belief in Christ, who was promised to Abraham; because those who are justified by faith have their own merit, and are exalted by the honor of the Fathers. For all salvation in the Law is about Christ. Therefore, he keeps the Law who believes in Christ; but if he does not believe, he is a transgressor of the Law, because he does not receive Christ, whom the Law foretold would come for justification, which it itself could not give. And it will be of no benefit to him to be called a son of Abraham, because he is a son of Abraham according to merit who follows the faith by which Abraham became worthy of God. Therefore he says: Your circumcision has become uncircumcision, that is, you have been made like a Gentile, not believing in him who, under the sign of circumcision, was promised as a son to Abraham.

⁷⁷ Romans 2:26 If, therefore, the foreskin keeps the righteousness of the Law, will not that foreskin be reckoned to them as circumcision? The righteousness of the Law is Christian faith, just as he says elsewhere: "For Christ is

the end of the law unto righteousness for everyone who believes” (Rom. 10:4). Therefore it is clear that if a Gentile believes in Christ, he becomes a son of Abraham, who is the father of faith. Romans 2:27 And he will judge, as circumcision by nature, you who, while completing the Law, are a transgressor of the Law through the letter and circumcision. The believing Gentile, led by nature, in Christ condemns the Jew, to whom the Law had promised Christ, and who was unwilling to believe in Him when He came. How great, then, is the glory the Gentile deserves, who by nature alone understood the author, as the apostle Peter says: But you killed the Author of life (Acts 3:15); and so much the more must the Jew be punished, who recognized Christ as the author neither through nature nor through the Law.

⁷⁸ Romans 2:28-29 For the one who is outwardly so is not a Jew; nor is that which is outward, in the flesh, circumcision. Rather, the one who is a Jew is so in what is hidden; and circumcision is that of the heart, in spirit, not in letter; whose praise is not from men, but from God. It is not unclear that he denies that circumcision of the flesh has praise before God (for Abraham was not justified because he was circumcised, but because he believed he was justified, and afterwards he was circumcised), whereas circumcision of the heart is praiseworthy before God. For to circumcise the heart, by cutting away error, is to acknowledge the Creator. And because the circumcision of the heart was to come, Moses first said: You shall circumcise the hardness of your heart (Deut. 10:16). And likewise Jeremiah: Circumcise the foreskin of your heart (Jer. 4:4). He said this to the Jews who followed idols; for there is a veil over the heart, which, when turned to God, he circumcises; because faith removes the mist of error and grants a perfect knowledge of God in the mystery of the Trinity, which was unknown from ages past. The praise of this circumcision, therefore, is from God, hidden from men; for it is a merit of the heart which God looks upon, not of the flesh. For the praise of the Jews is from men; for they glory in the circumcision of the flesh, that it is from the Fathers. Therefore, among other things, he says: And their glory is in their shame, who savor earthly things (Phil. 3:19); that is, those who think circumcision of the flesh is glory. For he who glories in the flesh savors earthly things; but he who glories in the spirit, his praise is from God; for it is by the spirit, not the flesh, that one believes.

⁷⁹ Chapter 3 Romans 3:1-2 For what advantage does the Jew have, or what is the benefit of circumcision? Much in every way. First of all, because

the oracles of God were entrusted to them. Although there are many things that refer to the honor and merit of the seed of Abraham, he openly mentions only this, because their greatest praise is that they were judged worthy to receive the Law, through which they might learn to distinguish what is right from what is perverse, so that after this first point they could understand what the rest are like. But since he shows that for carnal Jews, that is, unbelievers, the testimony of their lineage profits nothing, lest he seem to have treated all, including believers, harshly, he teaches that it is very useful for believing Jews that they are sons of Abraham. For to them the oracles of God were entrusted, when they received the Law, which had been worn out by the sins of men, as though one could sin with immunity before God, now renewed by virtue of the Fathers; and they are called the people of God. Egypt also, on account of the wrongs done to them, is struck with various plagues; they are fed with heavenly bread; they are a terror to all nations, as Rahab the prostitute bears witness; and to them also Christ the Savior was promised for sanctification (Jos. 2:9 ff.). Therefore he says that it is very useful for the Jews in every way that they are sons of Abraham: for they are preferred to the Gentiles, but those who believe.

⁸⁰ Romans 3:3 For what if some of them did not believe? Will their unbelief make void the faithfulness of God? Far from it. He does not say that because some of the Jews were unwilling to believe what God promised to the children of Abraham, the other Jews will therefore be bigoted, so that they are deemed unworthy to receive what God has promised to the faithful; especially since the promise was made in such a way that it would benefit those who believe. Therefore God, not being angered on account of the deceit of those, that is, of the Jews, will give to the others who believe eternal life, which He promised would come through faith in Christ; because those who did not believe made themselves unworthy, without prejudice to the rest. Having said this, he praises the believing Jews; for nothing harms them because many of their number were unwilling to believe.

⁸¹ Romans 3:4 For God is truthful [verax], but every man a liar, as it is written: "That you may be justified in your words, and may overcome when you are judged" (Ps. 50:6). ⁸² To strengthen what he said above, that God is faithful [fidelis] in His promise and every man a liar, he added a prophetic example from the fiftieth psalm, in which both God is shown to be justified in His words, and man is marked as a liar on account of unbelief. For both

are read in the book of Psalms: that God is just and truthful, and every man a liar (Ps. 85:15). He calls man a liar when he does not believe what God has promised; for the one who denies that He will give what He has promised is a liar. And since he himself is a liar, he in many ways declares God to be a liar when he does not believe His promises. Therefore he calls every man a liar who lacks trust in the promises of God. Yet this applies especially to the Jews, whose case the Apostle is dealing with in this passage: they, seeing Christ, denied that He was the one whom God had promised; and therefore they are declared liars. But God is truthful, who sent Christ as He had promised; and so He overcomes when He is judged, because He will give what He is denied to be going to give. For when He is not believed, He is judged a liar. But when He gives what He is judged not to be going to give, He overcomes, showing Himself truthful and the one who does not believe His words to be a liar.

⁸³ For he will see the Son of God in majesty, whom he now denies; he will also see the resurrection of the flesh and will know that his faithlessness has been defeated by the promise and the truth of God. For Christ too, when He was judged, overcame: for He was unjustly put to death and made the Devil guilty, whom He had already overcome by not sinning, so that, being defeated a second time, the Devil would lose those whom he held. ⁸⁴ Romans 3:5-6a But if our unrighteousness conveys the righteousness of God, what shall we say? Is God unjust who inflicts wrath? (I speak according to man.) Far from it. ⁸⁵ The Apostle says this according to the sense of the prophet David. Now David, when he had sinned in the matter of Uriah the Hittite (2 Kings 11), knowing that a promise cannot be given to sinners, prays that the justification of the words of God may prevail in the judgment by which those who sin are judged (Ps. 51:6), and that, by sanctifying the penitent, He may reform him, so as to give him what He has promised to give to the righteous. And therefore he adds: But if our unrighteousness conveys the righteousness of God, etc., that is, if because we are sinners, God is justified, He would be unjust if He were to punish. For if our unrighteousness were of benefit to Him, then without doubt He would be unjust if He condemned sinners, since our unrighteousness makes God righteous, if, while we are sinners, He gives to us what He has promised to the saints. For although we are sinners, we are nevertheless reformed through repentance, so that, being cleansed, we may merit to receive the promise, no longer as sinners. There-

fore the meaning of the prophet David's words is not, when he says: Against you alone have I sinned, and done evil before you; that you may be justified in your words and may prevail when you are judged (Ps. 51:4), that which is maintained by the wicked interpretation of wicked men:

⁸⁶ namely, that the sins of men and evil deeds contribute to God's justification, and that through our evils He appears good, and our unrighteousness shows Him to be just. Since therefore God is not unjust when He inflicts wrath, He is no longer justified by our sins; for if He were justified by our sins, He would be unjust if He avenged them. But because He is not unjust when He punishes, it is clear that our unrighteousness does not convey the righteousness of God. For if it did commend it, He would not punish, because He is just. ⁸⁷ And therefore he adds: I speak, he says, according to man. Far from it; that is, far be it that God should be called unjust, because this belongs to man, who plainly can err, and be deceived, and deceive. For God remains unchangeable, nor can He fail to love what He has made. Romans 3:6b Otherwise, how will God judge this world? It is true that it would not be just for God to judge the world if its sins were of benefit to Him, so that, while men sin by His permission and then obtain pardon, God would appear good; and if they did not sin, He would not appear just. For if they do not sin, then, having no one to forgive, He would not be good. Romans 3:7 For if the truth of God has flourished to His glory through my lie, why am I still judged as a sinner?

⁸⁸ It is clear that if the lie of men advances the glory of God, so that He alone may appear true, those who sin are not to be called sinners; for they will seem to sin not by their own will, but by His impulse, which be far from us. Romans 3:8 And is it not, as we are slandered and as some claim we say, "Let us do evil so that good may come"? Paul now makes clear on whose account he discusses these things carefully and with reverence. For this was alleged by depraved people, as though this were the meaning of those who preach the forgiveness of sins: that they should do evil so that good might come, that is, that they should sin so that, by forgiving them, God might appear good, according to what was said above. This he calls blasphemy and rejects as foreign to the meaning of divine teaching. For faith does not hand down that one ought to sin, since it proclaims that God will judge; rather, it gives counsel to those who go astray, so that, having regained salvation and now living under the law of God, they may no longer sin.

⁸⁹ And for this reason he added: Whose condemnation is just; that is, the condemnation of those people who, out of jealous envy, interpret this about us as was said above, is just. For the Jews were boasting of this in order to accuse apostolic teaching, saying that when they preach the forgiveness of sins, they supply fuel for sinning; so that, as if people were secure because of forgiveness, they would readily sin. Yet it is clear that after receiving the faith, it is dangerous to sin, and this is proclaimed to believers. Romans 3:9 What then? Do we excel them? By no means. For we have brought a charge that Jews and Greeks are all under sin. That is, why do we still linger, speaking at greater length? For we have shown, by setting forth the grounds, that both Jews and Greeks are all guilty, and that therefore the Law is kept in vain. First, he shows that the Greeks are guilty according to the law of nature, and that they did not even accept the Law of Moses; for which reason their case is very bad and exceedingly grave. Then he also shows that the Jews are guilty, who appear to live under the law of God, and who might rightly defend their own dignity on account of the fathers, especially because they have despised the promise made to the fathers, thereby rendering the grace of God of no effect. To confirm this, he adds a prophetic example from the thirteenth psalm, saying:

⁹⁰ Romans 3:10 As it is written, that there is no one who is righteous (Ps. 13:4, etc.). From unrighteousness he began to list their evil deeds, and in part to add worse ones, so that he might show that no hope is seen in these things, unless they beg for the mercy of Christ, who forgives sins. Romans 3:11a Then he added: "There is no one who understands." This is true, because if a person made an effort to understand, he would not be unrighteous. Romans 3:11b "There is no one who seeks God." This too is evident, because if he understood how beneficial it would be, he would seek God, and would not act like Asa, king of Judah, who after many benefits from God became so corrupted that, when he suffered an illness in his feet and a prophet was present, he did not seek God. (2 Chron. 16:12)

⁹¹ Romans 3:12a "They have all turned aside, together they have become worthless" (1 Kings 15:23). No one doubts that all who do not seek God turn aside so as to look for help in vanity; but an idol is vanity, and therefore they become useless. Romans 3:12b "There is none who does good, not even one." Since they have neglected God and become useless, they are of course unable to do good; already corrupted, they advance from bad to worse. Romans

3:13a Their throat is an open grave. Already enslaved to evil, they wanted to devour the good, if it were possible; so that, just as a grave lies open to receive corpses, so too their throat is open against the righteous. Romans 3:13b With their tongues they dealt deceitfully. Having become accustomed to such evil deeds, whatever they spoke was in deceit. Romans 3:13c The poison of asps is under their lips.

⁹² Paul says this because the words of such people are a snare. For they speak with this purpose: to deceive; just as poison is poured out through the lips of a serpent, so through their lips come guile and trickery. Romans 3:14 Their mouth is full of curse and bitterness. It is clear that the wicked always hurl curses and bitter words against the good, breaking out in insults and slander against them. Romans 3:15 Swift are their feet to shed blood. This Paul said about the murder of the prophets, whom they killed without delay, sluggish for what is good, swift for murder. Romans 3:16a Contrition and unhappiness are in their ways. Since they had been quick to do evil, it declares that their path or step is troubled and unhappy. Romans 3:16b And the way of peace they have not known. The way of peace is gentle and undisturbed; for every good life is calm, and modest actions themselves are peaceful, and through these one goes to God. They therefore, unwilling to know these things, chose the way of tribulation, by which one goes into Gehenna.

⁹³ Romans 3:17 There is no fear of God before their eyes. For such people, being without understanding, do not have the fear of God; for “the fear of the Lord is the beginning of wisdom,” says Solomon (Prov. 1:7). And Paul did not say that they do not have the fear of God, but: “There is,” he says, “no fear of God before their eyes.” For seeing their own wicked deeds and not shuddering, they are said not to have the fear of God before their eyes. All these people are also indicated by the prophet Jeremiah, when he says among other things: “Then all rose up against the prophet of the Lord, wanting to kill him. And it continues: But all the people did not permit it” (Jer. 26:8, 16). Therefore he speaks of “all” of them, yet meaning the wicked; and of “all” these, meaning the good. For when he says, “All have turned aside,” he does not mean the whole people without exception, but this portion of the people, just as the aforementioned prophet relates: among whom all the wicked have gathered themselves. For there are always two peoples within one nation. This, then, is the people whom the Lord rebukes under the name of Jerusalem, saying: “Jerusalem, Jerusalem, you who kill the

prophets” (Matt. 23:37). And in another place: “An evil and adulterous generation,” he says, and “Brood of vipers” (Matt. 12:39). Concerning such people the prophet Isaiah also laments, saying: “Woe to the sinful nation, a wicked seed!” (Isa. 1:4). For through evil will, while they produce evil fruits, they are a wicked seed. And because, if they wish, they can be converted, the voice of the Apostle proves this in another Epistle, when Paul says: “We were by nature children of wrath, just like the others at one time” (Eph. 2:3).

⁹⁴ Romans 3:18 Now we know that whatever the Law says, it speaks to those who are under the Law. It is clear that the Law accuses those who at first did not believe their leader Moses, nor obeyed their fathers the prophets, whom they persecuted and killed, nor the apostles, their kinsmen according to the flesh, whose blood they shed, always wicked and rebellious against God, so that they may be condemned by the Law, whose authority they thought could be despised. For just as there is one cause of all evils in what is evil, so also of all goods. In these, therefore, the evil common to all who are like them is condemned. These things concern the confusion of the Jews, who drew testimony for themselves and their fathers from the Law. Romans 3:19 So that every mouth may be stopped, and the whole world may be made subject to God.

⁹⁵ Paul says this because, with the Jews bound in sins, the whole world is made subject to God. For no one doubts that the pagans were overwhelmed by sins and transgressions, and therefore the whole world is laid low before God, so that it may be able to attain forgiveness; for the whole world consisted of Jews and Gentiles, from whom the faithful have been set apart. When, therefore, he proves that the Jews, who received the Law from God and to whom the promise was made, are liable to sins, there is no doubt that all the Greeks are guilty of death. Therefore: Let every mouth be stopped, he says, and let the whole world be made subject to God; since all, proven guilty, are in need of the mercy of God, both Jews and also Greeks. Romans 3:20a Since indeed no flesh shall be justified by the works of the Law before God.

⁹⁶ Paul does not therefore claim that men are by no means justified before God because they did not keep the law of righteousness in its commandments; but because they were unwilling to believe in the sacrament of the mystery of God which is in Christ. For by this God decreed to justify man, not by the law, because the law justifies for a time, not before God. Therefore those who keep the law are just in time, but not before God, because the

faith by which men are justified before God is not in them. For faith is greater than the law, because the law pertains to us, faith to God. Therefore the law has temporal righteousness, faith eternal. For in saying "all flesh" he meant "every man," just as the prophet Isaiah also says: And all flesh shall see the salvation of God (Isa. 40:5); that is, every man shall see the Christ of God, in whom the salvation of all is contained. And therefore they are signified by "flesh," because they are subject to sins. For just as righteousness makes men spiritual, so sins make them carnal, so that a man receives his name from his way of acting.

⁹⁷ Romans 3:20b For by the law comes the knowledge of sin, but by faith its removal. Therefore faith is to be followed. What is this law, through which Paul says that sin became known, and how was it made known? For we see that the ancients were not ignorant of sin; since Joseph too was cast into prison, though by false accusation (Gen. 39:20), and Pharaoh's cupbearer and baker because of sin (Gen. 40:3). How then were sins hidden? The law is indeed threefold: so that the first part concerns the sacrament of the divinity of God; the second, which agrees with the natural law, which forbids sin; and the third, of works, that is, of the sabbath, the new moon, circumcision, etc. This therefore is the natural law, which, partly renewed through Moses and partly confirmed in its authority for restraining vices, made sin known, not that it was hidden, as I said, but it showed that the sins which are committed will not go unpunished before God, lest perhaps someone who escapes for a time be thought to have mocked the law. This is what the law shows.

⁹⁸ Romans 3:21 Now indeed, without the Law, the justice of God has been revealed, having testimony from the Law and the prophets. It has been made clear that the justice of God has appeared without the Law, yet without the law of the sabbath and of circumcision and of the new moon and of vengeance; but not without the sacrament of the divinity of God, since the justice of God is from the sacrament of God. For when those whom the Law held as guilty, the justice of God forgave them, it certainly did this without the Law; because for those against whom the Law was going to take vengeance, this (justice) granted them forgiveness of sin. And lest this be thought to have been done against the Law, he added that the justice of God has testimony from the Law and the prophets, that is, because the Law itself in another place had long ago said that this would come to pass; that He was going to come who would save mankind (Isa. 19:20): which had not been

granted to the Law, namely, to forgive sins. But it has been called the justice of God, which seems to be mercy, because it has its origin from the promise; and when the promise of God is fulfilled, it is called the justice of God. For it is justice, because what was promised has been repaid; and when it receives those who flee to it, it is called justice, because not to receive one who flees for refuge is injustice.

⁹⁹ Romans 3:22a But the righteousness of God is through faith in Jesus Christ. What else does “through faith in Jesus Christ” mean, except that the righteousness of God itself is the revealing of Christ? For through faith in the preaching of Jesus Christ, the gift long ago promised by God is recognized or received. Romans 3:22b Upon all or over all who believe. That is, over all Jews and Greeks who believe in the true righteousness of God. Romans 3:23 For there is no distinction; for all have sinned and are in need of the glory of God. Because he had said that the righteousness of God is over all Jews and Greeks, to prove this he added: For all, he says, have sinned. This is to be taken in a general sense, so that both Jews and Greeks are understood; therefore he says: There is no distinction; for by “all” he includes everyone here, even the priests, to show that the law was of no benefit without faith. For the law was given in such a way that there should be faith in the law, which would hope for the salvation to come. Therefore the death of Christ has profited all, because in this world he both taught what must be believed and observed, and he delivered all from hell.

¹⁰⁰ Romans 3:24a Justified freely by his grace. They have been justified freely, because, doing nothing and rendering nothing in return, they have been justified by faith alone as a gift of God. Romans 3:24b Through the redemption that is in Christ Jesus. He bears witness that the grace of God is in Christ; because by the will of God we have been redeemed by Christ, so that, having been set free, we might be justified, just as Paul also says to the Galatians: Christ redeemed us (Gal. 3:13), offering himself for us. For he allowed himself to be handed over to the raging Devil, but without the Devil’s knowing it beforehand. Thinking that he could hold Christ, he received him, as it were; but because he was not able to endure his power, he lost all those whom he held, together with him. Romans 3:25a God has set forth as an atoner through faith.

¹⁰¹ He says this because in Christ God has set forth, that is, he has ordained, that he would be gracious toward the human race, if they believe.

Romans 3:25b In his blood. Therefore “in his blood,” because by his death we have been freed; so that he might both show him as having died, and condemn death by his passion. Romans 3:26a To show forth His justice, That is, to reveal His promise by which He would free us from sins, just as He had previously promised; and when He fulfilled this, He showed Himself to be just. Romans 3:26b On account of the restraint of previous sins, in the patience of God. Knowing the purpose of His kindness, by which He resolved to come to the aid of sinners, both those who are among the blessed above and those who were held in hell; He long waited for both, annulling the sentence by which it seemed just that all should be condemned, in order to show us that He had long ago decreed to deliver the human race through Christ, as He promised through the prophet Jeremiah, saying: I will be merciful to their iniquities, and I will remember their sins no more (Jer. 31:34). And lest it might seem that He had promised this gift to the Jews alone, He says through Isaiah: My house shall be called a house of prayer among all nations (Isa. 56:7). For although the promise was made to Judaism, yet God, foreknowing that the ungodly Jews would reject His gift, promised that He would admit the Gentiles to receive His grace, so that through their jealousy the ungodly Jews, sent into wrath, would be tormented.

¹⁰² Romans 3:26c In this time. That is, in our time, when God has given what He once promised He would give at the time when He gave it. So that He might be just, justifying him who is of the faith of Jesus Christ. He rightly says this, because in order that He might be just, He gave what He had promised; and this He had promised, that He would justify those who believe in Christ. And He says in Habakkuk: But the righteous man lives by faith (Hab. 2:4); so that, while he has faith in God and in Christ, he may be righteous. Romans 3:27 Where then is your boasting? It is omitted. By what law? Of works? No, but by the law of faith. Having given the explanation, Paul speaks to those who live under the law, that they boast without cause, flattering themselves because of the law and because they are of the lineage of Abraham, seeing that a person is not justified before God except by faith.

¹⁰³ Romans 3:28 For we hold that a man is justified by faith without the works of the law. Paul says that the Gentile is regarded as one who is certainly justified when he believes, doing no works of the law, that is, without circumcision, or new moons, or the observance of the Sabbath. Romans 3:29 Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the

Gentiles also. Without doubt there is one God of all. For the Jews cannot claim for themselves alone that God is theirs and not also the God of the Gentiles, since they themselves trace the origin of all from one Adam, and forbid no foreigner who wishes to come to the Law from doing so. In fact, some Egyptians went out with them into the wilderness, whom they are commanded to receive (Exod. 12:28 ff.), on the sole condition that they be circumcised and eat unleavened bread or the Passover together with them; and likewise that Cornelius, a Gentile who did not live as a Jew, received the gift of God and that he was justified, is proved by divine testimony (Acts 10:31).

¹⁰⁴ Romans 3:30 Since indeed there is one God, who justified the circumcision by faith and the uncircumcision through faith. In “circumcision” he means the Jews, because by faith in the promise they were justified, believing this to be the Christ whom God had promised in the Law. In “uncircumcision,” however, he means the Gentiles, justified before God through faith in Christ. For he justified both Gentiles and Jews in no other way than as believers; for since there is one God of all, he justified all by one and the same principle. What then does circumcision of the flesh profit, or what harm is there in uncircumcision, when neither dignity nor merit is produced by anything except faith? Romans 3:31 Do we then make void the law through faith? God forbid: yes, we establish the law. ¹⁰⁵ Indeed, the law is not made void through faith, but fulfilled; for its status is confirmed, when faith testifies that what it said would come has arrived. This is for the sake of the Jews, who think that the faith of Christ is hostile to the law, being ignorant of the sense of the law. Therefore, he does not make void the law, when he already teaches that it ought to cease; because he asserts that it was rightly given in its own time, but that it ought not to act any longer. For in the law itself it is said that at the time of the fulfilled promise the law ought to cease; for the angel Gabriel, to the prophet Daniel who had the desire to know this matter, shows (Dan. 9:25), saying among other things, that with Christ coming, the chrism, that is, the royal anointing, which is understood as power, will cease. And judgment, he says, will no longer be, which is the law, and my sacrifice will be taken away. Therefore, he says ‘my’, so that it might be known that the old offering would cease. Revealing this sense, the Savior says: The law and the prophets were until John (Luke 16:16). And because

with the law of Moses ceasing, God was about to give better precepts, the prophet Jeremiah sang, saying:

¹⁰⁶ Behold, the days will come, says the Lord, and I will consummate with the house of Israel and the house of Judah a New Testament, not according to that which I gave to their fathers (Jerem. 31:31). To those, certainly, who received the coming Christ from the promise. Therefore the Savior says: I came not, he says, to destroy the law or the prophets, but to fulfill (Matt. 5:17). And because the house of God was to be not only in Jerusalem alone, but also in other places, the prophet Zachariah says: I will place Jerusalem among all nations (Zach. 12:2): which is the Church. ¹⁰⁷ Chapter 4 Romans 4:1 What then shall we say that Abraham, our forefather according to the flesh, found? After he has shown that no one can be justified before God by works of the Law, he adds that not even Abraham was able to merit anything according to the flesh. By “flesh” he meant circumcision, because Abraham sought nothing by means of circumcision. For he was justified before he was circumcised. Romans 4:2 For if Abraham was justified by the works of the Law, he has glory, but not with God. This is what is being set forth. For Abraham was justified by faith, which no one doubts; therefore he has glory with God. But since those who keep the law, whether that of Moses or the natural law, are justified for the present so that they may not be guilty in the present judgment, he therefore says: If Abraham was justified by the works of the law, he does not have glory with God; for, he says, “whoever shall have done the law shall live in it,” (Gal. 3:12, Rom. 10:5, Lev. 18:5) that is, he will not die as one guilty; yet he will not from this have merit with God, but on account of faith.

¹⁰⁸ Romans 4:3 For what does Scripture say? Abraham believed God, and it was reckoned to him as righteousness (Gen. 15:6). It has shown that Abraham does not have glory before God because he was circumcised or because he kept himself from iniquity, but because he believed God; therefore he was justified and will obtain the reward of his praise in the future. Romans 4:4 But to him who works, the reward is not reckoned according to grace, but according to debt. It is settled that for him who is subject to the law of deeds, that is, of Moses, or to the natural law, merit is not counted toward a reward so that he may have glory before God. For he is a debtor to do the law, because necessity is laid upon him by the law, so that, whether he wills or not, he does the law lest he be condemned, as it says elsewhere: But those who des-

pise it experience condemnation for themselves, because they are at present liable to judgment (Rom. 13:2). But to believe or not to believe belongs to the will. For no one can be forced to accept what is not revealed, but is invited; for it is not forced, but urged by persuasion. Therefore the one who consents ought to be granted rewards, just as Abraham, who believed what he did not see.

¹⁰⁹ Romans 4:5a To the one who does not work, That is, to the one who is liable for sins, who does not do what the law commands. Romans 4:5b But to the one who believes in him who justifies the ungodly, his faith is reckoned as righteousness. Paul says this because, without works of the law, the ungodly, namely the Gentile, who believes in Christ, has his faith reckoned as righteousness, just as Abraham did. How then do the Jews think they are justified by the works of the law with the justification of Abraham, when they see that Abraham was justified not by the works of the law, but by faith alone? Therefore the law is not needed, since the ungodly is justified before God by faith alone. Romans 4:5c According to the purpose of God's grace. Therefore it is decreed by God that, with the law ceasing, the grace of God should require faith alone for salvation.

¹¹⁰ Romans 4:6a Just as David also says. Paul reinforces this very point with the example of the prophet: Romans 4:6b the blessedness of the person to whom God credits righteousness without works. He calls blessed those for whom God has ordained this, that without labor and any observance, they are justified before God by faith alone. Therefore, he proclaims the blessedness of the time in which Christ was born, as the Lord himself says: Many righteous people and prophets have desired to see what you see, and to hear what you hear, and did not hear it (Matt. 13:13). Romans 4:7-8 Blessed are those whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord has not charged for sin (Ps. 31:1 etc.). Clearly, blessed are those whose iniquities are forgiven and whose sins are covered without any labor or work, with no works of penance required of them, except only that they believe. Blessed too is this man to whom the Lord has not charged sin. To forgive, to cover, and not to charge are one and the same in principle and meaning; for all are obtained and given in one and the same way.

¹¹¹ However, some think there is a threefold reasoning in these sayings, because the prophet used different words, and because he passes from the plural number to the singular. For when the Word of God, in its abundance

of grace, wishes to count the various names of sin through the terms for offenses, he speaks more broadly; yet the words are of one and the same form and meaning, since when he covers, he forgives; and when he forgives, he does not charge. He speaks at length in praise of the grace of God, so that he may magnify that grace. For he established three degrees on account of the diversity of offenses: the first degree is iniquity or wickedness, when the Creator is not acknowledged; the second is in works of grave sins; and the third, in lesser sins; yet all of these are blotted out in baptism. By these three degrees he signified the whole body of sin.

¹¹² How, however, can this apply to the person of those who do penance, when he says: Blessed are those whose sins are covered; since it is evident that penitents obtain the forgiveness of sins by labor and weeping? Or how does that which he says agree with martyrdom: Blessed is the man to whom the Lord has not charged for sin; since we know that the glory of martyrdom is obtained through sufferings and afflictions? But the prophet, foreseeing the blessed time in the coming of the Savior, calls blessed those whose sins are forgiven, covered, and not charged to them without labor or any work, through the washing. Yet the Apostle, on account of the fullness of times, and because there is more grace in the apostles than there was in the prophets, proclaims greater things which we obtain from the gift of baptism; for he professes that we not only receive the forgiveness of sins, but are justified and made sons of God; so that this blessedness may have perfect security and glory.

¹¹³ Romans 4:9a So then, does this blessedness remain only in circumcision, or also in uncircumcision? That is, has this blessedness of Abraham been granted only to his circumcised children, or also to those who are uncircumcised? For if, at that time, the nations were not forbidden to come to the law and the promise of Abraham, how could it be that, in the time of Christ, those coming to grace would be forbidden, when God has fully stirred us up by grace? Romans 4:9b For we say, this is, if we speak according to the meaning of the law, that faith was reckoned to Abraham as righteousness. Paul begins from the origin, so as to shut out every avoidance of splitting hairs; for one who is excluded from the starting point has nothing from which to begin raising a question. Romans 4:10-11 How then was it reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision,

the seal of the righteousness of faith which he had while in uncircumcision, so that he might be the father of all who believe while in uncircumcision, that righteousness might also be reckoned to them (Gen. 17:10–11).

¹¹⁴ Abraham, while he was in uncircumcision, believed God. What did he believe? That he would have offspring, that is, a son, in whom all nations would be justified through faith in uncircumcision, just as Abraham himself was justified. For he received circumcision as a sign of the righteousness of faith: believing that he would have a son, he received a sign of this thing he believed, so that, because he was justified by believing, it might be evident. Therefore circumcision itself has no dignity, but is only a sign. The sons of Abraham received this sign so that they might be known as his sons, he who, believing God, had received this sign; that they might be imitators of their father's faith and believe in Jesus, who was promised to Abraham, of whom Isaac was born as a figure. For it is not in Isaac that all nations are blessed, but in Christ: "For there is no other name given under heaven by which we must be saved" (Acts 4:12), says the Apostle Peter.

¹¹⁵ Romans 4:12 And let him be the father of circumcision not only of those who are from the circumcision, but also of those who follow in the footsteps of the faith that is in the foreskin of our father Abraham. Paul says this because, by believing, Abraham was first made the father of circumcision, but of the heart, not only of those who are from his lineage, but also of those from the nations who likewise believe. For according to the flesh he is the father of the Jews, but according to faith he is the father of all who believe. Romans 4:13 For the promise made to Abraham or to his seed that he should be heir of the world was not through the Law, but through the righteousness of faith. It is clear that neither had the Law yet been given, nor was circumcision already in place, when the promise was already made to Abraham as he believed, and to his seed, which is Christ, who would wash away the sins of men. Therefore John the Baptist says: Behold the Lamb of God, behold him who takes away the sin of the world (Jn. 1:19). Therefore he did not become heir of the world by reason of the merit of an observed law, but by faith. Now the heir of the world is the heir of the land, which he obtained in his children; but Christ is heir of the nations, as David sings: And I will give you the nations for your inheritance, and the ends of the earth for your possession (Ps. 14:8); for we shall die and live with him.

¹¹⁶ Romans 4:14a For if those who are from the Law are heirs, that is, if those who are from the Law or under the Law are heirs by the Law, Romans 4:14b faith has been nullified, the promise abolished. It is clear that if the inheritance is from the Law, the promise that was made to Abraham on the basis of faith becomes void. But the promise was not made through the Law; rather, the inheritance is through the righteousness of faith. For the Apostle shows what evil there is in hoping for an inheritance from the Law. Romans 4:15a For the law produces wrath. To show completely that a person cannot be justified by the law before God, nor could the promise have been made through the law, Paul says: The law produces wrath; for it was given for this purpose, that it might make transgressors guilty. Faith, however, is the gift of God's mercy, so that those who have been made guilty through the law may obtain pardon; therefore faith produces joy. Nor does he speak against the law, but he sets faith before it; because those who could not be saved through the law are saved by the grace of God through faith. Therefore the law is not wrath, but it produces wrath for the sinner, that is, punishment; since it does not forgive, but avenges. For punishment is generated by wrath, and wrath arises from sin; and therefore he wants the law to be set aside, so that one may flee to faith, which forgives sins, in order to save.

¹¹⁷ Romans 4:15b For where there is no law, there is no transgression. Paul says this because, once the guilty are removed from the power of the law and pardon is given, there is no transgression; for those who through transgression of the law had been sinners are justified. For the law of deeds ceases, that is, the observance of Sabbaths, new moons, circumcision, distinction of foods, observance concerning a dead animal, or the blood of a weasel. Romans 4:16a Therefore, it is from faith, so that according to grace the promise may be firm for every seed. The promise cannot be firm for every seed, that is, for every human being from every nation, unless it is from faith; because the origin of the promise is from faith, not from the law; for those who are under the law are guilty: but a promise cannot be given to the guilty; and so they must first be purified through faith, so that they may become worthy to be called children of God, and the promise may be firm. For if they call themselves children of God while they are guilty, that is, under the law, it is not firm; because the children of God are free from sin. If therefore those who are under the law must be delivered from under the law, so that they may merit receiving the promise, how much more those who are not under

the law! It is therefore not advisable for a person to put himself under the law, as though he could more quickly find a remedy for his wound.

¹¹⁸ Romans 4:16b Not only to him who is of the law, but also to him who is of the faith of Abraham. This is what he said above: To every seed, both to the Jews, who of course came from the law, and to the Gentiles, who follow the faith of Abraham, which he had as a Gentile, so that he might be righteous. For Abraham believed without the law, and therefore is more closely joined to the Gentiles, so that the promise may be firm for them, to those who believe in Him in whom he himself believed. Romans 4:17a Who is the father of us all, as it is written: "For I have made you the father of many nations" (Gen. 17:4). By the example from the Law he confirms that Abraham is the father of all, but of those who believe; and therefore that the promise is firm, if for the sake of faith one withdraws from the Law, because the promise of the kingdom of heaven is assigned to the righteous, not to sinners. And those who are under the Law are under sin, because all have sinned, and it is not possible for anyone both to be under the Law and to obtain grace, as he also says to the Galatians: "You are severed from Christ, you who seek to be justified in the Law; you have fallen away from grace" (Gal. 5:4).

¹¹⁹ Romans 4:17b Before him in whom you have believed, God. To teach that there is one God of all, he speaks to the Gentiles, saying that Abraham believed in God himself and was justified before him in whom the nations also believe, that they too may be justified, so that there may be no difference between Jew and Greek in faith; for with circumcision and uncircumcision removed, they become one in Christ; because Abraham also believed while uncircumcised and was justified. Romans 4:17c Who gives life to the dead and calls into being the things that do not exist as though they did. ¹²⁰ By this statement he invites the nations to the faith of Abraham; because when he was in uncircumcision, believing God, whose faith is now proclaimed in Christ, he was given life together with his wife. For when they were of worn-out age, the elderly were renewed in strength, so that he did not doubt that he would have a son by Sarah, whom he knew to be barren, and in whom the flow of feminine nature had already ceased; so that through these events they should not concern themselves either with uncircumcision or circumcision, and should be ready in regard to faith, secure because they believe in him who gives life to the dead, and that no other has this power; and when he

wills that what does not exist should come to be, by his will it immediately stands forth. Therefore Abraham, when he was not yet a father, was called the father of many nations and believed, confident in the power of God. And in order that it might be believed that the Father of Christ is the same God in whom Abraham believed, such a sign was given in Zechariah and Elizabeth (Luke 1:13), when the promise was restored in the world at the coming of Christ, like the sign that had been given in Abraham and Sarah when the promise was sealed; so that in a similar way bodies made lifeless by old age should generate the holy John, just as Isaac had been born.

¹²¹ Romans 4:18a Who against hope believed in hope (Gen. 15:5). It is clear that when Abraham had no hope of producing offspring, he believed God, maintaining faith against hope that he would generate, but knowing that God can do all things. Romans 4:18b That he might become the father of many nations, according to what was said: So shall your seed be (Gen. 15:5). This is in Genesis; for when He showed him the stars of heaven, He said: So shall your seed be, and by believing this he was justified. For he believed what seems impossible to the world, since it does not fall within the order of nature that old men can produce children, and that their offspring can be multiplied in such abundance that it cannot be counted. Therefore faith is precious, because it believes that what one knows or sees will be surpassed in the future: with this hope he consoles himself, because it is God who promises; and it is fitting that more be thought of Him than human weakness can comprehend.

¹²² Romans 4:19-22 And he was not weakened in faith: nor did he consider his own body already dead, since he was nearly a hundred years old, and the dead womb of Sarah. In the promise of God, however, he did not hesitate in unbelief, but was strengthened in faith, giving glory to God: being certain that what He had promised, He is able also to perform; and therefore it was reckoned to him as righteousness. ¹²³ This is what Abraham is praised for as worthy of praise; because, though he knew himself to be unable, he strengthened his weakness by faith, so that he might believe himself able through God to do what he knew could not be done by the decrees of the world. Therefore great is the merit with God of the one who, against his own knowledge, believed God, not doubting that He could, as being God, do what he knows, according to the reasoning of the world, cannot be done. For he holds as certain that God is beyond the reasoning of the world; for no

one can be said to be limited within that which he created. Therefore such a one is to be rewarded by God, because he attributes more to his Maker than he himself understands. This indeed would be of no value, if all felt alike: but by the unbelief of many, the faith of believers is commended before God. He therefore exhorts the nations to this firmness of faith, that they may receive the promise and grace of God without any uncertainty, confident in the example of Abraham, because praise increases for the believer if what is incredible and seems foolish to the world is believed; for the more impossible what is believed is thought to be, the more honorable the believer will be: and yet it would truly be foolish to believe this, if it were said to happen without God.

¹²⁴ And therefore the faith of Abraham is so much more praiseworthy than the faith of others; because it was not drawn by any wonders of signs. But since the world is governed by a fixed law and power, and is ruled in a definite manner by God, while men, because of the love of the flesh and their zeal for reasoning, have neglected God, the Maker of this work; God, in order to remove error and to show Himself Lord of all, willed that it should be proclaimed that He can do and has done what is impossible for the world; so that those who believe this, being separated from those who, puffed up by the reasoning of the world, have neglected God, may be saved, having been made subjects of God's dominion. ¹²⁵ Romans 4:23-25 But it was not written only for him alone, that it was reckoned to him for righteousness (Gen. 15:4); but also for us, to whom it will be reckoned, if we believe in him who raised Jesus Christ our Lord from the dead, who was delivered up for our sins and rose again for our justification.

¹²⁶ In Abraham he declares a pattern given to Jews and Gentiles, so that by his example we may believe in God, and in Christ, and in the Holy Spirit, and righteousness may be reckoned to us. Though what is believed now differs, faith nonetheless has one and the same gift. This, then, we obtain by what we believe: for by believing that Christ is the Son of God, we are adopted by God as sons; for he could grant nothing greater to believers than that they should be called sons of God, the faithless having been disowned. For we are called sons of God, but they are not even worthy to be called servants. For in his infinite magnificence God has granted this to those who love him, something worthy of his own majesty, not something that men deserve; because in a gift the greatness of the giver is considered far more than that of

the recipient, and from this he gains greater praise, when through Christ he bestows great gifts upon little ones; Christ who, for our sake, allowed himself to be put to death, so that, pardon having been given, he might rescue us from the second death, that is, from the punishment of hell [infern]; and he rose again, so that through the joy of the triumph over conquered death he might grant us the grace of justification, that we might be worthy to be called sons of God.

127 For before the Passion, those who were baptized received only the remission of those sins for whose sake Satan, in his zeal, put the Savior to death; but after the Resurrection, both those who were baptized earlier and those who were baptized later were all justified through the given pattern of faith in the Trinity, and by receiving the Holy Spirit, who is the sign of believers that they are sons of God. And in order that it might profit us as the fullness of justification, by rising he gave authority to his own precepts; so that, by matching their merits, we may increase ourselves through those by which, having obtained glory, we may appear radiant in the kingdom of God, with this confidence by which, having been justified, we cannot be held by death. For through the Passion of the Savior, death was overcome, which formerly, by reason of sin, held dominion, and it does not dare to hold those justified by him.

128 Chapter 5 Romans 5:1 Therefore, being justified by faith, let us have peace with God through our Lord Jesus Christ. It is faith, not the law, that makes us have peace with God; for it reconciles us to God by removing the sins that had made us his enemies. And since the Lord Jesus is the minister of this grace, through him we have been made at peace with God. For faith is greater than the law: the law is ours, but faith is God's; and the law concerns present discipline, whereas faith concerns eternal salvation. But whoever does not think about Christ as he ought will not be able to attain the rewards of faith, because he does not hold to the truth of faith. Romans 5:2 Through whom also we have access by faith into this grace in which we stand, and we glory in the hope of the glory of the children of God.

129 It is evident that through Christ we have entry to the grace of God; for he is the mediator of God and men, who, raising us up by his teaching, has caused us to hope for the gift of God's grace, standing in faith in him. We stand, therefore, because previously we lay low; but believing, we have been raised up, rejoicing in the hope of the brightness which God has prom-

ised to us. Romans 5:3a Not only this, but we also glory in our tribulations. Since through tribulations we must enter into the kingdom of God (Acts 14:21), therefore he teaches that we must also glory in them. When tribulation is added to hope, it increases the reward; for tribulation is the proof of steadfast hope, bearing witness toward the crown. Therefore the Lord says: Blessed are you when they persecute you and speak all manner of evil against you because of the righteousness of God. Rejoice and be glad; for behold, your reward is abundant in heaven (Matt. 5:11). For to despise present things, and those that bring delight, and not to yield under pressure because of the hope of future things, is of great merit before God. Therefore we must glory in tribulations, because a person believes he will receive so much the more, the stronger he has shown himself in tribulation.

¹³⁰ Romans 5:3b Knowing that tribulation works patience. This is what it means that tribulation works patience: if tribulation itself does not suffer any movement of weakness or doubt. Romans 5:4a Patience, however, brings about proving. It is clear that patience, if it is of the kind we have described, will appear as firm proof. Romans 5:4b Proof, however, brings about hope. Hope in the one who appears proven is not said without reason; for he will be known as worthy, about to receive his reward in the kingdom of God. Romans 5:5 But hope does not put us to shame; because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

¹³¹ Hope is not mistaken, even while we are judged by the faithless as foolish and dull, for believing things worldly reason cannot grasp; for we have as a pledge of God's love within us the Holy Spirit given to us. The Holy Spirit, given to the apostles and to us, proves that the promise of God is trustworthy, since he granted that the unlearned should speak in various languages with interpretations to confirm hope, and therefore praise the love of God within us (Acts 2:4); so that, because it is impossible for those who are dear to be deceived, he might make us secure concerning the promise: for it is God who has promised; and he has promised it to those whom he wills to have as his beloved. For human words are not able to assert the reason of our faith unless supported by the testimony of virtues, which, though silent, cry out, and are approved as rational to the confusion of the wise of this world: who, with boldness of speech, fight with earthly weapons against heavenly things, and with carnal weapons against spiritual things, and are not ashamed to call themselves wise. For just as the origin of a foreigner, a man

of no repute, is doubtful in a strange land; so too the truth of our faith dwells as a stranger upon the earth: and because its nature cannot be explained in words, it is praised by the testimony of virtue, which is the greater thing.

¹³² Romans 5:6-7 For why indeed did Christ, while we were still sinners, at the appointed time die for the ungodly? For scarcely does anyone die for a righteous person; for a good person perhaps someone might dare to die. ¹³³ If for unbelievers and those hostile to God Christ gave himself over to death for a time, for he died for a time, because on the third day he rose again, how much more, when we believe in him, will he fortify us with his help? For this is why he died for us: that he might obtain both life and glory for us. Therefore, if he died for his enemies, it must be understood how much more he does for his friends. Among human beings, that is, according to time, he seemed to die; for he, in the realm of the dead, was judging irreverent and wicked spirits for the salvation of souls. There are times in the world, where the sun rises and sets, and the moon increases and decreases, and day and night do not remain in their state; for whatever is subject to time and age is always changeable. To this time, then, Christ died, when he departed from the body. But where there is neither time nor age, there he is found not only alive, but also victorious. From this he wished to praise the Savior's love toward us, when he says: "Scarcely does anyone die for a righteous person; but Christ died for the ungodly. For if scarcely anyone dies for a righteous person, how can it be that someone dies for the ungodly? And if for a single good person someone perhaps dares to die, or perhaps does not dare, because he indicates that both possibilities are difficult;

¹³⁴ how can it be thought that someone would dare to die for the wickedness of many? For even if someone, moved by a certain compassion or the attraction of his good works, perhaps dares to die for a righteous or good person, in the case of the ungodly there is not only nothing to persuade one to die, but nothing even to move one to tears. But Christ died for the sins of the people, and not yet for his own, so that he might make all things credible which the world doubts. Therefore he made two degrees, that of the righteous and that of the good: for although the righteous person is also to be called good, still he set forth the categories themselves, indicating the righteous by practice, but the good by nature, one who is called innocent in his simplicity. Therefore, although, as far as this passage is concerned, the righteous is of greater merit than the good, yet he says: "For a good person, per-

haps someone might dare to die”; so that, because the cause of innocence is more pitiable, he suggests that for this someone might perhaps be compelled. Indeed parents wish to die for good children, not to say wives for good husbands. For if we wish to set up a comparison between the good and the righteous, sometimes we discover that the righteous is better, sometimes that the good is to be preferred.

¹³⁵ For if according to God’s law someone who is righteous is better than the good, it is better than that kind of good person who has not yet labored with himself to increase his good qualities; for by training, the righteous will improve the goodness of his nature. But if someone is righteous according to the world, the good person is preferred to him because of innocence, since such righteousness is not without severity. Therefore every nature is good, while righteousness according to God’s law is a fruit fitting to nature; and so righteousness is goodness, where the righteous are always also called good. Yet the good are not always righteous, because they are not called good on account of works, but on account of innocence; for righteousness is perfect goodness when it carries out, in deed, the good proper to its nature. ¹³⁶ Romans 5:8 But God praises His love in us. Therefore He praises His love, while He is still generous toward His enemies and sends One who will save them, even though they certainly do not deserve it. Romans 5:9 For if, when we were still sinners, Christ died for us, much more now, being justified by his blood, shall we be saved from wrath through him. Paul says this because, if God allowed his Son to be put to death for sinners, what will he do for the justified, except keep them from wrath, that is, make them safe from the Devil’s deceit, so that they may be secure on the day of judgment, when vengeance begins to lay waste the faithless? For since the goodness of God wills that none should perish, he has granted a most worthy death, so that, to those who recognize God’s grace toward them, he might add honor and glory, and upon the ungrateful heap up punishment. The ungrateful are those who, when God calls, refuse, denying God’s grace so that they remain fixed in their error and wickedness.

¹³⁷ Romans 5:10 For if, when we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, shall we be saved by His life. It is clear that if, in order to reconcile us to Himself, God handed over His Son to death, how much more, now that we are reconciled, will He save us by His life? For He cannot fail to love His friends, He who be-

nefits His enemies. If the death of the Savior helped us while we were still ungodly, how much more will His life justify us, now that He has risen from the dead? For just as His death has snatched us from the Devil, so His life will deliver us from the day of God's judgment. Romans 5:11 Not only this, but we also glory in God through our Lord Jesus Christ, through whom we have now received reconciliation.

¹³⁸ Paul teaches not only that thanks are to be given to God for the salvation and safety received, but also that we are to glory in God through Christ Jesus, who has agreed that we, once ungodly and enemies, should be called his friends; so that, having obtained all benefits through Christ, we may rejoice: and because through him we have come to know God, as we glory in him, we may render to him honor equal to God the Father, he himself bearing suitable witness and proclaiming: "That all may honor the Son, just as they honor the Father" (Jn. 5:23). Therefore, after the providence of God the Father and the gift which he gave through Christ, to make the person of the Son pleasing to us, since through the one Christ we have been redeemed by the one God the Father, he added: Romans 5:12 Therefore, just as through one man sin entered into this world, and through sin, death; so death passed upon all men, in whom all have sinned in him.

¹³⁹ Since above Paul has shown the grace of God given through Christ according to the order of truth, he now sets forth the very order of the one God the Father, through the one Christ His Son, so that, because Adam, one, that is, Eve, for she too is Adam, sinned in all, so one Christ, the Son of God, conquered sin in all. And because he has shown the purpose of God's grace toward the human race, he begins from Adam to show the very beginnings of sin, because he was the first who sinned, so that he might teach that the providence of the one God has restored, through one, what through one had fallen and been drawn into death. This, then, is the one through whom we are saved; to him, by God the Father's will, that reverence is given which we owe to the Father Himself. For the same one says in another place: He who serves Christ in these things pleases God (Rom. 14:18); though it is written: The Lord your God you shall adore, and Him only shall you serve (Deut. 6:13). If, therefore, he says that only God is to be served, and yet commands that Christ be served, Christ is in the unity of God, and is neither inferior nor another God; since, when the Law says that only God is to be served, it is proclaimed that one who serves Christ together with God is pleasing to God.

Therefore, just as through one man sin entered into this world, and through sin death, so also through one Christ there came the condemnation and death of sin, granting eternal life, as he explains below.

¹⁴⁰In whom, that is, in Adam, all have sinned. Paul therefore said “in whom,” though he is speaking of the woman, because he did not refer it to the individual, but to the race. Therefore it is clear that in Adam all sinned as though in the lump; for he himself, having been corrupted by sin, all whom he begot were born under sin. From him, then, all are sinners, because from him himself we all derive; for he lost the favor of God when he transgressed, becoming unworthy to eat of the tree of life, so that he should die. Now death is the termination of the body, when the soul is separated from the body. There is also another death, which is called the second, in Gehenna, which we do not suffer by Adam’s sin, but, on the occasion of it, is acquired by our own sins: from this the good are free, only that they were in hell [inferno], but in the upper part, as if in a place of liberty, since they could not ascend to heaven; for they were held by the sentence given in Adam, which handwriting in the decrees was blotted out by the death of Christ (Col. 2:14). Now the sentence of the decree was that the body of one man should be dissolved upon the earth, while his soul, held by the bonds of hell [inferni], should suffer destruction.

¹⁴¹Romans 5:13 For until the Law, sin was in this world; but sin was not charged when there was no Law. Paul says that in Adam all sinned, as I mentioned above, and that until the Law was given sin was not charged; for people thought they could sin against God with freedom, though not against other people. For the natural law had not been completely numbed; they were not ignorant that what they did not want to suffer, they should not do to others. Indeed, sin was so far from unknown among humans that when Jacob, having idols, was searched by his father-in-law Laban, he judged that whoever was found with the stolen goods was worthy of death (Gen. 31:30ff.); and Joseph, though falsely accused, was nevertheless shut up in prison as though guilty (Gen. 39:20); and Pharaoh’s baker and cupbearer likewise suffered on account of their offence (Gen. 40:3); and Moses, after killing the Egyptian, was frightened by the law (Exod. 2:12). How, then, was sin not charged when there was no Law? Or how was it punished, unless the Law was known?

¹⁴² The natural law always exists, nor was it ever entirely unknown; but it was thought to have authority only for a time, and not to make people guilty before God. For it was unknown that God would judge the human race, and therefore sin was not charged, as though sin were not known to God, while they asserted that God was unconcerned. But when the Law was given through Moses, it was made clear that God cares about human affairs, and that those who do evil will not go unpunished, whatever the cause by which they escape for the present. For certainly, if among themselves, under the teaching of justice or nature, they did not consider sins unavenged, how much more should they not have been ignorant that God, whom they knew as the maker of the world, would require these things? Since Sodom and Gomorrah were sentenced to perish by fire (Gen. 19:24), which had indeed been covered over by forgetfulness; Moses, however, in writing, made it clear, to strengthen the belief that God would be judge. But when, passing over God, they began to adopt figments in honor of God, having become depraved in mind, they trampled on part of the natural law, which is the first part. For the natural law has three parts, the first of which is this: that the Creator, once recognized, should be honored, and that his glory and majesty should not be attributed to any of the creatures. The second part is moral, that is, that one should live well, governed by modesty; for it is fitting for a human being who has knowledge of the Creator to restrain his life by law, lest that knowledge be rendered futile. The third part is instructive, that the knowledge of God the Creator and the example of moral conduct be handed on to others, so that they may learn how merit is placed before the Creator. This is true and Christian wisdom.

¹⁴³ Romans 5:14a But death reigned from Adam until Moses. For sin was not charged before the Law was given through Moses, as I have said; by the very liberty of this violation death reigned, knowing that those men were devoted to it. Therefore death reigned with the security of its dominion both over those who escaped for a time, and over those who even here paid the penalties for their evil deeds. For it saw that all were its own; for “whoever commits sin is the servant of sin” (Jn. 8:34). Thinking they could yield with freedom, they sinned all the more, especially in those sins to which they were more inclined, which the world fostered as though they were lawful. Over this Satan rejoiced, being confident that, because of Adam’s case, man left by

God was in his possession. Romans 5:14b So then death reigned over those who sinned in the likeness of Adam's transgression,

¹⁴⁴ who is a pattern of the future; this we shall show in what follows. Therefore it is clear that death did not reign over all, because not all sinned in the likeness of Adam's transgression, that is, not all sinned by despising God. And who are they who sinned by despising God, if not those who, neglecting the Creator, served the creature, setting up gods for themselves to worship, to the injury of God? For this reason the Devil rejoiced in such men, because he saw that they had become his imitators. For both Terah (Jos. 24:2), the father of Abraham, and Nahor and Laban (Gen. 31:19, 31:30) claimed their own gods for themselves. And Adam's sin is not far from idolatry; for he transgressed, thinking that as a man he would become God. He judged that what the Devil suggested would benefit him more than what God commanded, setting the Devil in the place of God; and therefore he became subject to the Devil. In like manner these men, having transgressed against God, while they serve the creature, sin in a similar way, though not in the same way; for a likeness usually has some difference. Nor indeed can it be said that those who received the command not to eat of the tree, as Adam did (Gen. 2:16), are the same as those who sinned, who did not transgress a positive command of God, but the law of nature.

¹⁴⁵ Whoever understood, whether by transmission or by natural indication, and worshiped God, imparting to no one else the honor of His name and majesty, if such a one sinned, since it is impossible not to sin, he sinned under God, not against God, whom he felt to be his Judge; and therefore in such a man death did not reign. But, as I said, it reigned over those who, under the guise of idols, served the Devil. Because the Law had not been decreed with authority, they were unable to apprehend God as Judge. For the greater part of the world did not know that God would be Judge; but the very few in whom death did not reign, in those in whom it did reign, after this death, which is called the first, are excepted for the second, unto future punishment and destruction. But in those in whom it did not reign, because they did not sin in the likeness of Adam's transgression, they were kept in hope for the coming of the Savior into freedom; as we read of Abraham, that although he was in hell [infernus], he was nevertheless separated by a great interval, so that there was an immense chasm between the righteous and the sinners (Luke 16:26). If there was an immense chasm between the righteous and the sin-

ners, how much greater between the godless, so that the righteous might have refreshment, and the sinners torment, and the wicked burning;

¹⁴⁶ so that before the judgment it might not be hidden what each one was worthy of. And therefore death reigned over them, because it saw that the works of its subtlety had advanced them to punishment as though they were its enemies. For it was not hidden from it that man was made in the world for this purpose, that he might proclaim the rule of the one God, which Satan had transgressed. ¹⁴⁷ And if in the Greek text it is not stated so carefully, it is written therefore: that death also reigned over those who had not sinned in the likeness of Adam's transgression. Here it seems to embrace everything, so that, since death, that is, termination, came about through the envy of the Devil, he says that death reigned even over those who did not sin, for they die, which is what Satan desires. If this were true, it should not have been said: "Death reigned from Adam until Moses," if from the beginning until the end it reigns over all. Or perhaps he made stages, so that it reigned from Adam until Moses, and from Moses until Christ, and from Christ until the end; but to what purpose would such a way of speaking serve, since he is not found to have spoken so? For he said: "From Adam death reigned until Moses," because the Law had not yet been revealed, so that, once the Law was given, they might live under its authority, knowing what to avoid lest death should reign over them. Therefore, can it be said that death reigned over the man who, before the Law, by nature's guidance, observed what the Law later commanded? Consider what is written about this: "Sin," he says, "was not charged when there was no Law"; and he added: "But death reigned from Adam until Moses", of course in that time when there was no Law;

¹⁴⁸ and it is fitting that, because death reigned before the Law was given, it should be said to have reigned over those who sinned in the likeness of Adam's transgression, as we mentioned above. For just as, after the Law was given, death reigned over those who served idols or fornication, despising the lawgiver, so also before the Law it did not by any means reign over those who anticipated the sense of the Law, honoring its Author. For it is said to have reigned because knowledge of the one God had vanished from the earth. Indeed, the Law began in this way: "I am," he says, "the Lord your God, who brought you out of Egypt, out of the house of slavery; you shall have no other gods besides me; and you shall not make for yourself an idol

nor any likeness” (Exod. 20:2). Therefore the Law was given so that death might not reign; that, sins of former times being abolished, the human race might obey the one God. Therefore in another place the same Apostle says: “Let not sin reign in your mortal body, that you should obey it” (Rom. 6:12). By this statement he shows that even now death reigns, if the Law is despised. For what is the reign of death, if not when its will is done, while it commands, to the destruction of the one who obeys, whose ruling will is the very head of idolatry?

¹⁴⁹ And yet it is prescribed to us from the Greek manuscripts as if they did not differ among themselves, which is caused by the zeal of conflict. For since a person cannot use his own authority in order to win, he falsifies the words of the law, so that he may assert his own meaning as though it were the words of the law, and it appears that not reason but authority lays down the rule. Moreover, it is well known that certain ancient Latin manuscripts were translated from old Greek ones, which the simplicity of earlier times has preserved and attests as uncorrupted. But after minds departed from unity and, with heretics causing disturbances, began to be racked by disputes, many things were altered according to human understanding, so that what seemed right to man should be contained in the text; where even the Greeks themselves have different manuscripts. I judge this to be true, since reason, history, and authority all bear it out: for even today, in Latin manuscripts that are criticized, they are found set down as in the writings of the ancients, Tertullian, Victorinus, and Cyprian.

¹⁵⁰ So then, the kingdom of death first began to be destroyed in Judea, because God is known in Judea (Ps. 75:2); but now it is destroyed day by day among all nations, while to a great extent the children of the Devil become children of God. And therefore death did not reign over all, but over those who sinned in the likeness of Adam’s transgression, as I mentioned above. Now Adam is the type of the one to come for this reason: because God had already then decreed in mystery to correct through the one Christ what had been sin through the one Adam, as it is said in the Apocalypse of John the Apostle: “The Lamb,” he says, “who was slain from the foundation of the world” (Rev. 13:8). Finally, he added: Romans 5:15a But the gift is not like the trespass. For when Paul said that the form of the one Christ is the one Adam, he did this so that the cause of Adam should not be thought to be of the same kind as that of Christ. Therefore he says: But the gift is not like the

trespass; because Adam is a figure of Christ only in this respect, that as one sinned, so one corrected it.

¹⁵¹ Romans 5:15b For if by the trespass of one many died, much more did the grace of God and the gift in the grace of one man, Jesus Christ, overflow to many. That is, if by the trespass of one many died by imitating his transgression, much more did the grace of God and the gift overflow to many who flee to him. For more obtain grace than died by Adam's trespass. From this it is clear that he did not mean this death which is common to all; because all without exception die, and yet not all obtain grace. Nor is it said that death reigned over all, but over those who died through Adam's trespass, those whom he says sinned in the likeness of Adam's transgression. These are those whom he calls "many dead through the trespass of one," but the grace of God overflowed to more; because in those who are said to have died by Adam's trespass, sinning in like manner, and in those who did not sin in this likeness of Adam's transgression, the grace of God overflowed. And though by the father's sin, according to God's judgment, they were in the underworld (*inferos*), the grace of God overflowed in the descent of the Savior, granting pardon to all, and, with triumph, lifting them up into heaven. (1 Peter 3:18-20)

¹⁵² Romans 5:16 And not as with the one sin, so also is the gift: for the judgment indeed came from one unto condemnation, but the gift from many offenses unto justification. It is clearly different, because by the one sin of Adam those who sinned in the likeness of his transgression were condemned; but the grace of God through Christ has justified human beings not from one offense, but from many, by granting them the remission of sins. This is spoken to the greatness of the mercy of God and of Christ; so that, although through Adam's offense many are held by the second death in the lower hell (*inferno*), yet the gift of God's grace, when it would have been just for them to be punished, not only pardons them, but justifies them. Romans 5:17 For if by the offense of one man death reigned through one, much more shall those who receive the abundance of grace and of the gift and of righteousness reign in life through the one Jesus Christ.

¹⁵³ It must be noted that there is one and the same meaning, and that in no way does it differ: for Paul says that death has reigned, not that it is reigning; because those who understood God's judgment through the Law have been lifted out from under its dominion. But it did reign, because without

the revealing of the Law, the fear of God was not upon the earth. The earlier sense, therefore, is that because death reigned from Adam to Moses over those who sinned in the likeness of Adam's transgression, much more does grace reign, in the abundance of God's gift, unto life through the one Jesus Christ. For if death reigned, why should not grace reign much more, which justifies far more people than those in whom death reigned? How much more must grace be believed to reign, which bestows life through Christ? Romans 5:18 Therefore, just as through the transgression of one man condemnation came upon all men, so also through the righteousness of one man justification of life came upon all men:

154 That is, just as through the transgression of one man all deserved condemnation by sinning in like manner, so also in the righteousness of one man all who believe will be justified. But if some think that this condemnation is universal, in the same way they will take the justification to be universal. Yet this is not true, because not all believe. Romans 5:19 For just as through the disobedience of one man many were made sinners, so through the obedience of one man many will be made righteous. Those whom Paul previously called "all," he here designates as "many"; for more people followed Adam's offense by transgression, but not all; and many will be made righteous through faith in Christ, but not all. Therefore death did not reign over those who did not sin in the likeness of Adam's transgression. Romans 5:20a But the Law came in so that the offense might increase.

155 One might say conversely: Therefore the Law ought not to have been given, lest sins grow; for if before the Law there was less sin, there was no need of the Law. The Law was indeed necessary, so that it might show that sins are counted before God, which were believed to be committed with immunity; so that thereafter people would know what they ought to avoid. Therefore the prophet Isaiah says: "The Law," he says, "was given as a help" (Isa. 8:20); because certain seeds of justice are in some manner implanted in nature itself, the Law was added so that, by its authority and teaching, the natural disposition might advance to produce the fruit of righteousness. For just as birth perishes unless it has nourishment by which, being sustained, it may grow, so also the natural disposition toward justice, unless it has something to look up to and venerate, does not easily flourish, but falls sick and yields to sins when they come. For by the habit of sinning it is pressed down so that it does not grow into fruit, and thereby it is extin-

guished. Therefore the Law was providentially given as a help, as the prophet bears witness; but the people, following their old habit, multiplied sins. For by practice they began to sin more than they had sinned before; and therefore it came to pass that, when the Law was given, sins were not diminished but increased. The Apostle shows what resulted from the giving of the Law, not what the Law itself did.

156 But how was it by fault of the Law that sins increased, when the Law threatened punishment so that people might not sin; and yet it is said to have come in so that sin might abound? It is true, because it entered, as it were, as something that would be helpful, and with humility; but afterwards it began to rule over those to whom it had commanded not to sin, and they did sin. For the Law began to reveal the abundance of sins, since the very things it had forbidden were done more than they had been done before. Therefore, in this way the Law was given so that the offense might increase; for as the Apostle praises faith, through which sins are indeed wiped out, he said that the Law caused sin to abound, as I said above; because it was not given so that sins might be abolished, but so that they might abound: since it showed people to be sinners before the Law, and after the Law it held all guilty.

157 Romans 5:20b But where sin abounded, grace abounded all the more. It is clear that when sin abounded, grace abounded all the more: when the gift of God came from the promise and covered the sins of all, so that the Devil might grieve that through his envy he had accomplished nothing. For when the Law had been given for human benefit, the Devil worked to overturn it by persuading people to unlawful deeds, so that what had been given to be helpful would in fact work in the opposite way, since the commandments were despised, and from the Law there proceeded not benefit but judgment unto vengeance. Then the just and merciful God, in order to empty the glory of the Devil which he had sought from his triumph over man, decreed that His Son should come, who would forgive all sins, so that the joy arising from the gift of grace might be greater than the sorrow that had arisen from sin. For the joy of God's gift also benefits those over whom Satan could not triumph; therefore grace abounded beyond the sin which Satan had prompted.

158 Romans 5:21 As sin reigned unto death, so also let grace reign through righteousness unto eternal life through Jesus Christ our Lord. Sin reigned as

it saw its work in sinners advancing toward death, in which it gloried; in like manner let grace also reign through righteousness unto eternal life, through Jesus Christ our Lord, so that just as, through Adam, sin began to reign, so also, through Christ, grace. And grace reigns through righteousness if, having received the forgiveness of sins, we follow after righteousness; so that, seeing that it has fruit in the good whom it has redeemed, grace may reign unto eternal life, knowing that we shall be eternal. Grace therefore abounds, because sin reigned for a time, but grace forever. For it is God's kingdom when grace reigns, just as it was the Devil's kingdom when sin reigned. Yet he refers everything to Christ, so that all the grace of God may be learned from Christ. He therefore answers according to the foregoing sense, saying:

¹⁵⁹ Chapter 6 Romans 6:1 What then shall we say? Shall we remain in sin so that grace may abound? Far from it. That is, must we always keep sinning so that the gift of God may abound, covering our sins; so that, always hoping for the forgiveness of sins because God is merciful, we might put forward the grace of Christ? Certainly not. For this is precisely why God took pity on us through Christ: so that, from now on, by not sinning, we might cause both merit for ourselves and the grace of God to reign in us. For whoever returns again to the old man, that is, to the pattern of former life, removes the reign of God's grace and hands himself over to sin. For we have received mercy for two reasons: both that the kingdom of the Devil might be driven out, and that God's rule might be proclaimed to those who are ignorant, and by this very thing a dignity might be obtained for us.

¹⁶⁰ Romans 6:2 For we who have died to sin, how shall we still live in it? Paul says this because, while we were living in sin, we were dead before God; for whoever sins lives to sin, just as whoever does not sin lives to God. For when the grace of God came through Christ, and we, through faith and the regenerating spiritual washing, began to live to God, we became dead to sin, which is the Devil; that is, to die to sin is to be freed from sin and to become a servant of God. Therefore, since we are now dead to sin, let us not return to our former evils, lest we again live to sin and, dying to God, lose our dignity and fall back into the punishment we had escaped. Romans 6:3 Are you unaware that all of us who have been baptized into Christ Jesus have been baptized into his death?

¹⁶¹ Paul says this so that we may understand that, having been baptized, we ought no longer to sin; for when we are baptized, we die together with

Christ. This is what it means to be baptized into his death; for there all our sins die, so that, renewed with death laid aside, we may be seen to rise again to life reborn: so that just as Christ died to sin and rose again, so we too, through baptism, may have the hope of resurrection. Baptism, therefore, is the death of sin, so that another birth may follow, which, with the structure of the body remaining, renews a person in mind, with the oldness of all evil deeds buried. Romans 6:4 For we have been buried together with him through baptism into death; so that just as Christ rose from the dead through the power of the Father, so we too may walk in newness of life.

¹⁶² In saying this, Paul also signifies that which is primary: because Christ raised his own body from the dead, for he himself is the power of God the Father, as he says: Destroy this temple, and I will raise it up in three days. But, he says, he was speaking of the temple of his body (Jn. 2:19 and 21); and because he rose into a new life which no longer knows death. It is called new because it is given by Christ, that is, the Christian way of life. We, however, who have been baptized, have been buried with Christ (Col. 2:12) so that from then on we may follow that life in which Christ rose. Baptism, therefore, is the pledge and image of the resurrection; so that, remaining in the commandments of Christ, we do not again turn back to what is past. For the one who dies no longer sins; for death is the end of sin. Indeed, it is performed with water so that, just as water washes away the stains of the body, so we may believe that through baptism we are spiritually cleansed and renewed from every sin; so that what is incorporeal may be washed away invisibly.

¹⁶³ Romans 6:5 For if we have been planted together in the likeness of his death, we shall also be in that of his resurrection. Then Paul says that we can happily rise again, if we have been planted together in the likeness of his death; that is, if in baptism, having laid aside all vices and been transferred into a new life, we no longer sin thereafter: by this we shall likewise be similar to his resurrection; for the likeness of the death will grant a similar resurrection. This is what the apostle John recalls in his letter, saying: We know that when he appears, we shall be like him (1 Jn. 3:2), that is, to rise immortal and glorious. For this will not be a likeness such that there is no difference at all, since it will be likeness in the glory of the body, not in the nature of the divinity.

¹⁶⁴ Romans 6:6-7 Knowing this, because our old man was crucified together with Him, so that the body of sin might be destroyed, so that we may no longer serve sin. Paul weaves together and repeats many things in order to teach the baptized that they ought no longer to sin, especially that they should not return to idolatry; for it is a most grave crime and the chief of all error, lest they lose the grace received from God through Christ. By "old man" he means past deeds, because just as a new man is so called through faith and a pure life, so the old man is so called through lack of faith and evil deeds. He says these deeds are crucified, that is, put to death, so that the body of sin, which is all crimes together, may be destroyed. For he calls all sins together a body, which he says is destroyed through a good life and the Catholic faith.

¹⁶⁵ Romans 6:8 But if we have died with Christ, we believe that we shall also live together with Him. It is clear that those who have crucified the flesh, that is, the world with its vices and desires, die to the world and die together with Christ, and are also mystically conformed to eternal life and salvation, so that they may deserve to be made like to the glory of Christ. Now the flesh, that is, the body, is crucified in this way if its desires are trampled underfoot, which, with sin remaining in it, arise from the transgression begun by the first man: for in the flesh the Devil is crucified; for he it is who deceives through the flesh. Therefore sometimes "flesh" means the world, that is, the elements, and sometimes it is understood as the human body, or even the soul itself following bodily vices. Romans 6:9-10 Knowing that Christ, rising again from the dead, now no longer dies; death will no longer have dominion over him. For the death he died, he died to sin once; but the life he lives, he lives to God.

¹⁶⁶ Paul shows the security of eternity in the resurrection of the Savior, which it is possible to attain if there is striving after a better life. For whoever, by acting rightly, lives to God, truly lives; because he has eternal life. Romans 6:11 So you also must consider yourselves as indeed dead to sin, but living to God in Christ Jesus our Lord. Paul speaks therefore to teach that there is no other way to die to sin and live to God than for all hope to be in Christ; whom he calls our Lord, so that nothing in the Law may be thought to contribute to the attaining of salvation in the age to come, when one can live to God only through Christ. Romans 6:12 Therefore, let not sin reign in your mortal body, so that you obey its desires. The body is mortal because of

Adam's transgression, but by faith in Christ it is believed that it will become immortal. Yet, in order to attain this promise, Paul says that we must not obey sin, lest it reign in our mortal body; for it reigns when it commands. But if it does not reign, this body will not be seen as mortal, because it lives in the hope of eternity. He did not call the body mortal on account of bodily termination, but because of the punishment of Gehenna [gehennæ]; so that the one is called mortal who is to be sent into Gehenna. For those who obey sin do not escape the second death of hell [infernī], from which the Savior has freed those who believe in him. By calling the body mortal, he meant the whole person; for those who obey sin are called mortal. "The soul," he says, "that sins, it shall die" (Ezek. 18:4), that is, the whole man, for no one will be judged without the body.

¹⁶⁷ Romans 6:13a But do not present your members as weapons of unrighteousness to sin. Paul shows that the Devil attacks us with his darts; for an opportunity is given him through our sins, so that when God abandons us, the Devil, having received power, mocks us and puts us to death. Therefore we must restrain our members from every work of iniquity, so that our enemy, found unarmed, may be subdued. And he did not say: "Present your bodies," but "your members"; for it is through the members, as servants, that one goes astray, not through the whole body. Romans 6:13b But present yourselves to God as those alive from the dead. By "dead" Paul means ignorance and unbelief together with an evil life; for life is to know God through Christ. Since no one receives the origin of life without a parent, and all things have their origin from God unto life through Christ, therefore the one who does not know that God through Christ is the parent of all is not said to have life, that is, he is regarded as if he did not exist: for he denies his own being when he imagines that he exists without God as his parent. Therefore ignorance and shameful living are death; such vices bring upon a person death, not this death which is common to all, but the death of Gehenna [gehennæ], as I mentioned above; so that the knowledge of God as Father and holy conduct are life, not this life which is subject to decay, but that of the age to come, which is called eternal. Therefore, "present yourselves to God," he says, "through knowing whom you have advanced unto salvation; so that, renouncing a dishonorable life, you may be alive from the dead."

¹⁶⁸ Romans 6:13c And let your members be weapons of righteousness for God. Such modesty does He wish to govern our conduct with, that our actions, advancing the righteousness of God and not worldly righteousness (for the world's righteousness, being without faith in Christ, without which there is not life but death), supply Him with weapons to defend us. When we offer Him weapons through good works, we make ourselves worthy to be helped by it; for the righteousness of God looks down on the unworthy. For where the righteousness of God is, there the Holy Spirit dwells to help our weakness. Just as we provide weapons to sin when we act wickedly, so also to righteousness when we live rightly, guarding our members from all shamefulness. Romans 6:14 But sin will no longer rule over you; for you are not under the Law, but under grace. ¹⁶⁹ If we walk according to the commands that he gives, he declares that sin cannot rule over us; for it rules over those who sin. Indeed, when we walk as he commands, we are not under the Law; but if we do not sin, we are not under the Law, but under grace. If, however, we sin, we come under the Law, and sin will begin to rule over us; for whoever commits sin is the slave of sin (Jn. 8:34); and it is necessary that he be under the Law as long as he has not received forgiveness; for sin, by the authority of the Law, makes the sinner guilty. And therefore, whoever has been granted forgiveness and keeps himself so that he does not sin thereafter, neither will sin rule over him, nor is he under the Law. For the authority of the Law ceases with respect to the one who has been freed from sin; for those whom the Law holds as guilty have been handed over to it by sin. Therefore, the one who is stripped of sins cannot be under the Law.

¹⁷⁰ Romans 6:15 What then? Shall we sin because we are not under the Law, but under grace? God forbid. Since the Law is from God, and so that it might not somehow seem opposed to Him, Paul sets the question before himself: "If the Law is from God," he says, "why should we not be under the Law?" This he clarifies, and teaches that in accordance with the will of God, who is the author of the Law, we have been freed by Christ from being under the Law. For although the Law was rightly given (it was given so that it might show as guilty before God those who had sinned before the Law, and so that it might inspire fear, that from this time people might not sin), yet because the human race, through the weakness of its frailty, could not restrain itself from sins, it became liable to the death of hell [infern]. Moved by the compassion of His mercy, by which He always comes to the aid of the

human race, God provided through Christ a way by which healing might be given to those already in despair; so that, having received the forgiveness of sins, being delivered from the Law which held them liable, and being lifted up and restored, they might, with God's help through faith, resist the vices by which they had previously been subdued. And therefore we have not sinned as though scorning God's Law, but have rather followed, through Christ, the very providence of God Himself.

¹⁷¹ Romans 6:16 You do not know that to whom you present yourselves as servants to obey, you are servants of the one whom you obey, whether of sin unto death or of obedience unto righteousness. Now, lest we profess one thing and do another, and, while we are called servants of God, be found by our deeds to be servants of the Devil, he warns and declares that we are servants of the one whose will we fulfill by our works; and it is of no little harm to confess God as Lord, yet in our actions serve the Devil. For God once marks this out and accuses, saying: This people honors me with their lips, but their heart is far from me (Isa. 29:13). And the Lord says in the Gospel: No one can serve two masters (Matt. 6:24). And in the Law it is said: God is not mocked (Gal. 6:7).

¹⁷² Romans 6:17-18 But thanks be to God that, though you were slaves of sin, you obeyed from the heart that pattern of teaching into which you were delivered. But by believing in Christ, we have been made servants of righteousness. For we are called servants of the one whom we obey. And since it is right to obey Christ (for he himself is righteousness, and the things he commands are righteous), therefore Paul says we have been made servants of righteousness from the heart, not from the law; from the will, not from fear, so that our profession may be brought forth by the judgment of the mind. For we have been led to faith by nature, not by the law, in that pattern of teaching by the command of God by whom we have been made, who fashioned nature. For in nature we have it that we know by whom, through whom, and in whom we have been created. Therefore the pattern of teaching is that into which the Creator has naturally delivered us, that is, what he said above: "They are a law unto themselves" (Rom. 2:14); since they see that what they believe belongs to their nature; so that what the Law and the Prophets preached to the Jews about Christ, this the Gentiles trust in from the heart. Therefore he gives thanks to the Lord, because when we were slaves of sin, we obeyed from the heart by believing in Christ, so that we

might serve God, not through the law of Moses, but through the law of nature.

¹⁷³ Romans 6:19a I speak in human terms because of the weakness of your flesh. When Paul mentions the weakness of the flesh, he means that he demands less of a man than is truly fitting in regard to the worship of God. Finally, it is added: Romans 6:19b For just as you presented your members to serve impurity and lawlessness, leading to lawlessness, so now present your members to serve righteousness, leading to sanctification. In order to take away from us the occasion of fear in approaching the faith, because it might seem to us almost unbearable and harsh, Paul commanded us to serve God by the same measure according to which we formerly served the Devil: although, of course, God ought to be served more zealously than the Devil, since here salvation is at work, there condemnation. Yet the spiritual physician does not demand more from us, lest, as we fled from the commandments as if they were burdensome, considering our weakness, we should remain in death. Therefore the Lord says: Take my yoke upon you . . . for it is sweet, and my burden is light (Matt. 11:29).

¹⁷⁴ Romans 6:20–21 For when you were slaves of sin, you were free in regard to righteousness. For what fruit did you have then from those things of which you are now ashamed? For the end of those things is death. It is clear that whoever is free from God is a slave of sin; for while he sins, he departs from God and comes under sin. What then are the fruits of sin, in which, having lived and then learning the good life, we are ashamed, because we once lived shamefully? And not only this, but even the customs of the pagans are base and foul, especially that which was conceived in Phrygia, in which, unless some vile person takes part, the rite is mute and religion grows numb! Behold a freedom full of stains and bound in filth, whose work earns a shameful wage: whose end is death. By “end” he means the conclusion of life and actions, to which either death or life succeeds. But in this place death is double, for one passes from death to death.

¹⁷⁵ Romans 6:22 Now, having been freed from sin but made servants of God, you have your fruit in sanctification, and the end is eternal life. That is, if, having received the forgiveness of sins, we strive to imitate good deeds, we will attain holiness, and our end, that is, our outcome, will be everlasting life; for from this death, which he called an end, we will pass over into the life that has no end. Romans 6:23a For the wages of sin is death. Paul calls

death the profit of sin, because through sin comes death; and therefore those who from now on keep themselves from sins receive as their reward eternal life, because those who do not sin are strangers to the second death. Romans 6:23b But the grace of God is eternal life in Christ Jesus our Lord. For just as those who follow sin obtain death, so those who follow the grace of God, that is, the faith of Christ, which forgives sins, will have eternal life; so that they may rejoice to be dissolved for a time, knowing that they will obtain that life which is free from all weariness and has no succession. Holy Simeon, longing for this, asked to be released from here (Luke 2:29), that he might go in peace, that is, into a life that suffers no disturbance. And our Lord attests that this gift has been given to us by God through Christ, so that we may give thanks to God the Father through no one other than His Son.

¹⁷⁶ Chapter 7 Romans 7:1a You are not ignorant, brothers; I am speaking to those who know the Law. To strengthen their minds in divine teaching, Paul uses the example of human law; so that once more through earthly things he may persuade them of heavenly things, just as God is known from the creation of the world. For since the whole belongs to One, although things are diverse, they are nevertheless in some way similar to one another. The Romans therefore know the law, for they are not barbarians: they have grasped natural justice partly from themselves, partly from the Greeks; for the laws were brought to the Romans from Athens, just as to the Greeks from the Hebrews. For before Moses the Law was not hidden, but there was no order nor authority. He therefore speaks not to those who are ignorant of the law: Romans 7:1b Because the Law rules over a man as long as he lives.

¹⁷⁷ It is not hidden that the whole life of man is under the law of nature, which was given to the world: this Law is general. Now, however, Paul sets forth another, special law (although it too is general, yet since it is not received by all, it becomes special), through which he wishes to prove his assertion; for he wants to hand on the truth step by step. He therefore says: Romans 7:2 For the woman who is under a husband is, while her husband lives, bound to the law of her husband. ¹⁷⁸ This law comes from the Gospel, not from Moses, nor from earthly justice. Therefore, learning some things by the guidance of nature and some things from the law of Moses, they were made perfect through the Gospel of Christ. By the following example, therefore, Paul more clearly urges that Christianity is stripped of the law of works, though not of every law; and that it is no longer advantageous to be under

the law, lest by returning to the law one nullify the grace of God; for the grace of God has freed man from the law, so that he may serve God in spirit, that is, in mind. For just as a woman, when her husband is dead, is freed from the law of her husband, though not from the law of nature, so also are those who by the grace of God have been freed from the law by which they were held as guilty; so that it is dead to them, and, being joined to Christianity, they are not adulterers. For if the law is still alive among them, they are adulterers, and it will do them no good to be called Christians, because they will be liable to punishment. For he will not be an adulterer against the law, but against the Gospel, who, after the law has died and he is joined to the Gospel, then returns to the law; for the law is said to be dead when the one whom it held as guilty is pardoned by it, the authority of the law having ceased.

¹⁷⁹ Romans 7:3 But if her husband has died, she is freed from the law of the husband, so that she is not an adulteress if she is joined to another man. Once removed from the Law, having received the forgiveness of sins and being joined to the Gospel, they are not adulterers against the Law, because it is dead to them. But if, while keeping the Law, they think they are approaching the Gospel, they will be guilty and adulterers, because with the Law still alive they have joined themselves to faith, and they will be adulterers in both. Romans 7:4a And so, my brothers, you also have been put to death to the Law through the body of Christ. ¹⁸⁰ For our Savior allowed His body to be crucified by the Devil, knowing that it was for us and against him; therefore he says that through the body of Christ we have been saved. For to die to the Law is to live to God, because the Law rules over sinners. Whoever, then, has his sins forgiven dies to the Law, that is, is set free from the Law. And so through the body of Christ we obtain this benefit; for when the Savior handed over His body, He conquered death and condemned sin. The Devil sinned in Him, because he killed Him though He was innocent and knew nothing at all of sin; for when he tried to defend man as a cause of sin for himself, he was found guilty in Him whom he accused. From this it came about that all who believe in Christ are delivered from the Law, with sin removed; because sin, which is the Devil, having been defeated through the body of Christ, has no authority over those who belong to Him by whom he was overcome. For when He does not sin and is killed as if guilty, He conquered sin by means of sin, that is, He condemned the Devil by the very

sin which he committed in Him; and He erased the handwriting that had been decreed because of Adam's sin (Col. 2:14), when He rose from the dead, giving to those who believe in Him such a pattern that they cannot be held by the second death. And therefore we have died to the Law through the body of Christ; for whoever has not died to the Law is guilty, and whoever is guilty cannot escape the second death.

¹⁸¹ Romans 7:4b So that you may belong to another, to Him who rose from the dead, that we might bear fruit for God. He says this because we have died to the Law in order that from now on we may be servants of Christ alone; and this will be to bear fruit for God. For one is gained for God who remains in His grace, worthy of the promised resurrection. Romans 7:5a For when we were in the flesh. Since he is in the flesh, that is, in the body, he denies that he is in the flesh; because here "to be in the flesh" is said of one who follows something that the Law forbids. Therefore, to be in the flesh is understood in many ways: for every unbeliever is in the flesh, that is, fleshly; and a Christian living under the Law is in the flesh; and one who places his hope in human beings is in the flesh; and one who misunderstands Christ is in the flesh; and if any Christian leads a life of indulgence, he is in the flesh. Yet in this passage we shall understand "to be in the flesh" in this way: before faith we were in the flesh; for we lived under sin, that is, following fleshly perceptions, we were subject to vices and sins. Now the perception of the flesh is not to believe spiritual things, that is, that a virgin gave birth without the involvement of a man, and that a person is born anew from water and the Holy Spirit, and that a soul released from its bond with the flesh rises again in the flesh. Distrusting these things, one is in the flesh; therefore:

¹⁸² Romans 7:5b The passions, he says, of sins, which are shown through the Law, were at work in our members, so that they might bear fruit unto death. It is clear that one who does not believe acts under sin, and is dragged captive into spoiling vices, so that he produces fruit for the second death; for death then gains profit when one sins. Yet Paul says that the vices operate in the members, not in the body, lest there be an excuse for those who mistreat the body; for in evil speech the tongue is reprov'd, in theft the hand is corrected, in deceit the ears are rebuked, and so in other things which, although they proceed from the heart, as the Lord testifies in the Gospel (Matt. 15:18), are nevertheless carried out in deeds by the ministry of the members. This discussion touches the Jews and those who are called Christians and wish to

live under the Law; so that, learning that they are fleshly, they may depart from the Law. Yet he shows that the passions of sins, which he says rule those acting in the flesh, are revealed through the Law, not produced by the Law; for the Law is the indicator of sin, not its mother, making sinners guilty.

¹⁸³ Romans 7:6a Now, however, we are freed from the Law of death, in which we were held. We are freed from the Law when we receive the forgiveness of sins; for it no longer has power over us, since it rules over the faithless and the sinners. The Law of death is therefore so called because it punishes the guilty; it puts sinners to death: it is not evil, then, but just. For although what is inflicted by the Law is an evil for those who suffer it, the Law itself is not evil, because it inflicts wrath justly. Therefore it is not evil for sinners, but just; for the good it is spiritual. For who would doubt that it is something spiritual to forbid sinning? But because it could not do this, that is, it could not save man by remitting sins, the law of faith was given, which would free believers from the dominion of the Law, so that those whom the Law held guilty unto death might be able to be restored to life. For to them the Law is a law of death, since it works wrath on account of sin.

¹⁸⁴ Romans 7:6b So that we may serve in newness of spirit, and not in the oldness of the letter. Here Paul is thought to touch on the Law, which indeed he makes inferior by comparison with the law of faith, yet he does not judge it an enemy. For he says that we are rescued from the law of death so that we may serve the law of faith, which has brought us saving protection, something the old law could not do; lest we should seem to make the benefit of grace empty by serving the old law. The old law is certainly not a name of crime, but of time or age; it has grown old because it has ceased. The law of the spirit is itself the law of faith; because faith is in the mind, and is not learned by works, but is believed in the heart: and the mind itself understands that what it believes belongs to its own nature, and it is not seen with the eyes or touched with the hands; and the gifts that are hoped for are not visible nor earthly, but spiritual. The old law, then, was formed on tablets of stone; but the law of the spirit is written spiritually on the tablets of the heart, so that it may be eternal: the letter of the old law is consumed by age. There is also another interpretation of the law of the spirit: namely, that since the former law forbade evil deeds, but this one, when it declares that one must not sin even in the heart, is called the law of the spirit, so that it may make the whole man spiritual.

¹⁸⁵ Romans 7:7a What then shall we say? Is the Law sin? Never. Since Paul calls this the law of death, and rejoices that we have been rescued from it, and denies that in it we serve God; lest he should be thought to declare it unjust, he clears this up when he says: Never. Romans 7:7b But I would not have known sin except through the Law. Therefore the Law is not sin, but the indicator of sin; for it shows both the sins that were hidden and that they would not go unpunished before God. Once this was discovered, man became guilty; and for this reason he does not seem to give thanks to the Law. For who gladly welcomes the one who announces that punishment hangs over him? He gives thanks, however, for the law of faith; because the one who was made guilty through the law of Moses has been reconciled to God through the law of faith: although that law too is just and good; for it is good to reveal the danger that threatens. Yet he gives greater thanks to the one through whom, being rescued from danger, he lives.

¹⁸⁶ Romans 7:7c For I did not know desire, except that the Law said in Exodus: You shall not covet (Exod. 20:17). Paul did not distinguish this desire from sin, but blended them, signifying this: that since there was not even the suspicion that such a thing was not permitted before God, I learned, he says, that it is sin. Under his own person he pleads, as it were, a general case. Therefore the Law forbids desire which, because it is a delight, was not thought to be sin. For the matter seemed simple: to desire something belonging to one's neighbor; but the Law revealed that this is sin. For to worldly men nothing seems so unavenged and so pleasant as pleasure. Romans 7:8a Therefore, when the opportunity was taken, sin, through the commandment, produced in me every desire. ¹⁸⁷ By saying "every desire," Paul signifies all sins. For above he mentions desire according to the Law, and now, by adding the other vices, he says that every desire was produced in man by the impulse of the Devil, whom he signifies in the word "sin"; so that the Law, which was given to be beneficial, turned into the opposite for man. For when the Devil saw that help had been provided for man through the Law, man whom he rejoiced to have in his condition both on account of Adam's sin and on account of the man's own, he understood that what had been done was against him. When he saw that man had been placed under the Law, he knew for sure that his own dominion had been taken away; for man had recognized how he might escape the punishment of hell [inferni]. From this his anger blazed up against man, so that he might overturn the

Law for him; that, by committing what was forbidden, he might again offend God and once more fall into the power of the Devil. He began not to command, but to deceive subtly; for when the Law was given, the Devil lost his dominion, knowing that from then on man belonged to God's judgment.

¹⁸⁸ Romans 7:8b For without the Law sin was dead. This must be understood in a twofold way, so that you may know that the Devil is signified in "sin," and also sin itself, which is called sin. For the Devil is said to have been dead, because he ceased from deceiving man before the Law, but was as if quiet; for he was secure about his possession of him. But he said that sin was dead, because it was thought that it was not credited before God; therefore it was dead in the eyes of man, as though one sinned with freedom. For sin was not hiding, as I said above; but it was unknown in this respect, that God was going to be the Judge. When the Law was given, it became clear that sin had come back to life. Why did it come back to life, if not because it had lived before, and afterwards, through the neglect of men, was considered dead when it was alive? For it was thought that sin was not credited, when in fact it was credited. Therefore, what was living was regarded as dead.

¹⁸⁹ Romans 7:9a But I myself once lived without the Law. What does "without the Law" mean, since the Law has always existed, as I mentioned above, except that man lived without the fear of God, secure in the belief that God would not judge human actions. Romans 7:9b But when the commandment came, sin came back to life. Paul therefore said that sin "came back to life" to show that it had previously lived; afterward, however, through human negligence it was considered dead, though it was alive, just as false rumor commonly arises about those who are far away. This means that in the beginning sin was not hidden from being reckoned before God, that is, it lived; but when the habit of sinning had blurred this, it was thought dead, so that the crime was believed to cease together with the person. But when the Law was given or renewed, it came back to life among those by whom it had been considered dead; for they began to know that sin was being reckoned.

¹⁹⁰ Romans 7:10a But I myself have died. Man is dead, because he sees that he is guilty before God, when previously he thought that he would not be liable for the things he was sinning in. Romans 7:10b And I discovered that the commandment, which had been given for life, is in fact unto death. It is

true that the Law was given for life; but when it made man guilty of sin not only in regard to the past but also to the future, the Law that was given for life came to be unto death, but, as I said, for the one who sins; for those who obey, it leads to life. Romans 7:11 For sin, having taken the opportunity through the commandment, deceived me, and through it killed me. In this place understand “sin” as the Devil, who is the author of sin. He found an opportunity through the law to satisfy his cruelty by the killing of man: so that, because the Law threatens sinners, man, always committing what is forbidden under his impulse, by offending God would experience the Law’s vengeance; and so would be condemned by that which had been given to benefit him. For since the Law was given against his will, envy flared up in him against man, so that he might stain him even more with corrupt pleasures, lest he escape his grasp.

¹⁹¹ Romans 7:12 And so the Law indeed is holy, and the commandment holy, and just, and good. In order that no hostile suspicion should remain against the Law, Paul praises it in such a way that he declares it not only just, but also holy and good. For the Gospel discourse bears witness that by “commandment” the Law is to be understood. For it says: If you wish to enter into life, keep the commandments (Matt. 19:17). Romans 7:13a Therefore, is that which is good death to me? Far from it. Truly far from it; for how could that which is proven to be good be understood as death? Romans 7:13b But in order that sin might appear as sin, it worked death in me through what is good. ¹⁹² Paul is saying that the Devil, through what is good, took the opportunity to work evil against man, as he seduced him to death; because the Law was given and revealed in written letters so that the things done badly before the Law might be shown, through the enticement of desire, to be sins, and thereafter be avoided. Then Satan was inflamed, indeed through what is good; for he saw that requirement was being made for man, and he urged him toward unlawful things, so that from the Law, which was given for life, death might result for him. This, however, must be credited to human negligence, which so weakened the vigor of its nature through the desire to sin that it could not restrain the suggestions of the adversary. Yet the enemy, whom he implies in sin so that he may be seen to be an enemy, took from the Law the opportunity to work death for man. For as he urged him toward unlawful things, he appears as an enemy. Although even before the Law he had acquired death for man, apart from the first cause in Adam, yet

after the Law he created heavier punishments for him in the underworld [in-feros], where the second death is. For it is a lesser offense to have sinned before the Law was revealed than after the Law.

¹⁹³ Romans 7:13c So that sin might become, beyond measure, sinning through the commandment (Gen. 15:16). What does “beyond measure” mean, as if some measure were given to wrongdoers, when it is never permitted to sin? But these are God’s words, saying: “The sins of the Amorites are not yet complete” (Gen. 15:16). By this he shows that there is a certain measure of offenses, and when sinners have filled it up, they are judged utterly unworthy of life; just as in the case of Pharaoh, because he had filled up this measure, God’s powers and signs were shown in him, by which others, terrified, might apply themselves to what leads to life, that life might be learned from the one who died. But there is another measure that the Apostle is discussing; for in order to show that sin under the Law is more than it was before the Law, he indicates that beyond this measure of sins, a greater measure has increased after the Law through the envy and cunning of Satan; so that the providence of God might be turned against man, when under the fear of the Law he ought by no means to have sinned. Therefore God, so that he might overcome the envy of the Devil and confirm his providence toward man, changed the order, sending the Savior Christ, who would both conquer the Devil and establish God’s decrees concerning man.

¹⁹⁴ Romans 7:14a For we know that the Law is spiritual. Since Paul speaks to those who know the Law, he therefore says: We know that the Law is spiritual; for they would not place themselves under the Law unless they recognized that it is spiritual. He calls the Law of Moses spiritual, the Law that was given on tablets: because it forbids sin, it is spiritual, since it forbids the worship of visible and carnal things. These remarks serve to praise the Law, lest someone perhaps think it worthy of blame, because it exercised severity against sinners. Romans 7:14b But I am carnal, sold under sin. ¹⁹⁵ Paul calls a man carnal when he sins. Sold under sin. This is to be sold under sin, to draw one’s origin from Adam, who first sinned, and to become subject to sin by one’s own fault, as the prophet Isaiah says: You have been sold, he says, by your sins (Isa. 50:1). For Adam first sold himself, and therefore all his seed is subject to sin. Therefore man is weak for keeping the precepts of the Law unless he is fortified by divine help; from this it is that he says: The Law is spiritual; but I am carnal, sold under sin. That is, the Law is firm and just and

free from blame, but man is frail and is enslaved by his father's or his own fault, so that he cannot exercise control over himself with regard to obedience to the Law. Therefore we must flee to the mercy of God, that we may escape the severity of the Law, and, being relieved of our sins, may thereafter, with God's favor, resist the enemy. For what does it mean to be subject to sin, if not to have a body corrupted by the fault of the soul, into which sin inserts itself and drives man, as though captive, into sins, so that he does its will? Therefore the Lord, among other things, says: The Devil comes and takes away what has been sown in their heart, so that they may not be saved (Luke 8:12). From this the same Apostle says in another letter:

¹⁹⁶ Our struggle is not against flesh and blood, but against principalities and powers, against the spiritual forces of wickedness in the heavenly places (Eph. 6:12), who are known to be the minions of Satan. For before man's transgression, before he enslaved himself to death, these had no power to enter into the inner man and insert hostile thoughts. That is why, by his cunning, it came about that he deceived man by conversing through the serpent (Gen. 3:1). But after he had deceived and subdued him, he received power over him, so as to strike the inner man, joining himself to his mind, so that man cannot recognize what in his thoughts is his own and what is the Devil's, unless he looks to the Law. ¹⁹⁷ Romans 7:15a For what I do, I do not understand. He does not understand what he does, because he sees that he knows one thing through the Law and does another. Romans 7:15b For I do not do what I will, but what I hate, that I do. Being subject to sin, he indeed does what he does not will. Romans 7:16 But if I do what I hate, I consent to the Law. Paul proves that the Law rightly forbids, when he confesses that he unwillingly does what the Law prohibits; and he says that what the Law commands belongs to his nature, because he declares that what he does outwardly is hateful to himself. Romans 7:17 But now it is no longer I who do it, but the sin that dwells in me. For by the law Paul sees that what he does is forbidden, and he agrees that it ought not to be done, and therefore shows that there is something else by whose impulse these things are done, that is, sin. But he always calls it sin, although it is known to be the Devil with his angels; because if the first man had not sinned, these things would not have come about, and therefore it is sin that brings all these things to pass.

¹⁹⁸ Romans 7:18a For I know that no good dwells in me, that is, in my flesh. Paul does not say, as some imagine, that the flesh itself is evil; but that

what dwells in the flesh is not good, but sin. How does sin dwell in the flesh, since it is not a substance, but a departure from the good? Because the body of the first man was corrupted through sin so that it could be dissolved: the very corruption of sin, by the condition of the offense, remains in the body, holding the strength of the divine sentence given to Adam, which is the mark of the Devil, at whose instigation he sinned. Therefore, through that which remains as the consequence of what was done, sin is said to dwell in the flesh, to which the Devil draws near as to his own law, and remains as sin within sin; because the flesh already belongs to sin, so that it may deceive man with evil suggestions, lest man do what the Law commands.

¹⁹⁹ Romans 7:18b For the will to do good is present in me. Paul declares that the things which the Law commands are so good that he naturally finds them pleasing and wants to do them. Romans 7:18c But I do not find the power to accomplish the good. So what is commanded by the Law pleases him, and there is the will to carry it out; yet to fulfill it, the strength and power are lacking, because he is so pressed down by the power of sin that he cannot go where he wishes, nor is he able to resist, since another is lord over his power. For man is now burdened by the habit of sinning, and more easily yields to sin than to the Law, which he knows teaches what is good; and if he does wish to do good, habit presses him down, with the enemy as his helper.

²⁰⁰ Romans 7:19 For I do not do the good that I want, but the evil that I do not want, this I do. Paul often repeats this, so that he may make it clear. This, then, is what was said above: that as a captive, through the above-mentioned causes, he is forced to do that which sin desires. Romans 7:20 But if I do what I do not want, it is no longer I who do it, but the sin that dwells in me. This is what he already mentioned above: because, being pressed down and subdued by sin, he carries out not his own will but its will. Now, because he says that a man sins unwillingly, should he appear free from guilt, since he does what he does not want, being pressed by the force of its power? Certainly not; for these things began through his own fault and laziness. For since he has enslaved himself to sin by giving his consent, it rightly rules over him; first it persuades, so that when he is overcome it may then rule. But the Apostle, in order to set the grace of God before us, explains these things to show from how great evils man has been delivered, and what destructions he draws from Adam, and what benefits he has obtained through Christ; so that it might be shown that not even the Law was able to bring him help.

201 Romans 7:21 I find then the law, that when I want to do good, evil is present with me. Paul declares that he gives the Law of Moses the consent of his will against the sin that dwells in the flesh, which compels him to do something other than what man and the Law desire. Romans 7:22 For I take delight in the Law of God according to the inner man. Paul says that the mind is pleased with those things that are handed down by the Law: this is the inner man; because sin does not dwell in the mind, but in the flesh, which comes from the origin of the flesh of sin, and through transmission all flesh becomes flesh of sin. For if the soul itself were from transmission, and sin dwelt in it, since the soul of Adam sinned more than the body, then the sin of the soul would have corrupted the body. Therefore sin dwells in the flesh, as it were at the doors of the soul, so that it does not allow it to go where it wills. But if it dwelt in the soul, man would never come to know himself; now, however, he knows himself and takes delight in the Law of God.

202 Romans 7:23 But I see another law in my members, warring against the law of my mind and leading me captive to the law of sin that is in my members. Paul mentions two laws, of which he insists he sees one in his members, that is, in the outer man, who is flesh or body. This is the law that is opposed, that resists the soul, dragging it captive into the condition of sin, so that, going no further, it may not find a defender. The other is the law of the mind, which is the law of Moses or the natural law, which is in the soul. This is pressed down by the violence of sin, indeed by its own negligence, because while it loves vices it subjects itself to sin, so that by that very habit it is held captive; for habit rules over a person. He names four laws: first, the spiritual law, which is also natural, which was renewed through Moses and placed in authority; this is the Law of God. Next, the law of the mind that agrees with the Law of God. Third, the law of sin, which he says dwells in the members as a result of the transgression of the first man. And fourth, that which is seen in the members when it suggests evil and then withdraws. But these laws, repeated, seem to be four, though they are two, that is, good and evil. For the law of the mind is itself the spiritual law, or that of Moses, which is called the Law of God; while the law of sin is the same as that other one which he says is seen in the members, which contradicts the law of our mind.

²⁰³ Romans 7:24-25a Unhappy man that I am, who will deliver me from the body of this death? The grace of God through Jesus Christ our Lord. ²⁰⁴ Paul calls the man unhappy because he is born under sin. Is not man truly unhappy, who has come into this inheritance of transgression, having sin as an enemy with him, through which Satan has access to him? For Adam constructed steps by which the despoiler ascends to his sons, unless the most merciful Lord, moved by mercy, had given His grace through Christ; so that the human race, lifted up by the reception of the forgiveness of sins, might from then on be able to recover its senses, with sin repressed and condemned. For once lightened of evils and purified, he can resist the adversary, having received power against him, while he is helped by God. Here he introduces, as it were, a third law of faith, more powerful, which he also calls grace: which nevertheless has its origin from the spiritual law; because through it man is set free, so that since Moses gave the law, and the Lord also gave the law, they may be called two; yet one is understood, as far as meaning and providence are concerned. For that is the initiator of salvation, but this is the perfecter. But I do not mean that part of the law which is in new moons and in circumcision and in foods, but that which pertains to the mystery of God and to discipline. Therefore by the grace of God through Christ man is freed from the body of this death.

²⁰⁵ He calls that death the one that he showed above as found in the killing of man through sin in the underworld [*inferos*], which is called the second death: but the body of death is all sins; for many are one body, the individual sins as it were members, found under one author, from which man, snatched away by the grace of God through baptism, has escaped the afore-said death. For since he is placed in a fleshly body, he would not say that he has been snatched away from that very body: but he called this the body which above he signifies is destroyed through baptism and the observance of the Law. For when he says: From the body of death, he shows that there is another body that is not of death. ²⁰⁶ Romans 7:25b Therefore I myself with my mind serve the law of God. When Paul says the law of God, he means both the law of Moses and that of Christ. But with the flesh the law of sin. I myself, that is, I who am freed from the body of death. He is in the body; how has he been freed from the body of death, if not because he has been freed from all evils? For the forgiveness of sins removes all sins. Therefore, freed from the body of death by the grace of God through Christ, with the

mind or soul I serve the law of God, but with the flesh the law of sin, that is, of the Devil, who through the flesh subjected to him inserts evil suggestions into the soul. Since therefore man is twofold, consisting of flesh and mind, he says that he serves the law of God with his mind; because the mind is devoted to God, and having recovered its own power, it can oppose the sin which works through the flesh. For the flesh is corrupted and subject to death, which had been made in such a way that, by the association and union with the soul, it would not die; it has received desires, the burden of which it as it were transfers to the mind, so that it too is weighed down. But what rejects that burden? The death of the grace of God.

²⁰⁷ Romans 7:25c With my mind I serve the law of God, but with my flesh the law of sin, ²⁰⁸ As has been said. For now the soul is free, and recalled to good habit, and with the Holy Spirit helping, it can scorn evil suggestions; for authority has been given back to it, so that it may dare to resist the enemy. For he who is no longer liable cannot at all be tracked down against his will. But the flesh, since it has no judgment, nor is capable of discernment (for it is a harsh nature), cannot close the way to the enemy; lest when he comes he enter, and suggest contrary things to the mind, and through this: With the flesh, he says, I serve the law of sin. For since one man consists of flesh and soul, from that part by which he is wise, he serves God; but from the other part by which he is foolish, he serves the law of sin. But if man had remained in that condition in which he was made, there would be no power for the enemy to approach his flesh and whisper contrary things to his soul. But so that the whole man should not be restored by the grace of Christ to his former state, the sentence given against Adam stood in the way (Gen. 3:17); for it would have been unjust to annul a sentence lawfully pronounced. Therefore, with the sentence remaining, by the providence of God a remedy was found, so that salvation might be given back to man, which he had lost by his own fault; so that, healed here, he might believe that his adversary, defeated by the power of Christ, would not dare, once the sentence of the first death has been pierced, to lay claim to man for himself, when the race of Adam has been united, lest man be restored to the condition of his first origin, now remaining wholly immortal.

²⁰⁹ Chapter 8 Romans 8:1 Therefore there is now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh. It is true, because there is no condemnation for those who are in Christ Jesus, di-

lightly serving the law of God. Romans 8:2 For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. ²¹⁰ Grace from God demands security for a man, so that he may not be anxious about the suggestions of the Devil, provided that he despises them; for they will do a man no harm at the second death; because the law of faith, that is, the Spirit, has freed man from the second death, once sin has been condemned: nor does it now harm a man that sin is in the flesh, if only he resists it, mindful of the help of God: indeed, he is also to be crowned who presses down the schemes of sin remaining in the flesh; for it is great skill to avoid the snares of a household enemy. Therefore the law of the Spirit of life is itself the law of faith: for the law of Moses is also spiritual, because it forbids sinning; yet it is not of life, because it cannot remit sins for those guilty of death, so as to make those destined to die live. This one, however, because it both wills that one not sin, and calls back from death, is called the law of the Spirit of life, consisting not in letter but in spirit; because it is believed in the heart, and what is believed is spirit. This Law therefore in Christ Jesus, that is, through faith in Christ, frees the believer from the law of sin and of death. The law of sin is that which he says dwells in the members, which strives to persuade what is contrary: but the law of death is the law of Moses, because it puts sinners to death. For even in another epistle among other things he speaks of the authority of the law: If the ministry of death, carved in stones, was in glory (2 Cor. 3:7).

²¹¹ It is therefore not a matter for wonder if it is called a spiritual law and a law of death, since the Gospel is likewise so. For in another place among other things he says: To some an odor of life unto life, to others an odor of death unto death (2 Cor. 2:16). For those whom the reputation of virtues, or the sight or the hearing of deeds, attracted to faith, for them the Gospel was an odor of life; but for those whose mind the accomplished power inflamed to contradict, the preaching of faith was an odor of death. Therefore, though faith is one, it produces diversity among men; just as the sun, though it is one, melts wax but hardens clay. In whatever disposition, then, one has perceived faith as an odor, so too will it benefit him. But it is perhaps said: If faith bestows the same thing as the Law, why is it not also itself in some respect called a law of death; for does it not put to death non-believers? But it is not so. For faith is given which justifies those who take refuge in it; that it may remit for them those whom the Law holds guilty; so that those who act

under faith may be free from sin: for those who act under the Law are liable. Those, therefore, who do not obey faith, are not put to death by faith, but by the Law; because, not approaching faith, he is held guilty by the Law: and so all who with an evil mind perceive the words of faith as an odor remain in death.

²¹² Let us now see what difference there is when it is called a spiritual law and a law of the Spirit. This is the difference, that it is called a spiritual law for this reason: because it gives precepts through which one does not sin, since he who does not sin is called spiritual; a rival of things above, that is, of heavenly things. But it is called the law of the Spirit because God, whose faith it is, is Spirit. There, therefore, are words; here, the reality: there, the things that are God's; here, God himself. Romans 8:3a Since what was impossible for the Law, in which it was weakened through the flesh, God, sending His Son in the likeness of sinful flesh, condemned sin in the flesh on account of sin. ²¹³ Paul says this to make the baptized confident, because they have been freed from sin. Since what was impossible, he says, for the Law. For whom was it impossible? For us, of course, it was impossible to fulfill the commandment of the Law, because we were subject to sin. For this reason God sent His Son in the likeness of sinful flesh. This is the likeness of flesh: because although it is the same flesh as ours, yet it was not formed in the womb and born as our flesh is. For it was sanctified in the womb and born without sin, and He Himself did not sin in it. For this reason a virginal womb was chosen for the birth of the Lord, so that in holiness the flesh of the Lord might differ from our flesh; for it is similar in its cause, not in the quality of the substance of sin. Therefore he called it likeness, because though of the same substance of flesh, it did not have the same nativity; for the body of the Lord was not subject to sin. For the flesh of the Lord was purified by the Holy Spirit, so that He might be born in such a body as Adam had before sin; although the sentence alone was passed on Adam. Therefore, when God sent Christ,

²¹⁴ Romans 8:3b He condemned sin because of sin; That is, He condemned sin by its own sin. For when Christ is crucified by sin, which is Satan, sin committed its sin in the flesh of the Savior's body: by this act God condemned sin in the flesh, precisely where it sinned, just as he says in another epistle: Triumphant over them in him (Col. 2:15); that is, in Christ. For it is customary to say of anyone condemned: In what matter was he con-

demned? The answer is given, for example, in murder. So also sin was condemned in the flesh, that is, in the sin which it committed in the flesh. By this sin, therefore, Satan was made guilty and lost his dominion over the souls he held, so that he no longer dares to hold, in the second death, those already sealed with the sign of the cross, by which he was defeated. For this reason the Apostle discusses these things for our assurance.

²¹⁵ Romans 8:4 That the justification of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the spirit. Therefore Paul says that sin is condemned, so that in us might be fulfilled the justification of the law given by Moses; for, being lifted out of the condition of the Law, we have been made its friends, for the friends of the Law are justified. But how is justification fulfilled in us, unless when the forgiveness of all sins is given; so that, sins being removed, the person may appear justified, serving the law of God in mind? This is not to walk according to the flesh, but according to the spirit; so that the devotion of the soul, which is spirit, does not consent to the desire of sin; because through the flesh are sown the desires of the soul, in which sin is present. For if sin is condemned by the Savior, how is it present? It is condemned by the Savior, and condemned in a threefold manner. First, he condemned sin in this respect, that he did not sin, dissenting from sin. Then upon the cross, sin is said to have been condemned because it sinned. Where its authority as it were of sin, by which it held men in hell [inferno] on account of Adam's offense, has been removed from it; so that from now on, in those in whom the sign of the cross is found, it may not dare to hold them. Thirdly, he condemned sin, in that he made offenses null and void by granting the remission of sins. For since the sinner, by reason of the sin committed, ought to be condemned, by forgiving him he condemned the sin in him. And so, if we too, following the example of the Savior, do not sin, we condemn sin.

²¹⁶ Romans 8:5a For those who are according to the flesh, they think on the things of the flesh. Paul says this because whoever obeys the suggestion that arises through the flesh, thinks on the things of the flesh. For that which follows, desiring use against what is right and the judgment of the error of the flesh, seems sweet to him; for in the flesh worldly error is marked in every respect. Romans 8:5b But those who are according to the spirit, feel the things that are of the spirit. It is clear that whoever restrains himself from the desires of the flesh lives according to the law of the mind; for it

seems useful to him to be wise in what agrees with the Law. Romans 8:6a For the wisdom of the flesh is death. The wisdom of the flesh is sin, which brings forth death. For it is called wisdom, though it is a foolish thing, because to worldly men the errors conceived from visible things, whether in thought or in deed against the law of God, seem to be wisdom: especially because all their effort and cunning is directed toward sinning. For they think themselves to be wise if they pursue this more diligently, though nothing is more foolish than to sin. There is also another wisdom of the flesh, which, puffed up by worldly reasoning, denies that something can be done, so that the world may lack reason for it. Therefore it mocks the Virgin birth, the resurrection of the flesh.

²¹⁷ Romans 8:6b But the wisdom of the Spirit is life and peace. Truly this is wisdom, which gains life and peace; for by following spiritual things, with the enticements of the present life despised, one will have eternal life with peace, that is, without disturbance; where there is no turmoil and no punishment. Romans 8:7 Since the wisdom of the flesh is hostile to God; for it is not subject to the law of God, nor indeed can it be. ²¹⁸ Paul did not say the flesh is hostile, but the wisdom of the flesh; that is, not the substance, but either evil actions, or thought, or assertion that is born of error. Therefore, the wisdom of the flesh is, in the first place, the speculation about the stars discovered by men, and then the delight in visible things. These are hostile to God, because they make the Lord of the elements and the maker of the world equal to the things He has made, asserting that nothing can be done beyond what the order of the world contains. Therefore they deny that God made it so that a Virgin gave birth, or that the bodies of the dead should rise again; because, they say, it is foolish that God should do anything beyond what man understands. O you wise of the world, who think that God ought not to act otherwise than does the creature made by Him, so that He Himself may be thought similar to the creatures! Therefore they are blinded, so that they do not see what an insult they offer to God. For the work which He agreed to do for the proclamation of His own praise, these men, disapproving it, declare to be unbelievable and foolish: and therefore this wisdom of the flesh cannot be subject to the law of God; for they sharpen their zeal to this end, that they may oppose the deeds of God.

²¹⁹ Romans 8:8 For those who are in the flesh cannot please God. The wise of the world are in the flesh, because they devote themselves to the wisdom

of the world, through which they resist the law of God. For whatever is against the law of God is carnal; because it is from the world; for the whole world is flesh: indeed, everything visible is assigned to the flesh; for they are kindred to the flesh, or rather elements of the flesh. And therefore whoever obeys worldly things is in the flesh. Romans 8:9a But you are not in the flesh, but in the Spirit. Though placed in the flesh, they are said not to be in the flesh if, agreeing with the apostle John, they do not love worldly things (1 Jn. 2:15); for a person's judgment, as it were, shapes his own nature, so that he is called what he thinks.

²²⁰ Romans 8:9b If indeed the Spirit of God dwells in you. Paul says this somewhat obscurely because, having been introduced to the Law, their faith was not yet perfect; but he saw in them the hope of perfection. Therefore sometimes he speaks as to those already perfect, sometimes as to those about to be perfected, that is, sometimes he praises, sometimes he admonishes; so that if, according to what was mentioned above, they conduct themselves according to the law of nature, they may be said to be in the Spirit; because the Spirit of God cannot dwell in one who follows carnal things. Romans 8:9c But if anyone does not have the Spirit of Christ, this one is not his. The Spirit whom above Paul called the Spirit of God, he now calls the Spirit of Christ, because all things of the Father are the Son's. This, then, is what he says: that whoever is subject to the above-mentioned errors does not belong to Christ; for he does not have His Spirit, which he had received that he might be a son of God. For the Holy Spirit abandons a person for two reasons: when he has either the mind of the flesh or the deeds of the flesh. And so by these admonitions he urges them to good conduct; for although men are raised up by the goodness of God, yet the sons of God who are called are burdened, unless they so live that they may not appear unworthy of the name granted to them.

²²¹ Romans 8:10 The body indeed is dead because of sin, but the Spirit is true life because of justification. ²²² On account of sin he declares the body dead for those whom the Holy Spirit abandons, nor does he allow the suffering of their death to reach that One, that is, the Spirit. For the Spirit of God does not know how to sin; it is given for justification, so that by its help it may justify. Therefore, because it does not know how to sin, it is life; it cannot die, because through sin comes death, and therefore the sinner harms himself, not the Spirit which he has received. For the Spirit will not be the

cause, since he wills to justify. This is the sign of justification in a man, that through that which dwells in him he may appear, being justified, to be a son of God; for in an insincere man, nor in a body subject to sins, the Holy Spirit cannot dwell, as Solomon says (Wisdom 1:4). But if anyone again lives carnally, abandoned by the Holy Spirit, he will die in his unrighteousness. Now by saying “body,” he signifies the whole man as dead because of sin, just as by the prophet under the name of “soul” the whole man is signified, as if the whole were expressed by a part; for he says: The soul that sins, it shall die (Ezek. 18:4). Is it without the body? Here he has put “body” for the whole man, there “soul. And another prophet, by saying “flesh,” has signified the whole man; for he says: All flesh shall see the salvation of God (Isa. 40:5).

²²³ And since the Holy Spirit is given to the baptized, it is said that the spirit is also his. Therefore he called the other parts of man “body” in comparison with it, because the soul, when it sins, is called “flesh”; for it is called by that which it follows, as I have often already said. In a similar manner also the Lord, when in his passion he did not wish his divinity to be understood as fearing, but that the sadness was of the man, said: The spirit indeed is willing, but the flesh weak (Matt. 26:41); so that in “spirit” he might signify God, and in “flesh” man. ²²⁴ Romans 8:11 But if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will also give life to your mortal bodies because of his Spirit dwelling in you. Paul treats the same meaning in the same way; for he said “bodies,” by which he signifies human beings. And because above he said that on account of sin the body dies the second death, here again he has promised that on account of the good life the mortal bodies will be given life, that is, the whole human being. Romans 8:12 Therefore, brothers, we are debtors not to the flesh, to live according to the flesh. It is right and clear that we ought not to follow the example of Adam, who acted carnally and, by sinning first, left death to us as an inheritance; rather, we ought to serve the law of Christ, who by spiritual means redeemed us from the death mentioned above. For we are debtors to him, who justified us, stained with carnal vices, by washing us clean through the Spirit, and made us children of God. For formerly, placed in the flesh, we lived subject to sins, following Adam’s example; but now, having been freed, we must render obedience to the Redeemer. This obedience certainly benefits not him, who needs nothing, but obtains eternal life for us; for he loves us so much that he attributes to himself what benefits us.

²²⁵ Romans 8:13a For if you live according to the flesh, you will die. Nothing is truer, because if we live according to Adam, we will die; for Adam, transgressing, sold himself to sin, assigned to the flesh. For every sin is flesh; therefore, because vices and transgressions arise outwardly from the senses, that is, from hearing, sight, touch, smell, or taste, they are assigned to the flesh. For every thought looking outward suffers transgression; indeed, the sin of the first man was also born outwardly. To live according to the flesh, therefore, is death; for every act of the flesh is outside the Law. Romans 8:13b But if by the Spirit you put to death the deeds of the flesh, you will live. The body wishes to be governed by the law of the soul; therefore he shows that if, under the guidance of the Holy Spirit, the deeds and counsels of the flesh, which are devised at the instigation of the powers of this world, are restrained so that they do not receive the power to act, life is granted. They are said to be put to death if they cease: for they do not exist if they cease; because there is no sin if it is not committed.

²²⁶ Romans 8:14 For all who are led by the Spirit of God are sons of God. Paul says that those are led by the Spirit of God in whose actions the designs of the rulers and powers of this world are not seen; for in those in whom they are seen, they are not sons of God, but of the Devil, because “whoever is born of God does not sin,” says the apostle John (1 Jn. 3:9). For this is what proves the sons of God and of the Devil. Therefore the Lord said to the Jews, who were doing evil and plotting murder: “You are of your father the Devil” (Jn. 8:44). Romans 8:15a For you did not receive a spirit of slavery again in fear. Paul says this because, having received the Holy Spirit, we have been freed from fear of evil deeds, so that from now on we do nothing of that kind for which we might again be afraid. Formerly we were under fear, because, once the Law was given, all were made guilty. Therefore he called the Law the spirit of fear, because it placed people in fear on account of sin. But the law of faith, signified by the spirit of adoption, is the law of security, because it frees us from fear by forgiving sins and thereby makes us secure; and for this reason it is called the spirit not of fear.

²²⁷ Romans 8:15b But you received the Spirit of adoption as sons, in whom we cry out: Abba, Father. Freed from fear by God’s grace, we have received the Spirit of adoption as sons, so that, considering what we were and what we have attained by God’s gift, we may order our lives with great diligence, lest the name of God the Father suffer insult in us, and lest, like the

ungrateful, we fall again into all those things from which we escaped. For we have obtained such grace that we dare say to God: Abba, that is, Father! Therefore he warns us not to turn the confidence we have received into assumption; for if we display a life unlike this utterance by which we say, “Abba, Father,” we insult God by calling him Father. For this is why, in his goodness, he granted us what is beyond our nature: so that, though unworthy by our substance, we may become worthy by our deeds.

²²⁸ Romans 8:16 The Spirit Himself bears witness to our spirit that we are children of God. When we act rightly, and the Holy Spirit Himself remains in us, He bears witness to this voice and to our spirit, with which we cry out in prayer: “Abba,” that is, “Father,” while He remains in us, because we do not say “Abba, Father” rashly. Let us indeed present a life worthy of this cry; and this is the testimony of children, if through the Spirit the fatherly mark is seen in them. Romans 8:17a But if children, then heirs: heirs indeed of God, and fellow heirs with Christ. ²²⁹ Since God the Father can in no way be called dead, while Christ, his Son, is called dead because of the Incarnation, how is it that he who died is said to be the heir of him who always lives, since heirs are surely heirs only of the dead? But this concerns humanity, not divinity. For with God what is called inheritance among us is a gift of the Father transferred to obedient sons, so that the living may be heir of the living by his own merit, not by the necessity of the deceased. Therefore the Lord in the Gospel, by no less a human than divine meaning, indicated in a parable that he had divided his substance among the living (Luke 15:12); for a parable is not composed with an absurd meaning. Therefore, to make us ready to obey God the Father, he exhorts us with this hope, saying that we shall be heirs of God and fellow heirs with Christ; so that, because the hope of the reward is great, we might be all the more inclined toward the things of God, putting worldly concerns second. What it means to be a fellow heir of the Son of God is taught us by the apostle John; among other things he says: We know that when he appears, we shall be like him (I Jn. 3:2).

²³⁰ Romans 8:17b If, however, we suffer with him, so that we may also be glorified together. Paul explains how we can become fellow heirs with Christ, saying: If, however, we suffer with him, so that we may also be glorified together. Let us therefore see what it means to suffer with him. To suffer with him is to endure persecutions for the hope of future things, and to crucify the flesh with its vices and desires, that is, to despise the pleasures and

displays of the world. For when all these things have died in a person, he crucifies the world, believing in the life of the age to come, in which he hopes to become a fellow heir with Christ. Romans 8:18 I therefore consider that the sufferings of this present time are not worthy of the future glory, which will be revealed in us. ²³¹ This encouragement refer to the previous, by which he shows that the things which can be inflicted here by the faithless are small in comparison with the reward decreed in the age to come. Therefore Paul commands us to be prepared for every calamity, because great rewards have been promised for these things; so that in tribulation the spirit may console itself and grow through hope. For we know that some, indeed many, for present gains, which will certainly profit only briefly, undertake harsh and difficult labors, yet sometimes cannot reach what they strive for, since life itself is fragile and uncertain. For what advantages do sailors entrust themselves to such storms and tempests, when they know that in them death is more before their eyes than life? And soldiers, in hope of a present reward, although victory is uncertain, do not hesitate to rush upon swords. How much more, then, ought one to suffer for Christ, whose benefits have also been delayed for us: who promises magnificent things in place of small ones, heavenly things in place of earthly ones, and eternal rewards with glory in place of temporal ones! We are said to suffer for Christ when what we suffer does not benefit him; rather, because he seeks an opportunity to reward us, he commands this. For, being a good and generous giver, he seeks a reason by which he may give even to the unworthy or the timid. Finally, so that the calamities themselves may be endured, he himself supplies the strength.

²³² Romans 8:19 For the creation awaits the revelation of the sons of God. For Paul said that the sufferings of the present time are unworthy of the glory that is to come; he added that the creation awaits this, so that the number of the sons of God destined for life may be completed; then at last creation itself too may be freed from slavery to corruption and cease from its defect. Romans 8:20 For creation was subjected to vanity, not willingly. Creation, placed under the power of the Lord and Creator, was certainly not subjected to vanity of its own accord; for what has been subjected will not benefit itself, but us. What, then, is the vanity to which it was subjected, unless it is that the things it produces are perishable? For it works to produce corruptible fruits: corruption itself, therefore, is vanity; for all things that are born in the world are weak, perishable, and corruptible, and therefore vain.

For they are vain because they cannot retain their own state: indeed, all things, disfigured by continual change, return confused into nature. Solomon also says this about these things, that all these are vanity (Eccles. 1:2). David does not disagree with him, saying: “Nevertheless every living man is vanity” (Ps. 38:6). For is it not vanity to eat and drink, and to care for the affairs of the world? Yet vanity itself is beneficial; for it helps those born in the world so that, exercised in their bodies through these things, they may learn the mystery of the Creator. For in comparison with eternal things they are vain; but in themselves they are good, since they are necessary.

²³³ Romans 8:21a But because of him who subjected it in hope. Paul immediately explained what this hope is, saying: Romans 8:21b For creation itself will also be set free from the slavery of corruption into the freedom of the glory of the children of God. For creation cannot contradict its Creator; it has been subjected for his sake, not without hope. For, having been placed in labor, it has this comfort: that it will have rest when all whom God knows will believe have believed; for whose sake also he subjected it. Romans 8:22 For we know that every creature groans and is in labor until now. ²³⁴ To be in labor is to suffer. This is the meaning, because every creature groans and suffers through daily labor until the present time. “Until now” signifies for as long as it is read. For even the elements perform their tasks with anxiety; the sun and moon fulfill the spaces appointed to them not without labor, and the spirit of living creatures is constrained with a great groan to perform its services; for we see those groaning things compelled unwillingly to work. All these, therefore, await rest, that they may be freed from servile labor. But if this servitude were one that advanced toward pleasing God, creation would rejoice, not suffer; but because it has been subjected to the servitude of corruption on our account, it suffers. For it sees its works perish daily; every day its work rises and sets. It therefore rightly suffers, whose activity pertains not to eternity but to corruption. As far as can be understood, they are sufficiently concerned for our salvation, knowing that their own liberation will come sooner if only we recognize our Creator more quickly. Knowing these things, therefore, let us show ourselves worthy of all care and diligence, so that we may also be an example to others, moved not only by compassion for ourselves, but also because of that creation which, suffering injuries day and night, groans; for we are accustomed to keep more watchfully watchful in the causes of others.

²³⁵ Romans 8:23 But not only that, but we ourselves who have the Spirit as our indwelling, we too groan within ourselves, awaiting the redemption of our body. ²³⁶ After adding the worldly creation, Paul also added that we await this and groan to God, so that all destined for life may be freed from here; for to Christians this world is a sea. For just as the sea is stirred by contrary storms, surges, and creates a tempest for sailors, so the age, shaken by the conspiracy of the faithless, disturbs the minds of the faithful; and the enemy does this with such variety that one does not know what must first be avoided. For if the authorities cease to be against us, he agitates the minds of private individuals; if these too are restrained, he kindles a fire through household members; and if this is set aside, by his craft he creates discord among blood brothers themselves, so that, with the house battered at its four corners, he may cause its ruin from some side. Therefore Christians must flee from here with one purpose; for they ought to follow the example of holy Simeon, who, knowing that war was being waged here against faithlessness, asked to be dismissed in peace (Luke 2:29). This is what, each praying for all, we pray: that the kingdom of God may come (Matt. 6:10); for then there will be the liberation of our body, that is, of all Christians: by “body” he signified everyone, because we are members of one another. The Apostle, indeed, as a divine man, has a good understanding of us, saying that we groan so that we may be freed from here, just as Simeon also groaned;

²³⁷ but I see that we are held by the allurements of the world. Therefore, through the things said above, Paul shows what suffering creation endures on our account; since we, for whom its service is beneficial and who have the Spirit of God as our helper, groan so that we may be freed from here and obtain the promised rewards. How much more, then, does creation groan, which neither has the Holy Spirit as a helper nor labors for its own sake, adding this, that it sees the things it produces through its labor, so that they may benefit the nourishment of God’s servants, being contrary to divine law sacrificed to idols! Therefore it grieves more and longs to be freed sooner, knowing that this contributes to the injury of the Creator. ²³⁸ Romans 8:24a For in hope we were saved. Paul says this because, by hoping for what God promised in Christ, we have earned the merit of being freed. Therefore we were freed in hope, because what is to come will be no different from what we believe. Romans 8:24b Now hope that is seen is not hope. It is clear that what is seen is not hope, but what is not seen; and therefore believers are to

receive rewards, because they hope for what they do not see. Romans 8:25 For what one sees, what does one hope for? But if we hope for what we do not see, we await it with patience. There is no doubt that what is not seen is hoped for; for the future is awaited. This expectation is patience, which merits much from God: that, awaiting the coming of God's kingdom from day to day, one longs for it to come and does not doubt because it is delayed.

²³⁹ Romans 8:26a Likewise, the Spirit also helps the weakness of our prayer. For above Paul mentioned that we groan and pray for deliverance; and, placed in distress, we want either what is said to be far in the future to happen immediately, or to be quickly removed, though through these things we may attain merit; and we seem to pray with a weak prayer, while its effect is denied to us. For that prayer is weak which asks contrary to reason; and therefore he shows that this weakness is helped by the Holy Spirit given to us. He helps because he does not allow things to happen that are either requested before they ought to be requested or are harmful. Romans 8:26b For we do not know what we should pray for as we ought. Paul made it clear that the weakness of our prayer signifies ignorance; for we are deceived when we think that what we ask for is beneficial, although it is not. Finally, when the same Apostle pleaded three times that the temptations might cease from him, because they were frequent, the Lord said to him: "My grace is sufficient for you; for power is made perfect in weakness" (2 Cor. 12:9), that is, one establishes merit in this way, when one is found patient in tribulations. Therefore he learned that what he was asking was against his own good. Sometimes a request is also proud and foolish, as was that of the two apostles James and John, who, when asking for something inappropriate and immense, were told: "You do not know what you are asking" (Matt. 20:22).

²⁴⁰ Romans 8:26c But the Spirit himself intercedes for us with inexpressible groanings. The Spirit of the Lord is not said to intercede for us in human words, but according to his nature. For when what is from God speaks to God, it must speak in the manner of the one from whom it is. No one speaks with his fellow citizen in another language. For the Spirit given to us pours itself over our prayers, so that by its movement it may cover our ignorance and lack of foresight, and ask God for those things that benefit us. Romans 8:27 But he who searches the hearts knows what the Spirit desires, because he intercedes for the saints according to God's will. It is clear that to God, to whom nothing is silent or hidden, the prayer of all spirits is known;

how much more that of the Holy Spirit, who is certainly of the same substance, and speaks not by the impulse of air, nor like the angels, nor like the other creatures, but as befits his divinity! Therefore he speaks to God when he seems silent to us; for he also sees when he is not seen, and asks for those things which he knows please God and benefit us. Indeed, that same Spirit intercedes for us when he knows that through ignorance, not presumption, we ask for things contrary to our good.

²⁴¹ Romans 8:28 We know, however, that all things work together for good for those who love God, who are called saints according to his purpose. Paul says this because, even if those who love God have prayed unwisely, it will not harm them; for God, knowing the purpose of their hearts and their ignorance, does not ascribe to them the things they ask for that are harmful, but grants those that ought to be given to those who love God. Therefore the Lord also says: "For your Father knows what you need, before you ask him" (Matt. 6:32). Therefore those are called according to his purpose whom God foreknew, as believers, to be fit for himself, so that they might be known before they believed. Romans 8:29a For those whom he foreknew. Those whom he foreknew as destined to be devoted to him, he chose to receive the promised rewards; so that those who seem to believe, yet do not remain in the faith they began, are denied as chosen by God; because those whom God has chosen remain with him. For one is chosen for a time, as Saul and Judas were; not according to foreknowledge, but according to present righteousness.

²⁴² Romans 8:29b To be conformed to the image of his Son. Paul says this because they are predestined for the future age for this purpose: that they may become like the Son of God, as I have already mentioned above. Romans 8:29c That he might be the firstborn among many brothers. Rightly called firstborn, for he was not made before all creation, but was born; after whose example God agreed to adopt human beings as sons. Christ is also the firstborn in regeneration. He is also the firstborn from the dead, whose nature is unknown. And the firstborn ascending into the heavens after victory. Therefore he is called our brother, firstborn in all things, because he agreed to be born a man; yet he is Lord, because he is our God, as the prophet Jeremiah says: "This is our God, and no other is reckoned beside him" (Baruch 3:36). Romans 8:30a But those whom he predestined, he also called.

²⁴³ To call is to assist one who is thinking about faith, or to prick the conscience of one whom he knows will listen. Romans 8:30b And those whom he called, he also justified; and those whom he justified, he also glorified. Paul says this in keeping with what was stated above: those whom God foreknew to be suitable for him remain believers, because it cannot happen otherwise, unless those whom God foreknew, he also justified; and thereby he also glorified them, so that they might become like the Son of God. As for the others whom God did not foreknow, he has no concern for them in this grace, because he did not foreknow them as destined to be worthy. But if they believe, or are chosen for a time because they seem good, lest justice appear to be disregarded, they do not remain so as to be glorified, as with Judas Iscariot, or those seventy-two who, after suffering scandal, withdrew from the Savior, though they had been chosen (Jn. 6:71).

²⁴⁴ Romans 8:31 What then shall we say to these things? If God is for us, who can be against us? It is clear that, with God bearing witness for us, who would dare accuse us, when he himself who is the judge foreknew us and judged us worthy? Romans 8:32a He who did not spare His own Son, but delivered Him up for us all. Therefore Paul encourages us to be secure in faith, showing that God, as if foreknowing, before we became faithful from being ungodly, delivered His Son to death for us. Romans 8:32b How will He not also give us all things with Him? Paul says that God once decreed that those who believe in Christ should be rewarded. For if He granted us what is greater and foremost, delivering His true and beloved Son for our sake while we were still ungodly, why should it not be believed that He will do what is less for us who believe in Him? The rewards are already prepared for believers; for it is less to give us all things with Him than to deliver Him to death for our sake.

²⁴⁵ Romans 8:33a Who shall bring any accusation against God's elect? It is clear that no one dares or is able to reconsider God's judgment and foreknowledge concerning us. For who could disapprove what God approves, since no one is equal to God? Romans 8:33b It is God who justifies (Isa. 50:8). This is found in the prophet Isaiah, which Paul here presents as his own; because there is no one else who can condemn what God approves. Or perhaps God himself might accuse us, but he cannot accuse those whom he justifies. Romans 8:34 And who will condemn? Christ who died, indeed, who also rose again, and is at the right hand of God, who also intercedes for us. ²⁴⁶ He

denies that we can accuse God, because He justifies us; but that we cannot condemn Christ, because He loves us with such affection that He died for us and, rising again, always pleads our causes before the Father. His petition cannot be disregarded, because He is at the right hand of God, that is, in the honor that belongs to God; so that, secure in God the Father and in Christ His Son, who will judge, we may rejoice in His faith. Therefore is that which He says to the apostle Peter: Behold, Satan has demanded to sift you as wheat; but I have prayed for you, that your faith may not fail (Luke 22:31-32). In this way, therefore, the Savior intercedes for us; for knowing the shamelessness and arrogance of our adversary, when he rises up against us, if we do not consent to him, the Savior intercedes for us, lest he presume to do anything violently against us, so that the adversary's arrogance may be restrained. For this reason, however, the Son is said to intercede, although He Himself accomplishes everything and is equal to God the Father; and because God is said to be one, lest the Father and the Son be thought to be a single person or a unity, Scripture speaks in this way to distinguish the persons; so that it presents the Son as not unequal, and gives precedence to the Father, because He is the Father and because all things are from Him.

²⁴⁷ Romans 8:35 Who shall separate us from the love of Christ? That is, who can turn us away from the love of Christ, who has bestowed upon us such great and countless benefits? Tribulation? But it does not, because no torments can overcome the love of a steadfast Christian. For the love of one who loves is stirred up all the more if he is forbidden to love the one whose benefits he has experienced; for while they think they are sowing into his merits, they recall the benefits received. Romans 8:36-37 Is it anguish? Is it persecution? Is it hunger? Is it nakedness? Is it danger? Is it the sword (as it is written, "Because for your sake we are put to death all day long; we are regarded as sheep for slaughter")? Yet in all these things we conquer through him who loved us. This is written in the forty-third Psalm. It is therefore clear that all these things he lists, destruction, tribulations, afflictions, and death, cannot be compared or equated with the love of Christ, which he has sown in us. For we have benefits far greater than all these things that seem adverse. For if we die for him, which appears the most grievous of these things, he too died for us, but he died to benefit us; whereas our death does not benefit him, but us. For we lose temporal life so that eternal life may be repaid to us. And what wonder if servants die for a good Lord, when the

Lord died for his servants, even the wicked? His benefits therefore prevail, and they encourage the spirit to persevere for the sake of him who loved us.

²⁴⁸ Romans 8:38a For I am confident that neither death. This confidence concerns Christ's promise, by which he promised to help the faith devoted to him in tribulation. Romans 8:38b-39 Neither life, nor angel, nor power, nor height, nor depth, nor things present, nor things to come, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord. ²⁴⁹ These are all the things brought forward for our abduction by the Devil, which Paul mentions for this reason: to fortify us, so that, if they come, trusting in hope and in Christ's aids, armed with faith, we may resist them. For what if death is inflicted? Is it not the greatest gain to find an occasion by which one may go more quickly into the promised kingdom? Nor, if this present life should be promised to us, fortified by honor, ought it to turn us away from hope in Christ's benefit, since we know that he will profit us not only in the future but also in the present. Nor indeed, if an angel should show himself to us in order to deceive us, prompted by the deceptions of his father the Devil, ought he to prevail against us, since we know that nothing should be preferred to Christ, the Angel of the great counsel (Isa. 9:6). Nor, if some power should be performed by anyone, as is said to have been done by Simon Magus, who is said to have flown upward in the air to scandalize Christ's people, ought it to diminish our faith, since we know that the Savior, borne up by a serving cloud, ascended above all the heavens (Acts 1:9). Nor, if he should display himself to us in height, concerning which the apostle John says, "Or do you not know the depth of Satan?

²⁵⁰ (Rev. 2:24), ought he to remove us from devotion to the Lord Jesus, whom we know descended from heaven to unite earthly things with spiritual ones. Nor, if through a ghost by which he plans to deceive us he should show us a depth dreadful to behold, by which we might perhaps be terrified and submit to him, is it right even then for us to break faith with Christ, whom we know descended into the depths of the earth for our sake and, by the pressure of death, liberated the human race. Nor, if he should promise us things to come, which he promised Eve (Gen. 3:4), will we give him our assent, having been separated from Christ, whom we believe and know to be God in power and nature. Nor, if by the art and subtleness of his cunning he should for a time fabricate another creature, as Jannes and Jambres fabricated before Pharaoh, is it fitting that through these things he should recall

us from the true Creator God, whom we know to have created through Christ his Son a creature existing forever (2 Tim. 3:8). Some think that he said “another creature” concerning idols; but this is not true, because he must have meant that which Satan appears to fabricate under the guise of wondrous deception. For who among the faithful would be deceived by these things, from which they withdrew once the error was revealed? But he devises and fabricates these things by which he might even deceive the elect.

²⁵¹ Therefore, nothing can separate us from the love of God, which is in Christ Jesus: for God showed us his love in Christ when he gave him up for us. ²⁵² Chapter 9 Romans 9:1-3 I speak the truth in Christ Jesus, I do not lie, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and continual pain in my heart; for I myself could wish to be accursed and separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites. Since above Paul seems to speak against the Jews, who think they are justified by the Law, now, to show his wish and affection toward them, he says, with his conscience bearing witness, that he speaks in Christ Jesus and in the Holy Spirit, so that his faith may not be regarded as impossible because he is their enemy. Therefore he gives Christ and the Holy Spirit, from whom nothing is hidden, as witnesses; their testimony cannot be rejected, and they therefore bear witness to the Apostle while commending him through the power of the signs they performed through him. For because Christ is such a great protection, has shown special love toward the human race, and through his glorious condescension promised immortal rewards, he grieves for his own people, who are his kin according to the flesh; because by their unbelief they deprived themselves of this perpetual and saving benefit. Therefore, he says, “I could wish,” not “I wish,” because he knows it is impossible that so honorable a member, without any preceding fault, should be cut off from the Christian body; nevertheless, he shows his affection and love toward his own people.

²⁵³ Romans 9:4 Their adoption is that of sons. Paul proves himself to be rightly grieved when he proclaims the praise of their lineage, because formerly the adopted sons had the affection and grace of God the Father in vain. He further added that he might make others grieve for them also, saying: Romans 9:5a And the glory, and the covenants, and the legislation, and the worship, and the promises, whose are the Fathers, and from whom Christ is according to the flesh, who is God over all, blessed forever. Amen.

Paul reckons so many praises of the nobility and dignity of the Jewish race and of the promises that he might instill grief in everyone over these things; because, by not receiving the Savior, they lost the privilege of the Fathers and the merit of the promise, becoming worse than the Gentiles, whom previously, because they were without God, they hated: for it is worse to have lost dignity than never to have had it. Meanwhile, concerning the Savior he says:

²⁵⁴ Romans 9:5b Who is God over all, blessed forever. Amen. ²⁵⁵ For when no mention is made of the Father's name, and the discourse concerns Christ, it cannot be otherwise than that he is called God. Frequently, indeed, Scripture, because of its confession of one God, when it speaks of God the Father and joins the Son to God, calls the Father God and the Son Lord. But if anyone does not think that this was said of Christ: Who is God, let him identify the person of whom it was said: for no mention of God the Father has been made in this passage. But what wonder if in this passage he openly spoke of Christ as God over all, of whom elsewhere in the epistle Paul confirmed this meaning in such words, saying: That at the name of Jesus every knee should bow, of those in heaven, on earth, and under the earth (Phil. 2:10)? These are all things over which Christ is God. For there are no others, apart from these, so that Christ is not God over all; nor can every creature bow the knee except to God. Finally, when the apostle John, unknowingly wishing to worship an angel as God, heard from him: Do not do this, for I am your fellow servant. Worship God, he says (Rev.. 19:10). Nor, certainly, would the Lord allow himself to be worshiped unless he were God; otherwise he would have to be accused of trespass and sin, which is impossible;

²⁵⁶ since he himself, rebuking the Devil, shows that the Lord God is to be worshiped and that he alone is to be served (Matt. 4:10). Therefore nothing is unjust against God the Father when Christ is worshiped as God; because, although it is said that only God is to be served, Christ too is served. For he says elsewhere: Whoever serves Christ in these things is pleasing to God (Jn. 10:4). What, then, remains except that the Father is God and the Son is God, and nevertheless both are believed to be one God? For whether one worships the Father or the Son, he is said to worship one God; and whether one serves the Father or the Son, service is rendered to one God. Therefore there is no distinction; because whoever worships the Son also worships the Father, and whoever serves the Father also serves the Son. And to show that this confes-

sion of deity was without flattery, he placed Amen at the conclusion, that is, true, so that he might show Christ, God over all, to be truly blessed forever.

²⁵⁷ Romans 9:6 But the word of God has not failed. The word of God has not failed when he said: "In Isaac shall your offspring be named" (Gen. 21:12). That is, what God said would happen has happened; so that those who were his children according to the flesh would not be called the offspring of Abraham, but rather those who have received the faith through which Isaac was born, renewed in the time of Christ, no longer particular but universal; so that what Abraham believed concerning Isaac, they would believe concerning God and Christ, because the Son of God was born to redeem the salvation of the human race. Romans 9:7 Not all who are descended from Israel are Israelites; nor, because they are Abraham's offspring, are they all children: but, "In Isaac shall your offspring be called." (Gen. 21:12) ²⁵⁸ This means that not all are thereby considered worthy because they are Abraham's children, but those are worthy who are children of the promise, that is, those whom God foreknew would receive his promise, whether from the Jews or from the Gentiles. For these deserve to be called Israelites, that is, those who see God, who believe. For all these are certainly children of Abraham through Isaac, since the entire lineage of the Jewish people descends from Abraham through Isaac. But because, as I said, those are truly Abraham's children who follow the promise made in Isaac, the remaining children should not be called Abraham's. For Abraham, believing, received Isaac because of his faith, because he believed God. In this, the mystery of future faith was foreshadowed: that those would be Isaac's brothers who would have the same faith in which Isaac was born, because Isaac was born as a type of the Savior from the promise, so that whoever believed that Jesus Christ had been promised to Abraham would be Abraham's child and Isaac's brother. Therefore it was said to Abraham, "In your offspring all nations shall be blessed" (Gen. 22:18). This was certainly not fulfilled in Isaac, but in him who was promised to Abraham through Isaac, namely Christ, in whom all believing nations are blessed. The other Jews, therefore, are children of the flesh, while being deprived of the promise; nor can they be reckoned worthy on account of Abraham, since they do not follow the faith by which Abraham became worthy.

²⁵⁹ Romans 9:8 That is, not those who are children of the flesh are children of God, but those who are children of the promise are counted as off-

spring. It is clear that children of the flesh cannot be called children of God: for they were born from the desire of the flesh; but these were born spiritually through faith, according to what was promised to Abraham, so that those who believed might be considered offspring. Romans 9:9 For this is the word of the promise: "At this time I will come, and Sarah shall have a son." (Gen. 18:10) This is found in Genesis, prefigured in Christ, so that Christ, who was to come, might be promised as the son of Abraham, in whom the word of the promise would be fulfilled, so that all the nations of the earth would be blessed in Christ. For when the promise was made to Abraham, and he heard, "In your offspring all the nations of the earth shall be blessed," (Gen. 22:18) Christ was surely promised to him through the lineage of Isaac, in whom we see this fulfilled.

²⁶⁰ Romans 9:10 Not only this one, that is, Sarah, but also Rebecca, having Isaac our father from one union. Therefore Paul does not say that only Sarah, in the typological sense, gave birth to Isaac, but also Rebecca, Isaac's wife. But one matter concerns Isaac, and another Jacob and Esau; for Isaac was born as a figure of the Savior, whereas Jacob and Esau represent two peoples, that is, believers and unbelievers, so that although they are from one, they are nevertheless different. For in each case a kind is signified, so that those are said to be of one kind who are united in faith or in unbelief. For one is signified in many, not through carnal descent, but through a common cause; because the sons of Jacob are also to be reckoned among Esau, and the sons of Esau among Jacob. For neither, because Jacob is praised, should all born from him rightly be called his sons; nor, because Esau is displeasing, are all descended from him reprobate, since we see both the treacherous born from Jacob's stock and the faithful and beloved of God from Esau. For that many of Jacob's descendants are dangerous is beyond doubt; all the unbelieving Jews, or the believers, derive their origin from him. And that there are good and faithful men descended from Esau is proved by Job, who is the fifth from Abraham among the sons of Esau, that is, Esau's grandson.

²⁶¹ Romans 9:11-13 For before they had been born, or had done anything good or evil, so that God's purpose according to election might remain, it was said, not from works, but from him who calls, "The elder shall serve the younger," (Gen. 25:23) as it is written: "Jacob I loved, but Esau I hated." (Mal. 1:2-3) ²⁶² This is found in Malachi. He demands God's fore-

knowledge in these matters, since nothing can happen other than what God knows will happen. For knowing what each of them would become, he said: "This one, who will be the younger, will be worthy; and the elder will be unworthy. By his foreknowledge he chose one and rejected the other; and in the one whom he chose, God's purpose remains, because nothing can happen other than what he knew and purposed concerning him, that he should be worthy of salvation; and in the one whom he rejected, likewise remains the purpose he had formed concerning him, because he would be unworthy. This is the conduct of one who foreknows, not of one who shows partiality; for he condemns no one before he sins, nor crowns anyone before he conquers. This concerns the case of the Jews, who claim for themselves the privilege of being Abraham's children. The Apostle, however, consoles himself: since he had said that he had continual sorrow in his heart because of the unbelief of those whose adoption as sons, covenant, and from whom Christ the Savior came, just as he himself says, "Salvation is from the Jews" (Jn. 4:22), after examining the Law, he found that not all who are of Israel would believe; nor, because they are called Abraham's children, should all be called Abraham's children, as I mentioned above.

²⁶³ Therefore he lessens his sorrow, finding that it had long ago been foretold that not all would believe, so that he grieves only for those who through envy struggle in unbelief. Yet they can believe, as he makes clear from what follows. But one should not grieve greatly for these unbelievers, since they were not predestined to life; for God's foreknowledge long ago decreed that they would not be saved. Who, after all, mourns for one regarded as long since dead? But when the Gentiles, who previously were without God, enter and receive the salvation that the Jews lost, sorrow is revived; yet again, because they themselves are the cause of their destruction, it is quieted. Therefore God, foreknowing that they would have an evil will, did not count them among the good, although the Savior says to the seventy-two disciples whom he had chosen in the second group, and who later departed from him: "Your names are written in heaven" (Luke 10:20). But this was according to justice, because it is just that each person receive according to his merit. Since they were good, they were chosen for ministry; and their names were written in heaven because of justice, as I said. But according to foreknowledge they were counted among the wicked. For God

judges according to justice, not according to foreknowledge. Therefore he also said to Moses:

²⁶⁴ “If anyone has sinned against me, I will blot him out of my book” (Exod. 32, 34), so that according to the justice of the Judge he appears to be blotted out when he sins; but according to foreknowledge, he had never been in the book of life. Therefore the Apostle John also says of such people: “They went out from us, but they were not of us; for if they had been of us, they would certainly have remained with us” (1 Jn. 2:20). There is no partiality in God’s foreknowledge; for foreknowledge is that by which he has determined what each person’s future will shall be, in which he will remain, and by which he will either be condemned or crowned. Indeed, those whom he knows will remain in goodness are often wicked beforehand; and those whom he knows will remain wicked are sometimes good beforehand. Therefore complaint ceases, because God is not one who shows partiality (Acts 10:34). For Saul and Judas Iscariot were also good at first. Scripture says of Saul: “He was a good man, and there was none better among the children of Israel” (1 Sam. 9:2); and concerning Judas Iscariot the Apostle Peter says: “He obtained a share in this ministry” (Acts 1:17), that is, the apostleship, in performing signs and wonders. How, then, could he have obtained a saving ministry unless he had been good?

²⁶⁵ In the casting of lots, God’s judgment showed that he was worthy at the time when he was chosen, like the seventy-two whom I mentioned above (Matt. 17:5). That is why Judas, after committing every evil crime, moved by repentance, ended his life by hanging. For all goodness cannot be completely obliterated in anyone, since nature cannot be changed, but the will cannot, however, in every circumstance; for something remains in nature that bears witness to the Creator. ²⁶⁶ Romans 9:14 What then shall we say? Is there injustice with God? By no means. For because He loves one and hates the other, he adds: Is there injustice with God (Exod. 33:19)? Certainly not, but God is just; for He knows what He does, and His judgment is not to be withdrawn. This is found in the prophet Malachi: “Jacob I loved, but Esau I hated” (Mal. 1:3). Here he is already speaking of judgment; for earlier he speaks of foreknowledge, saying that the elder shall serve the younger, and likewise, by His foreknowledge, He condemned Pharaoh (Gen. 25:23), knowing that he would not be corrected; but He chose the apostle Paul, who was persecuting Him (Acts 9:3), knowing beforehand, of course, that he would become good.

Therefore He anticipated him before the appointed time, because he was necessary; and He condemned Pharaoh before the future judgment, so that He might be believed to be the Judge.

²⁶⁷ Romans 9:15 For he says to Moses: “I will have mercy on whom I have mercy, and I will show compassion to whom I show compassion.” Therefore, “I will have mercy,” he says, on the one on whom I will have mercy, that is, I will have mercy on the one whom I foreknew would receive mercy, knowing that he would turn and remain with me. “And I will show compassion to him on whom I show compassion,” that is, I will give mercy to the one whom I foreknew would return to me with a sincere heart after his error. This means giving to the one to whom it ought to be given, and not giving to the one to whom it ought not to be given: calling the one whom he knows will obey, but not calling the one whom he knows will by no means obey. To call, however, is not to compel, but to pierce the heart so that it may receive faith.

²⁶⁸ Romans 9:16 Therefore it is not of him who wills or runs, but of God who shows mercy. ²⁶⁹ Rightly so, because what is requested should depend not on the will of the one asking, but on the decision of the one giving. For whether it should be given must be weighed by the judgment of the giver; for when Saul sinned and asked forgiveness, he did not receive it (1 Kings 15:24); whereas David, having sinned and asked to be forgiven, obtained pardon (2 Sam. 12:8). Certainly, then, the judgment of God, who gives and does not give, must be followed; for he does not judge unjustly, who wishes all to be saved while justice remains intact. For he who examines the heart knows whether the petitioner asks with such a disposition that he deserves to receive. And although it is dangerous to discern God’s judgment, nevertheless, for the sake of those who doubt, so that their minds may obtain healing and they may not think God’s judgment unjust, saying, “He calls one and neglects another,” and therefore imagining that the condemned can be excused, let us prove this by facts rather than words. For where there are examples of deeds, no one dares complain or offer any excuse. There were two men, David and Saul. Let us examine their histories and see how each of them was found after God’s judgment, so that if Saul is proved to have acted well after not receiving mercy, we may, God forbid, consider God’s judgment unjust; or if David, having received mercy, is found to have despised God, whether he remained in the state in which he obtained mercy.

270 To put it briefly, both suffered the loss of their kingdom. And how great was David's distress, when his son wanted to deprive him of the kingdom! In that distress he traveled weeping and barefoot, fleeing as king and leader of God's people, humbled so greatly that he did not even answer his servant who cursed him to his face, so that through patience he might make God favorable to him, through whom he believed the kingdom would be preserved for him (2 Sam. 15:16). But Saul was not found in such distress, because civil war is a greater evil than external war. Moreover, although he had been refused once and again, he did not persist in prayer, though unworthy, so as to earn merit by which he might become worthy. Instead, impatient and indignant at God's judgment, he sought help from the idols he had previously condemned as worthless. Behold, the justice of God's foreknowledge is revealed even to those unwilling to accept it.

271 Romans 9:17 For Scripture says to Pharaoh (Exod. 9:16): "For this very purpose I have preserved you, that I may show my power in you, and that my name may be proclaimed throughout all the earth." 272 Other manuscripts read: "For this purpose I raised you up, that I may show my power in you. Whether "I preserved" or "I raised up," the meaning is the same. For it says that when Pharaoh, for that was the name of the kings among the Egyptians, just as among the Romans kings are called Augusti, was guilty of such great evils that he was unworthy of life, he nevertheless persisted in his wickedness and refused to improve, thinking either that he deserved to live or that God, whom he often supposed could be deceived, was powerless to inflict punishment. He hears from God: "For this purpose I have preserved you, that I may show my power in you, and that my name may be proclaimed throughout all the earth," so that other nations might learn that there is no other God besides this one, who belonged to the Jews and became the God of Christians; although they too were Christians, and we are now Jews because of Judah, from whom Christ is descended according to the flesh; for the Jews of old, hoping for Christ the Redeemer who was to come, were Christians. For Rahab the prostitute says to the spies sent by Jesus son of Nave, who was previously called Auxes: "We have heard here of the mighty deeds and plagues that were formed in Egypt by your God, and we were greatly terrified; for they fear before your presence" (Josh. 2:9).

273 Pharaoh, therefore, was preserved for this purpose, so that many signs and plagues might be displayed upon him as though he were already dead. He

is said to have been raised up because, although he was dead before God, he was granted a short time so that he might appear to live; so that, seeing him subjected to punishment and varied kinds of torment until death, all who were without God, terrified by fear, might confess with the greatest awe that this alone was God, from whom these punishments came. In this same way the ancient physicians, in the case of men deserving death or condemned to death, sought to discover how they might benefit the living by opening what lay hidden within the human body; therefore they learned the causes of illness, and the punishment of the dying contributed to the salvation of the living. ²⁷⁴ Romans 9:18 Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me, then. He speaks in the person of one who objects, who seems to think that God, disregarding justice, is gracious to someone; so that He accepts one of two equals and rejects the other, that is, He pierces the heart of one, so that he may believe, and hardens the other, lest he believe. He answered him with authority, while nevertheless preserving justice, saying on the basis of the foreknowledge mentioned above: Romans 9:19 What more is there to ask? For who can resist his will? First, he says that he cannot be resisted, for he is more powerful than all. Then, because he is the God and Father of all, and therefore wishes evil upon no one; for he wants the things he has made to remain unharmed. Nor is it fitting that he should be unjust, whose benevolence appears so great that he not only brought into existence things that did not exist, but also granted those very things eternal life and glory, so that his work might possess something resembling his majesty. Therefore, since he is so provident and good, there should be no doubt that he is just.

²⁷⁵ Romans 9:20 O man, who are you to answer God! Great, he says, is the indignity and presumption of a man answering God in adversity, the unjust answering the just, the evil the good, the ignorant the perfect, the weak the strongest, the corruptible the incorruptible, the mortal the immortal, the worthless servant the lord, the creature the creator. Does the thing formed say to him who formed it: "Why have you made me therefore?" (Isa. 45:9). This is from the prophet Isaiah, which he sets down here as his own, showing that a work cannot complain against its author; for it is in the author's power to create whatever kind of creature he wishes. Romans 9:21 Does not the potter have power over the clay, from the same lump to make one vessel for honor, and another for dishonor? It is clear that some vessels are made

for honor, being necessary for honorable uses; others, however, for dishonor, being utensils for the kitchen; yet they are of one substance, differing only in the craftsman's intention regarding their honor. So also God, since we are all of one and the same substance, and all sinners, has mercy on one and despises another, not without justice. For in the potter there is only intention; but in God, intention together with justice, for he knows whom he ought to pity, as I mentioned above.

²⁷⁶ Romans 9:22 But if God, willing to show his wrath and to make known his power, endured with much patience vessels of wrath prepared for destruction. The meaning itself is that, by the will and long-suffering of God, which is patience, unbelievers are prepared for punishment; for, having long been awaited, they refused to convert. Therefore they were awaited, so that they might perish without excuse. For God knew that they would not believe. Romans 9:23 And to show the riches of his glory in the vessels of mercy, which he prepared for glory. The patience and forbearance of God itself is what prepares the wicked for destruction, just as it prepares the good for the crown; for the good are those in whom there is the hope of faith. For he sustains all, knowing the outcome of each one; and therefore it is patience that prepares for glory those who are corrected from evil, or who persevere in goodness. The riches of glory, moreover, are the diverse dignity prepared for believers. But those who become wicked from being good, and persist in the evil they have begun, he prepares for destruction. This, then, is to reveal his power in great patience: because he is considered not to be going to avenge, since he delays for a long time; when he begins to avenge, his power will appear; for although he can avenge immediately, he endured for a long time, so that the faithless cannot complain when they are condemned. But to prepare each one is to know beforehand what will happen.

²⁷⁷ Romans 9:24 Those whom he also called us, not only from the Jews but also from the Gentiles. Those whom he called, he prepared for glory, both those who were near and those who were far away, knowing that they would remain in the faith. Romans 9:25-26 As it says in Hosea: I will call those who were not my people, my people; and her who was not beloved, beloved. And it shall be in the place where they were called not my people; there they shall be called sons of the living God. It is clear that this was foretold concerning the Gentiles, who previously were not God's people: afterward, however, receiving mercy to the criticism of the Jews, they were called

God's people; and those who previously were not beloved, after the Jews were rejected, were adopted as sons and became beloved; so that in the place where they were not called God's people, there they might be called sons of the living God. For previously they were nowhere called sons of God except in Judea, that is, Jerusalem, where the house of God was, as it says in the seventy-fifth Psalm: God is known in Judea (Ps. 75:2). Afterwards, however, in the prophecy of Zechariah: I will set Jerusalem, he says, among all the nations (Zech. 12:2); because sons of God were to be everywhere, and the house of God in all places, which is the Church. Therefore the Lord says to the Jews: For the kingdom of God will be taken away from you and given to a nation producing its fruits (Matt. 21:43).

²⁷⁸ Romans 9:27a But Isaiah cries out for Israel. Paul says this because Isaiah cries out for those who believe in Christ (Isa. 10:22). For these are truly Israelites, as the Lord says to Nathanael: "Behold, truly an Israelite, in whom there is no deceit" (Jn. 1:47). Romans 9:27b Though the number of the children of Israel be as the sand of the sea, a remnant will be saved. As the Jews withdraw from the merit and promise of the fathers by not accepting it, these are the remnant who persist by believing in the faith of the promise made to the fathers, having become faithful; for they withdraw from the Law who do not believe in him whom the Law promised alone to be sufficient for salvation. Therefore, they must necessarily be regarded as apostates, who, by not accepting Christ, are guilty of violating the Law. Therefore, from the very great multitude, Paul says that only the believers, whom God foreknew, will be saved.

²⁷⁹ Romans 9:28 For He will finish and cut short His word in righteousness; for the Lord will make a shortened word upon the earth. He promises to save these whom He calls the remnant through the word, which, defining it justly, the Lord has shortened upon the earth; for it is fitting that the creature should attain salvation in the name alone of the Lord the Creator, that is, through faith; because, once all the new moons, the Sabbath, circumcision, the law of foods, and offerings of animals were removed, faith alone was established for salvation. This is what has been abbreviated from the Law; for what is in faith is contained in the Law as the principal thing of the Law, as the Savior says: "For Moses wrote about me" (Jn. 5:46). Therefore, with the Law abbreviated, the remnant of the Jews are saved; but the others

cannot be saved, because they are rejected by God's decree, through which He determined to save the human race.

²⁸⁰ Romans 9:29 And as Isaiah foretold: Unless the Lord of hosts had left us a seed, we would have been like Sodom, and we would have become like Gomorrah (Isa. 1:9). This seed, which alone was left and preserved from all for the restoration of the human race, is Christ, and his teaching, just as he himself says: The seed is the word of God (Luke 8:11). This, therefore, once promised to us, after removing the things that were burdensome in the Law, he left for redemption; so that, forgiveness of sins having been granted, we would not be punished by the Law, as Sodom perished. Paul therefore says that the Savior was left to us as an aid to life, which the Law could not provide, whom God decreed from the beginning would be born: because he alone was found without sin, he would destroy all sins, having conquered the enemy of the human race. This is also found in the Apocalypse of John: Because no one, he says, was found worthy, either in heaven or on earth, to open the book and its seals, except the Savior, who conquered death (Rev. 5:3). This, therefore, is the seed that God once promised and preserved, so that it might bear fruit when the sins of all, both Jews and Gentiles, had reached their fullness. Its fruit, however, is the forgiveness of sins; for unless Christ had been preserved (whom he therefore calls seed, because through him the human race was restored), the offspring of Abraham would have perished, since they were overwhelmed by sins, and the Law could not benefit them. Therefore he teaches that this one should be followed, who brought the protection of life.

²⁸¹ Romans 9:30 What then shall we say? That the Gentiles, who did not pursue righteousness, attained righteousness: the righteousness, however, that comes from faith. Since there is a righteousness in the Law, which was entrusted to the world, which forbids sinning; therefore he does not say that the Gentiles attained this righteousness, which is recognized by nature as teacher, but that righteousness which comes from faith in Christ; for this is true and enduring righteousness with God, if it is acknowledged. For what is so righteous as to know God the Father, from whom all things are, and Christ his Son, through whom all things are (1 Cor. 8:6)? Therefore the first righteousness is to acknowledge the Creator, and then to keep what he commanded. The Gentiles, therefore, who previously did not seek righteousness, that is, the Law, which bore witness to the Creator, when Christ came,

found a righteousness surpassing that of the scribes and Pharisees. For those who then did not pursue what was lesser attained afterward what was greater; but the Jews, placed under the Law, who ought to have advanced more, grew worse.

²⁸² Romans 9:31 For Israel, pursuing the Law of righteousness, did not attain the Law of righteousness. The perfection of the Law is faith, and the Gentiles, embracing it, seem to fulfill the whole Law. But the Jews, refusing to believe in the Savior out of envy, while claiming the righteousness commanded in the Law, namely, the Sabbath, circumcision, and so forth, did not attain the Law, that is, they did not perfect the Law; and those who do not perfect the Law are guilty according to the Law. For he fulfills the Law who, from the law of Moses, comes to faith in Christ. Romans 9:32 Why? Because it was not from faith, but as if from works: ²⁸³ for, scorning the faith which, as I said, is the perfection of the Law, they claimed to be justified by the works of the Law, that is, by the Sabbath, new moons, circumcision, etc., forgetful of the Scripture which says, "The just shall live by faith" (Hab. 2:4). The righteousness of the Law is so called because, by God's just judgment, these things were given to the Jews on account of the hardness of their hearts; so that if someone happened to step on a dead weasel, or touch some carcass, or if a shrew fell into a vessel, it was declared unclean (Lev. 11:29): observing these things with great carefulness, they became unclean for any cause. But if the blood of a weasel stained the pavement, it had to be cleansed with no little care, and one had to abstain from better foods. The Sabbath, however, and circumcision had their own righteousness in their time, because they were given as figures. The Lord showed this through the prophet Ezekiel, saying, among other things: "Therefore I gave them statutes that were not good" (Ezek. 20:25); because they were irreverent and faithless. But at Christ's coming, since He was to give the gift of salvation, He proclaims through Jeremiah, saying: "I will give them a new covenant, not like the one I gave their fathers" (Jer. 31:32). He calls this covenant the Law, which they did not attain, as I mentioned above.

²⁸⁴ For when the believing Jews wished to impose this burden of observance upon the Gentiles who had believed, the Apostle Peter then said: "Why do you place a yoke upon the necks of the brethren which neither we nor our fathers have been able to bear? (Acts 15:10). For from the time of Christ, the forgiveness promised in the Law was granted; for the prophet Isaiah says: "He

will come from Zion, who will deliver and turn away ungodliness from Jacob. And this is my covenant with them, when I take away their sins” (Isa. 59:20), that is, the new covenant promised by God in Christ. ²⁸⁵ Romans 9:33 They stumbled over the stone of stumbling, as it is written: “Behold, I place in Zion a stone of stumbling and a rock of scandal; and whoever believes in him will not be put to shame.” ²⁸⁶ This is found in Isaiah (Isa. 8:14; 28:6). It has been established by the testimony of many that Christ is signified by the rock or stone; for the prophet Daniel calls this the stone which, cut from the mountain without hands, struck and shattered all kingdoms and filled the whole earth, something evidently spoken of Christ (Dan. 2:34). And in the Law the rock from which waters flowed is called Christ: “The rock,” he says, “was Christ.” And the apostle Peter, among other things, said to the Jews: “This is the stone which was rejected by you builders” (1 Cor. 10:4). Therefore, the stone of stumbling placed in Zion is Christ (Acts 4:11). Zion, however, is a height, or the city of Jerusalem itself, which was rightly called lofty because of its knowledge of God; in it the Savior, appointed preacher by God his Father, became a stumbling block to the Jews while proclaiming himself the Son of God, born of a woman by the Holy Spirit. Through his body they suffered scandal, and they said: “Are not his mother and brothers with us? How then does he say: ‘Because I have come down from heaven’” (Jn. 6:42)? For they did not wish to compare his words with his deeds, so as thereby to recognize that what he said about having come down from heaven was not absurd, as though the body were acting, and not God, hidden yet revealing himself through his works in the body. Therefore this rock is a scandal and stumbling block to the Jews: this rock undoubtedly signifies the Savior’s body. It was cut without hands because it was formed from a virgin by the Holy Spirit, without a man.

²⁸⁷ Chapter 10 Romans 10:1-2 Brothers, the desire of my heart and my prayer to God for them is for their salvation; for I bear them witness that they have zeal for God, but not according to knowledge. Since Paul wishes to remove them from the Law, believing that it is a veil for the Jews, lest he seem to do this out of hatred for Judaism, he shows his affection for them and gives great weight to the Law; but he teaches that the time for keeping the Law has now passed. Therefore he testifies that he wishes to provide for them, if only they will listen to him and recognize that he is not their enemy; for he also bears witness to the nobility of their ancestral tradition. Ro-

mans 10:3 For, being ignorant of the righteousness of God and seeking to establish their own, they are not subject to the righteousness of God.

²⁸⁸ By “ignorance” Paul says that they did not believe in Christ; although they had zeal for God, not knowing his will and purpose, they acted against God, whom they claimed to defend. He speaks of those who did not receive Christ, not through hatred and envy, but through error. To them the Apostle Peter also says: “I know, brothers, that you did this evil through ignorance, as did your rulers” (Acts 3:17); for, being ignorant that this was the Christ whom God had promised, they said that another was to be expected. Preferring to him their own righteousness, which they had from the Law, he is the righteousness of God through faith. For he himself is righteousness, because God fulfilled in him what he had promised. Romans 10:4 For Christ is the end of the Law for righteousness to everyone who believes. Paul says this because whoever believes in Christ possesses the perfection of the Law. Since no one was justified by the Law, because no one fulfilled the Law except one who hoped in the promised Christ, faith was established to take the place of the perfection of the Law, so that, with everything else set aside, faith might serve for the whole Law and the prophets.

²⁸⁹ Romans 10:5 For Moses writes of the righteousness that is from the Law, “The person who does these things will live by them” (Lev. 18:5). Paul says this because the righteousness of Moses’ law did not make those guilty for a time, if it was observed; that is, they lived by doing the Law, for they were debtors. This is stated in Numbers and in Leviticus. Romans 10:6a But the righteousness that comes from faith speaks therefore: “Do not say in your heart: Who has ascended into heaven?” (Deut. 30: 12). This was said in Deuteronomy, which the Apostle here interprets concerning Christ, saying: Romans 10:6b-7 “That is, to bring Christ down.” Or, “Who has descended into the abyss?” That is, “to bring Christ back from the dead.” This is proper to the Apostle. Therefore he says that this righteousness belongs to faith, if there is no doubt about the hope of God, which is in Christ; lest anyone, distrusting, say: “Who could ascend into heaven?” For he suffered for this reason: that, having stripped the underworld [inferis] by the power of the Father, and conquered death, he might rise again and ascend into heaven with the souls he had rescued. For everyone who, upon seeing the Savior in the underworld [inferos], hoped for salvation from him was delivered, as the Apostle Peter testifies; for he says that “the gospel was preached even to the dead” (1

Pet. 4:6). Whoever, therefore, does not doubt these things in his heart is justified by faith. But fear causes one to be justified by the law; for he fears the law because he sees that it inflicts punishment on sinners. Therefore the righteousness of the law is not great, nor does it confer merit before God, but only for the present; whereas faith, though foolishness to unbelievers, has a reward with God, from whom what is not seen is hoped for.

²⁹⁰ Romans 10:8 But what does Scripture say? The word is near you, in your mouth and in your heart (Deut. 30:14). This is written in Deuteronomy because what is said to us so that we may believe is not far from our mind or mouth; for although it is not seen by the eyes, what we believe is nevertheless not contrary to the nature of souls and the manner of speaking. Indeed, seeds are implanted in that very nature, which, cultivated by hearing and the will, bear fruit as a testimony to the Creator. Romans 10:9a This is the word of faith that we preach. It speaks of no work of the Law, but only that faith is to be placed in the cause of Christ. Romans 10:9b-10 For if you confess with your mouth the Lord Jesus, and believe in your heart that God raised Him, you will be saved. For with the heart one believes unto righteousness, but with the mouth confession is made unto salvation.

²⁹¹ Whatever Paul said above, he has here made clear: this is the rule of faith, to believe that the Lord is Jesus, and not be ashamed to profess that God, raising Him from the dead, brought Him bodily into heaven, where He had come to be incarnate; lest one suffer the Gospel sentence which says: "Many, indeed, of the rulers believed in Jesus, but they did not openly profess it because of the Jews. For they loved the glory of men more than the glory of God" (Jn. 12:42). Romans 10:11 For Scripture says through Isaiah: Everyone who believes in him shall not be put to shame (Isa. 28:16). For when the examination of all things begins on the day of judgment, and all false notions or doctrines are brought to confusion, then those who believe in Christ will rejoice, seeing it revealed to all that what they believed is true, and what was thought foolish is wise. For among the others they will see themselves alone as glorious and wise, who had been considered disgraceful and foolish. For there is true approval there, where there is reward and condemnation.

²⁹² Romans 10:12a For there is no distinction between Jew and Greek. Paul says that all are generally either mistaken because of unbelief or exalted because of faith; for without Christ there is no salvation with God, but

rather punishment or death. For neither will the privilege of the Fathers be able to praise the Jews; nor the giving of the Law, since they did not accept the merit and promise of the Fathers. The Gentiles, moreover, have no testimony by which they may be praised according to the flesh, unless they believe in Christ. Romans 10:12b For the same Lord is Lord of all, rich toward all who call upon him. It reveals that this refers to everyone, whether Jews or Greeks; because without calling upon the Lord Christ no one lives with God. Since, then, he is Lord of all, as the apostle Peter agrees, saying: "This is," he says, "the Lord of all"; (Acts 10:36) yet he is rich only toward those who call upon him, because they will receive the reward. But he is not rich toward the faithless, because they are not participants in his blessings; nor will they receive what they did not believe he would give. And yet he did not call God rich toward those who believe, but toward those who call upon him; so that, after believing, the soul may not cease asking for what it has always been taught by God to ask, as it is written in the Gospel according to Luke concerning the adversary, because he is subtle and crafty, that one must always pray: but to believers alone the forgiveness of sins is given. It follows, moreover, that one devoted to prayer is delivered from evil and can obtain what God has promised to those who watch with all their heart (Luke 18:1).

²⁹³ Romans 10:13 For everyone who calls upon the name of the Lord will be saved. This was said in Micah¹. For God himself, who appeared to Moses, says: My name is the Lord (Exod. 6:3). This is the Son of God, who was therefore called both Angel and God; so that he would not be thought to be the one from whom all things exist, but the one through whom all things exist, so that the fact that he was called God may refer to the unity of the Father and the Son: Angel, however, because he was sent by the Father as the messenger of the promised salvation. And he is said to have been sent so that he would not be believed to be the Father himself, but begotten by him. Therefore everyone who calls upon the name of the Lord will be saved. Moses also spoke in this sense: Whoever, he says, will not listen to that prophet shall be exterminated from among the people (Deut. 18:18, 19). If he is the Lord of all, he is invoked by servants. And because it is true, he added:

²⁹⁴ ¹ This is stated in Joel. But although the cited passage is found in that prophet (Joel 2:32), it is preferable to present the author's words with their blemishes than corrected without the authority of the copies. Romans 10:14a How then shall they call upon him in whom they have not believed? Cer-

tainly the Jews themselves do not believe in Christ, whom he called Lord. This follows from what I said above, because one must first believe in order to have confidence in asking. Or how shall they believe him of whom they have not heard? It is clear that one cannot believe him to whom obedience is denied. Romans 10:14b And how shall they hear without a preacher? Nor is this obscure, because whoever resists the preacher does not accept his authority. Romans 10:15a Or how will they preach unless they are sent? Nor does this admit of question; for they will not be true apostles unless they are sent by Christ, nor will they be able to preach without authority; for no signs of virtues bear witness to them.

²⁹⁵ Romans 10:15b As it is written: How beautiful are the feet of those who proclaim peace, who proclaim good things! The prophet says this in Nahum (Nahum 1:15). By mentioning feet, he signifies the arrival of the apostles traveling throughout the world and proclaiming that the kingdom of God is approaching; for their coming enlightened people, showing the way by which one goes in peace to God, the way which John the Baptist had first come to prepare. This is the peace toward which those who believe in Christ hurry. Finally, holy Simeon, because there is discord in the world, rejoiced at the Savior's birth: "Now, Lord," he said, "let your servant depart in peace" (Luke 2:29); because the kingdom of God is peace. For when all discord has been removed, everyone will bend the knee to the one God. Finally, the heavenly Jerusalem is interpreted as the vision of peace, which is our mother.

²⁹⁶ Romans 10:16a But not all obey the Gospel. It is true, for although the world is illumined by the splendor of the Lord's teaching, there are nevertheless those who resist, who call the light darkness. For their mind's vision has been so dulled by error that they do not receive the radiance of the true light. The Gospel accuses them, saying: The light shines in the darkness, and the darkness did not comprehend it (Jn. 1:5). Romans 10:16b For Isaiah says: Lord, who has believed our report (Isa. 53:1)? That is, who has believed what we have heard from you and proclaim? Paul established by the prophetic example that the Jews are contradictors of the Gospel truth. For the Law accuses the Jews, because just as it was among the ancients, so it is now. For he does not belong to this number who does not receive the faith. Romans 10:17 Therefore faith comes from hearing, and hearing through the word of Christ.

²⁹⁷ It reveals that unless something is said, it can neither be heard nor believed. But I say: Have they not heard? That is, they heard, but did not wish to believe. For although faith comes from hearing, there are nevertheless those who do not believe what they hear. For they hear and do not understand, because their hearts have been blinded by hatred. Romans 10:18 And indeed their sound has gone out into all the earth, and their words to the ends of the world. Paul testifies that the preaching of God was heard by the Jews to such an extent that he even declares the world filled with the divine announcement; for the very structure of the world proclaims the Creator. What the Psalmist said about creation (Ps. 18:5), the Apostle says here about the evangelists, because it was heard everywhere, and the preaching of Christ's name reached every place. For where the presence of a preaching man was lacking, the sound and report nevertheless arrived, just as the report of the mighty deeds performed in Egypt had reached all nations, as Rahab the harlot testifies. For if it reached every place, the Jews could not have failed to hear the apostolic preaching, so that none of them might be excused from the crime of unbelief.

²⁹⁸ Romans 10:19a But I say: Did Israel not know? That is, did it not know? For through the testimonies mentioned above Paul accuses the people of Israel of unbelief, seeming sorrowfully to complain about all the Israelites: he does not deny that Israel knew and obtained what had been promised to it in the Law, but rather that Israel which is Israel in spirit more than in flesh, which God had also foreknown would believe. For all heard, but not all believed; therefore: Romans 10:19b First Moses says, in the song of Deuteronomy: I will provoke you to jealousy by a non-nation, by a foolish nation I will anger you (Deut. 32:21). These are the words of one angry, because the Jews were always found to be distrustful; and he assigns one generation and cause to all their evils. While he rebukes those present, he there especially touches upon those who were to come, to whom this applies. For all these share one condemnation if they persist in unbelief. Jealousy, therefore, arose in them from envy, when they saw a nation which, previously, because it was without God, was harsh in understanding, call its God the one who had been the God of the Jews, and attain the gift promised to them, through which, suffering jealousy, they would be stretched by anger, so that they might pay the due penalty for their wickedness and unbelief. For nothing consumes a person so much as jealousy, which God therefore appointed as

the avenger of unbelief, because it is a grave sin. For, always sent into anger, they are tormented when they hear that the Law and the prophets belong to us who believe in Christ.

²⁹⁹ Romans 10:20 Isaiah dares and says: “I was revealed to those who did not seek me, and I was found among those who did not inquire of me” (Isa. 65:1). Since above Paul used Moses’ words concerning the exclusion of the Jews, he also added this example from the prophet Isaiah, so that from its fuller context he might make clearer that God, having expelled the Jews, freely offered grace to the Gentiles, to the shame and destruction of the Jews. For the prophet Isaiah bears witness to this in the person of Christ. Romans 10:21 But to Israel he says: “All day long I have stretched out my hands to a people who do not believe and who contradict” (Isa. 65:2). Here the Israel meant is carnal, that is, the sons of Abraham, but not according to faith; for the true and spiritual Israel is the one who sees God by believing. “All day long” always signifies “continually”; for they were continually accused. Therefore they are rebuked for refusing to believe, so that they may know that they themselves are the cause of their destruction. This can also be understood of the Savior, who, with hands extended on the cross, condemned the sin of those killing him. For that passage cries out against the wicked deed of the Jews, which Isaiah above dared to say concerning those who had been enemies of God: he shows that they would become friends, and that those who were called Israelites, because they were disobedient, were to be rejected as enemies.

³⁰⁰ Chapter 11 Romans 11:1a I say therefore: Has God rejected His inheritance? By no means. Because Paul showed the people of Israel to be unbelieving, lest it be thought that he had called all Israel faithless, he shows that God has not rejected His inheritance, which He foreknew, that is, the sons of Abraham whom He knew would be faithful to Him. For He would not promise them the kingdom if He knew that none of them would believe. Therefore, according to the Law, the Lord’s inheritance is the sons of Abraham, but those who believe. Romans 11:1b For I too am an Israelite, from the offspring of Abraham, of the tribe of Benjamin. By his own example Paul teaches that part of Israel has been saved, which God foreknew would be saved, or could still be saved; and he assigns part of Israel, because of its continual unbelief, to destruction.

³⁰¹ Romans 11:2 God has not rejected His people whom He foreknew. This is what the Savior says: “Father, those whom You gave Me, I have guarded, and none of them has perished except the son of perdition” (Jn. 17:12). So too, of those whom God foreknew would believe, none has been rejected from the promise; for it happened just as God foreknew it would. Romans 11:3–4 Do you not know what Scripture says in Elijah, how he pleads with God against Israel? “Lord, they have killed your prophets, they have dug up your altars: and I alone am left, and they seek my life” (1 Kings 19:10). But what does the divine response say to him? “I have kept for myself seven thousand men who have not bent the knee before Baal” (1 Kings 19:12). These things are clear; for Paul shows that not only Elijah remained, who, devoted to God, did not worship idols, but also many who remained in the faith of God, just as not a few of the Jews believed. History also agrees with this matter, because many were hidden in caves (1 Kings 18:4) on account of Ahab, king of Samaria, and his wife Jezebel, who, believing the false prophets, persecuted God’s prophets and urged the people toward idolatry.

³⁰² Romans 11:5 Therefore, also at this present time, a remnant has been saved according to the election of grace. That is, Paul says, even now these have remained in the promise of the Law, while many whom God foreknew have departed. For those who received Christ as promised in the Law stood in the Law; but those who did not receive him departed from the Law. Therefore believers are called the remnant, that is, those remaining in the Law. Romans 11:6a But if by grace, then no longer of works. It is evident that grace is the gift of God, not a due reward for works, but granted freely, with mercy intervening. Romans 11:6b Otherwise grace is no longer grace. This is true, because if it is a reward, it is not grace; but since it is not a reward, undoubtedly it is grace, because to grant pardon to sinners is nothing other than grace, and it is offered to those who do not seek it, so that they may believe. Grace, therefore, is twofold, because this befits God, who abounds in mercy: both to seek those whom He may freely heal.

³⁰³ Romans 11:7 What then? What Israel was seeking, it did not attain; but the elect attained it? The Israelites are those who are carnal, who, thinking that they could be justified by works of the Law, did not attain to being righteous through faith before God. Therefore, since all are guilty through the Law, for “cursed is everyone who does not continue in all the things written in the book of the Law, to do them” (Deut. 27:26), those who be-

lied themselves to be justified through faith attained election, so that, having been justified, they might become sons of God, mindful of the Scripture that says: "For the righteous shall live by faith" (Hab. 2:4), that is, not by the Law. Romans 11:8-10 But the others were blinded, as it is written; this passage is read in Isaiah: God gave them a spirit of remorse, eyes so that they would not see, and ears so that they would not hear, to this very day (Isa. 6:9). And David says: Let their table become a snare, and a trap, and a stumbling block, and a recompense for them (Ps. 68:23). Let their eyes be darkened, so that they may not see, and always bend their backs.

304 Therefore he curses the table of the wicked, because there the innocent are accustomed to be deceived; for they are deceitfully invited to a banquet so that they may be destroyed. Therefore Ammon, David's son, was deceived by his brother Absalom (2 Kings 13:27), and the wicked Holofernes thought he could deceive the holy Judith at a feast (Judith 12:1), and at the table of the criminal Herod the wicked rejoiced over the head of John the prophet (Mark 6:8). The two prophets have one meaning concerning such people, who from the beginning of faith were found to be resisting enemies of the good. But some of them were corrected and revised, though late; others, however, remaining in stubbornness, did not escape the severity of the sentence, being forever bent, that is, blinded; so that thereafter they could not look upon the way of truth (which they had scornfully rejected through hatred, turning away from it) and attain the grace of salvation. For whoever, after understanding, refused to believe ought to obtain what he desires: that thereafter he be unable to receive faith and be saved. The examples of the prophets mentioned above therefore contain a twofold meaning; for they were decreed and written in two ways. Indeed, two classes of people are contained here. One is blinded forever because of its hatred, so that it may not be saved; for they are of the worst will, to such an extent that, while understanding, they say they do not know what they hear. Finally, they said of the Savior:

305 What does he mean? We do not know what he is saying. Why do you listen to him? He has a demon and is insane (Jn. 10:20). But the other group, which is truly Israel, contradicted them: These words do not come from one who has a demon. Can a demon open the eyes of the blind? While they envied the Savior, therefore, they did not wish to appear to understand what they heard; so that, since he seemed not to be understood by the lawyers and

Pharisees, he would be thought to speak absurd things and things outside the law—something that could also turn others away from the faith. Hence they hear from the Savior: You have taken away the key of knowledge; you yourselves do not enter, and you prevent others from entering (Luke 11:52). For who would not follow the counsel and judgment of the lawyers and Pharisees—not of the frivolous, but of the somewhat more serious—who appeared to be defenders of the Law? Finally, they said to those who were truly Israelites: Has any of the rulers believed in him? so that they might rightly seem not to have believed, if they had made many accomplices in their conspiracy; because what is defended by few usually does not appear approved. Therefore they were blinded, so that thereafter they could not believe and be saved. Thus they were helped according to their own will;

³⁰⁶ since, knowing the truth, they called it false, they would thereafter not understand what is true, so that they might hold as true the falsehood they desired. The other class is that which, while pursuing the righteousness of the Law, does not receive the righteousness of Christ: hence it is no longer acting through the envy of an evil will, but is blinded for a time through the error of zealously imitating the tradition of the Fathers; for they ought to learn from Christ's mighty deeds that he cannot deceive, whose magnificent power is evident in his works, and compare his preaching with the new testament promised through the prophets, and then profess that he is the one who was promised. They were found to be neglectful toward God and to side with men. Therefore they are blinded so that, by joining themselves to their promise through that very zeal, while they envy the Gentiles, they may return to faith in God.

³⁰⁷ Romans 11:11a I say therefore: Have they stumbled so as to fall? By no means. Paul says what I mentioned above: they did not so lose faith that they would never believe again; that is, they were not blinded by their wickedness to such an extent that they could not be healed, just as we read that the Devil fell, when the prophet Isaiah says: "How Lucifer fell from heaven" (Isa. 14:12), signifying a fall and apostasy. Therefore, he does not say that they stumbled so as to fall, but that, because of their offense, they were temporarily hardened. Romans 11:11b But through their trespass salvation came to the Gentiles, so that they might rival them. This is what Paul said: salvation was given to the Gentiles because of their sin. For because the Jews rejected God's gift, it was transferred to the Gentiles, so that the Jews, kindled by the zeal

of rivalry, might be converted to Christ, jealous for the promise made to the fathers.

308 Romans 11:12 But if their trespass is the riches of the world, and their shrinking is the riches of the Gentiles, how much more their fullness! It reveals that if their trespass benefited the world, since through their loss it has more good people, for the Gentiles are far more numerous than the Jews, and their shrinking, which is the loss of the promise, is the riches of the Gentiles, through which they have gained eternal life, how much more their fullness! It is clear that the world will be richer in good people if those who have been blinded are also converted; for the world will be saved in large part. "The world" means people, as it was said of the Savior: "Behold, the whole world has gone after him" (Jn. 12:19). Romans 11:13-14 For I speak to you Gentiles: Inasmuch as I am the apostle of the Gentiles, I honor my ministry, if somehow I may rival my own flesh and save some of them.

309 Paul shows the Gentiles how warmly he loves the Jews: for he honors his ministry, by which he is the apostle of the Gentiles, if, because of his affection for his own race, he also works to bring the Jews to the faith. For he will become more honored if he wins to life even those to whom he was not sent: for it will be the greatest praise for the Fathers if he finds brothers who had perished. Romans 11:15 For if their loss is the reconciliation of the world, what will their acceptance be but life from the dead? Paul says this because, if the Gentiles were reconciled to God through the unbelief of the Jews, for the world's increase in faith in Christ, what will be the extent and fullness of salvation in this matter if the Jews are brought to faith in Christ, except that the world may be brought to life from the dead in its people? Therefore, since there has been progress, he says that efforts should be made so that they may believe; for the dullness of blindness is removed when the appointed time of sin has been completed, so that they may receive the free choice of their own will.

310 Romans 11:16 And if the first fruits are holy, so is the lump. It is evident that what is of one substance is one; and therefore the first fruits cannot be holy while the lump is unclean, for the first fruits are from the lump. Therefore Paul shows that those whose fathers have already obtained faith cannot be called unworthy of faith; for if part of the Jews believed, why should it not also be said that the other part can believe? Romans 11:17 And if the root is holy, so are the branches. Repeating the same thought with dif-

ferent words, Paul praises the meaning with two examples. But if some of the branches were broken off, that is, if some of them did not believe, cut off from the promise, you, although you were a wild olive shoot, were grafted among them and became a sharer in the root and richness of the olive tree. This signifies that, because many Jews did not believe, the Gentiles were grafted in through faith into the hope of the promise, causing grief to the Jews, but not according to the law of agriculture, since they graft a good shoot onto a bad tree; for these, though they were in a bad root, were grafted onto a good tree. Therefore he says that the wild olive was grafted in, so that the shoot might bear the fruit of the root, having become its partner.

³¹¹ Romans 11:18a Do not boast against the branches, That is, do not rejoice in their unbelief; for it displeases God if anyone exults in another's misfortunes, as Solomon says (Prov. 24:17). For they were not cast off for the sake of the Gentiles, so that they might rejoice; but because they did not believe, they gave occasion for the Gentiles to be preached to. Romans 11:18b But if you boast, you do not bear the root; rather, the root bears you. That is, if you exalt yourself over those into whose root you have been grafted, you insult the race that received you so that you might be good from what was evil; nor will you stand if you destroy that by which you stand. Romans 11:19 You say, then: The branches were broken off so that I might be grafted in. Paul speaks in the person of a believing Gentile, because he thinks one should rejoice at the downfall of the unbelieving Jews, saying: Their rejection made room for the Gentiles. But they were not rejected by God so that the Gentiles might enter; rather, they made themselves rejected by despising God's gift, and therefore gave the Gentiles an opportunity for salvation. He wishes to suppress this arrogance, so that one may rejoice more in salvation and not insult another's suffering; for the one who rejoices in others' misfortunes is easily deceived.

³¹² Romans 11:20a Well, that is, you speak correctly, because you have been grafted in among the broken branches; but they were broken off because of unbelief, That is, not because of you, but through their own fault; for when they were unbelieving, you were called to salvation to provoke them to jealousy. Therefore you ought to give thanks for God's gift through Christ, not insult them; but also pray that, if their downfall has brought you salvation, they too may return to their origin. Then you will please God, who has shown you mercy; for he called you for this reason: that through

your jealousy he might restore them also to grace. Romans 11:20b But you stand by faith. Because the Jews fell through unbelief, Paul says that these stand by faith; for although they previously lay fallen because of unfaithfulness, they began to stand by believing. Do not be arrogant, but fear. That is, do not be proud, but beware lest you also fall.

³¹³ Romans 11:21 For if God did not spare the natural branches, perhaps He will not spare you either. It is true that if He blinded those who were worthy by the privilege of the Fathers, to whom the promise had also been made that they would be adopted as God's children, because of unbelief, what will He do to those who doubt or exalt themselves, who have been elevated by no recommendation, for though they had no dignity, they were honored? Romans 11:22 See, therefore, the goodness and severity of God: toward those who fell, severity; but toward you, goodness, if you continue in goodness; otherwise you too will be cut off. Paul testifies that God is good to the Gentiles, because, although they followed idols and were certainly deserving of death, in His patience He waited for them, and, even while they did not yet seek Him, He freely called them and forgave their sins. But toward the Jews He is severe; for He blinded them because they rejected the gift of God. Here, however, he now refers to those Jews who, because of their hatred, have been blinded forever; therefore he also says that they have fallen. But those whom he mentioned above have stumbled, yet have not fallen, because he shows that they were blinded for a time; and therefore God was severe toward those apostates, so that they would be blinded forever.

³¹⁴ Romans 11:23 But if they do not persist in unbelief, they too will be grafted in, for God is able to graft them in again. Paul demonstrates that God's justice does not consist in severity toward those whom He blinded for a time, because He did not cut them off in such a way that He could not graft them in again if they repent, He who said through the prophet: "I will replant those who return to me" (Jer. 24:6), so that Christian Gentiles, knowing this, may not insult the Jews, certain that God's mercy is reserved for them as for those who have fallen. Romans 11:24 For if you were cut from the wild olive tree by nature, and contrary to nature were grafted into the good olive tree, how much more will those who are according to nature be grafted into their own olive tree! Let us understand the olive tree as the faith by which Abraham was justified; but the wild olive tree, because its nature is wild and unfruitful, signifies faithlessness: and therefore, if those who were

always enemies of God, converted and grafted into the faith of Abraham, are grafted in, although they are not descended from him, how much more will the Jews, if they believe after their disbelief, be restored to their ancestral nature and grafted again into their own promise!

³¹⁵ Romans 11:25-26a For I do not want you to be ignorant of this mystery, brothers, lest you be wise in your own estimation: a partial hardening has come upon Israel, until the fullness of the Gentiles enters; and therefore all Israel will be saved. It is not obscure: the Jews were given a temporary blindness, those who, while zealous for the Law, did not see that the gift promised by God had come, which was preached by Christ. For they were blinded by zeal, thinking that the law of works should never cease; therefore they were zealous for the Sabbath. Because of this offense they were hardened in part, so that they might suffer for their unbelief, seeing the Gentiles joyfully professing that they had obtained the promise made to Abraham. Yet, when the abundance of the Gentiles had been admitted, the darkness would be wiped from the eyes of their minds, so that they could believe; and the spirit of remorse, which prevents their hearts and grants them blindness, would restore to them the free choice of the will; because their unbelief did not arise from hatred but from error, so that they might be corrected and afterward saved.

³¹⁶ Romans 11:26b As it is written. To prove that the gift reserved for them by God, he sets forth below the example of the prophet Isaiah, so that he might teach that by this grace, through which believing Jews have been freed, we too can be freed; for it had not been exhausted, but always abounds. Therefore he says: Romans 11:27 He will come from Zion who redeems and turns away wickedness from Jacob; and this is my covenant with them, when I take away their sins (Isa. 59:28). The meaning of this example always remains, as long as there are those who believe. For this is the Lord Jesus, who was promised to come from heaven for the liberation of the human race; he himself daily forgives the sins of those who turn to him. Nor does he immediately condemn unbelievers, but waits, knowing that they may advance toward the knowledge of God.

³¹⁷ Romans 11:28a According to the Gospel, they are indeed enemies for your sake. The cause of their unbelief is that they are enemies of the Gospel, so that their error and transgression might open the way for the nations, before the appointed time, to enter the faith, as I mentioned above; for first the

Gospel had to be preached everywhere to all the Jews, and only then was it necessary for the nations also to believe the word of God. But because they did not believe, the kingdom was taken from them and given to the nations. Therefore he warns that they should not be insulted, whose transgression benefited the nations; rather, the one should be insulted whose sin harmed others. For one should not rejoice in their unfaithfulness, but grieve if they delay in converting; so that, just as the nations rejoiced at their sin because they were saved, so they may rejoice at their conversion, for through their occasion they received God's grace more quickly.

³¹⁸ Romans 11:28b But according to election, they are beloved for the sake of the Fathers. Although the Jews sinned gravely by rejecting God's gift and are worthy of death, nevertheless, because they are children of good men, through whose privilege and merit they received many benefits from God, they will be received with joy when they return to the faith; for in them God's love is stirred up by the memory of the Fathers. Romans 11:29 For the gifts and calling of God are binding. It is true, because God's grace in baptism does not seek groaning, or weeping, or any work, but only a profession from the heart. Nor, because they had grievously sinned by not accepting God's promise, and because grave sins get forgiveness only through weeping and groaning, did he show that they could no longer receive mercy because he did not see them grieving; he shows that this is not required at the beginning of faith, for God's gift freely forgives sins in baptism.

³¹⁹ Romans 11:30-31 For just as you once did not believe God, but now have obtained mercy because of their unbelief, so they too now have not believed in your mercy, so that they themselves may also obtain mercy. Paul recalls the unbelief of the Gentiles, so that they would not boastfully insult the Jews who had not believed, but would take pleasure in recognizing God's promise. For, he says, you Gentiles, although the oracles of God had been entrusted to you with them, were rebellious; but now you have received mercy, not through your own merit, but to their blame. Why, then, should these not receive mercy when converted, who previously lived according to God's law and to whom the promise was made? Romans 11:32 For God has entrusted all to disobedience, that he may have mercy on all. Moreover, the Gentiles from ancient times lived in wickedness and ignorance, as those without God; therefore the Law was revealed in writing, by which they might be restrained from rushing headlong. And since, through the ad-

versary's cunning, sins began to multiply, so that by the prohibition man might be made more guilty, God, in the mercy of his goodness, always providing for man, so that what was sin without the Law might also be erased under the Law, decreed this: that he should establish faith alone, through which the sins of all might be abolished; so that, since there was no hope for all people through the Law, they might be saved by God's mercy. This is what it means to have entrusted all to disobedience: that then the decreed gift might come from God, when all were afflicted by disbelief, so that the grace of the gift might be most welcome. Therefore let no one boast; for it is wretched to be proud when one has been forgiven.

³²⁰ Romans 11:33 O the depth of the riches, wisdom, and knowledge of God! How unsearchable are his judgments, and how mysterious his ways! Paul bears witness to the exalted and boundless God, in the riches of his wisdom and knowledge, with all praise and thanksgiving; for his plan and judgment are incomprehensible. For, knowing from the beginning the conduct and deeds of human beings, since the human race could be saved neither by justice alone in its severity, nor by mercy alone attain the advancement of merits, he decreed at each time what should be preached, while nevertheless allowing each person to follow his own judgment; for justice is known by nature itself as its guide. And because the authority of natural justice had grown dull through the habit of sinning, the Law was given, so that the human race might be restrained by fear of the Law revealed. But because those who did not restrain themselves were held guilty by the Law, mercy was proclaimed, which would save those fleeing to it, but would blind those rejecting it for a time, inviting the nations to their promised calling, those who previously refused to follow the justice of God given through Moses, so that, while envying their salvation, they might through that very zeal be converted to the origin of the Savior from the root promised in the Law. This is the depth of the riches, wisdom, and knowledge of God, who by many providence acquired both Jews and Gentiles for life.

³²¹ Romans 11:34-35 For who has known the mind of the Lord? Or who has been His counselor? Or who first gave to Him, and it shall be repaid to him (Isa. 40:13)? This is written in Isaiah. It is clear that God alone knows all counsels, and that He alone needs nothing; for all things are from Him. Therefore, His counsel is neither comprehended nor measured by anyone, because those below cannot know the mind of Him who is above. Finally, to

the believing Jews it seemed impossible that God's counsel and will could be for the redemption of the Gentiles; likewise, it seemed difficult and unbelievable to the Gentiles that the Jews who had not believed could be converted, or that believers could be received so that they might be saved. Among other things, this is the counsel of God that remained hidden and could not be comprehended. Romans 11:36 For from him, and through him, and in him are all things: to him be glory.

³²² Paul declared that the meaning and plan of God cannot be investigated: "For from him," he says, "and through him, and in him are all things: to him be glory." By this statement he revealed a meaning that was hidden from the world; for since God is the creator of all things (for he made things that did not exist, so that they might exist), therefore all things are from him. And since they are from him, through his Son, who is certainly of the same substance, they began to exist, whose work is the Father's work. Therefore, since he works through the Son, all things are through him. And since the things that are from God are through God: after being reborn in the Holy Spirit, all things are in him, because the Holy Spirit too is from God the Father; therefore he also knows what is in God. Therefore the Father is also in the Holy Spirit; because that which is from God the Father cannot be other than what God the Father is.

³²³ And therefore to him be glory, because from him, and through him, and in him are all things. Therefore those things which began to exist from him, through him, and in him cannot know his meaning and plan. But he knows all things, because all things are in him. He disclosed the mystery of God, which he previously said should not be unknown to them. Chapter 12 Romans 12:1–2 I beg you therefore, brethren, by the mercy of God, that you present your bodies as a living, holy sacrifice, pleasing to God, your reasonable service. And do not conform yourselves to this age, but be transformed by the renewal of your mind, so that you may prove what is the will of God, what is good, pleasing, and perfect. ³²⁴ Paul urges them by the mercy of God through which the human race is saved. After treating of the Law and the faith of the Jewish and Gentile peoples, he urges them to lead a good life; for through this the hope of faith is obtained. This warning is therefore given, that they may remember that they have received mercy, and be watchful concerning the service of Him from whom it was given to them, through whom they were freely justified from ungodliness, knowing that this is a liv-

ing, holy, and acceptable sacrifice to God, if we keep our bodies undefiled, unlike worldly people who pursue pleasures. This is the will of God, your sanctification (1 Thess. 4:3). For bodies subjected to sins are not considered living, but dead; for they are under the despair of the promised life. For this purpose we are washed from sins by God's gift, so that from this time, leading a pure life, we may stir up God's love toward us, not making the work of His grace void. For among the ancients the offering was killed for this reason: to signify that people, subjected to death because of sin, were represented by it. But now, because people have been purified by God's gift and freed from the second death, they ought to offer a living sacrifice, so that it may be a sign of eternal life. For, as then, bodies were not sacrificed for bodies; now, however, not bodies but the vices of the body must be put to death. But in order that we may make our service effective, while preserving justice, let us guard modesty; for modesty accomplishes nothing, nor can it be considered reasonable, if justice is neglected. This is to be conformed to spiritual things, renewed in spirit and faith, to know what pleases God, and that nothing else is good and perfect.

³²⁵ Romans 12:3 For I say, through the grace given to me, to everyone among you, not to think more highly than he ought to think, but to think soberly, and to each according as God has apportioned the measure of faith. Paul clearly shows that we ought to think in such a way as not to exceed the bounds of righteousness, so that it may be useful not only to ourselves but harm no one. For this is carefulness: to benefit some rather than harm them; and one ought to be content with the lot that God has measured out, and with the merit of each person's faith; nor should anyone claim for himself what he sees has not been granted to him. This is, not to think more highly, because the whole cannot be granted to one person. For even if someone leads a good life, he should not therefore claim for himself the wisdom of teaching; nor, because he possesses knowledge of the Law, should he claim the services of the Levites. Therefore he exhorts and teaches through the grace given to him. This grace is understood as knowledge of the Lord's teaching, through which he instructs that humility and righteousness must be pursued.

³²⁶ Romans 12:4-5 For just as in one body we have many members, but all the members do not have the same function, so we, though many, are one body in Christ, and individually members of one another. By the example of

the body Paul teaches that none of us can do everything alone, because we are members of one another, so that one does not lack the other; and therefore we ought to care for one another, and no one should hinder another, because we need one another's services. This will be loving Christ: if the members exhort one another to fulfill the role by which the body may be perfected in Christ. Romans 12:6a Having different gifts of God according to the grace that has been given to us. Now Paul reckons the offices assigned to the members according to the merit of faith, so that when a member sees what office has been assigned to it, it may not complain against another, to which it sees something else entrusted, but may rejoice with it, so that the body of the Church may be perfect.

³²⁷ Romans 12:6b Or prophecy according to the rule of faith. Paul begins with prophecy, which is the first proof that our faith is rational. Indeed, those who believed, having received the Spirit, prophesied. This, therefore, is given according to the measure of the recipient, that is, as much as the circumstance requires for which it is given. Romans 12:7a Whether ministry in serving. A minister is strengthened to provide the service of brotherhood to the extent that he believes he ought to serve; lest, laboring beyond faith in service, he be wearied in vain; for each person receives what he strives for from the heart. Romans 12:7b Or one who teaches in instruction. Similarly, Paul says that the teacher is helped in teaching, so that to the extent his faith is directed toward teaching, he may be inspired to impart heavenly discipline. Romans 12:8a Whether one encourages, in encouragement. Such a person is likewise prepared by the help of the Spirit in the very task toward which he strives, so that he may have grace while he urges others on. For he challenges the brethren to goodness, or unbelievers to faith.

³²⁸ Romans 12:8b He who gives, in simplicity. To this person Paul says that one who gives assistance with a good disposition is always supplied with aid, the Spirit providing it, so that the one who gives simply may not lack, as Solomon says: "He who gives to the poor shall not lack" (Prov. 28:27). He therefore gives simply who does not do this artificially, so that praise may be given him by men, but so that he may obtain merit for this very thing from God. Romans 12:8c He who oversees, with carefulness. Whoever undertakes the care of overseeing over the brethren is to receive, according to his faith, care and authority, so that he may prosper in that for which he is careful, having fruit in those over whom he leads. Romans 12:8d He who shows

mercy, with cheerfulness. ³²⁹ This person also, according to his disposition, who shows mercy with a joyful spirit, not as though it were extorted from one unwilling, is founded and strengthened by God, so that he may suffer no weakness in this matter, knowing what Solomon said: "While you have the opportunity, do good" (Prov. 3:27). But this is to be understood in many ways; for mercy is diverse under one name. For if above Paul said, "He who gives, in simplicity," what need was there to repeat it, unless by the one name of mercy he signified many good works? For to forgive sinners is mercy; to bring help to one placed in some need or oppressed is mercy; to clothe the naked, to break bread for the hungry, to take in an abandoned child, to cover a corpse, and to perform other such works is mercy. Therefore, if he performs these things diligently and without weariness, he will have the reward of this work both in the present and in the future. Therefore every act of mercy ought to be done both simply and with joy, so that simplicity excludes hypocrisy, while joy bears witness to confidence in the hope of future reward.

³³⁰ Romans 12:9a Love without deception. The Spirit aids this mind, which reflects that it should love its brother because it knows this pleases God the Creator; so that it does not do this in flattery of the present life, and so that, because it seeks this with a devoted mind, it may fulfill it through acts of service. For they hear the Lord say: "I give you a new commandment, that you love one another" (Jn. 13:34). Romans 12:9b-10 Hating evil, observing to what is good, being kindly affectionate to one another with brotherly love, anticipating one another in mutual honor. Paul does not consider it a great thing to avoid evil unless one follows to what is good; for the former arises from fear, the latter from love. Nor is one said to be kind or to maintain brotherly love if they have not anticipated one another in mutual acts of service.

³³¹ Romans 12:11a Not sluggish in carefulness. This is what the prophet Jeremiah says (Jer. 48:10): "Cursed is he who does the work of the Lord negligently." For one who is sluggish in divine conduct is without hope; therefore Paul added: Romans 12:11b Fervent in spirit. That is, in the practice of divine work or of the Law, let him not be lukewarm, as it is said in the Apocalypse of John: "Because you are lukewarm," he says, "I will vomit you out of my mouth" (Rev. 3:16). Daily meditation removes sluggishness and makes one vigilant. The works of the Lord are those Paul commands to be done for the benefit of the Church, that is, of the brethren. Romans 12:11c Serving

the time. ³³² In Greek it is said therefore: serving God; but this does not fit the passage itself. For what need was there to place here this summary of all devotion, when Paul mentions the individual members that pertain to obedience and service to God? For in all those things he lists, full service to the Lord is rendered. Elsewhere he explains what it means to serve the time, when he says: “Redeeming the time, because the days are evil; so that you may know how to answer each one” (Ephes. 5:16). Since he had said, “Fervent in spirit,” lest they understand this as meaning that they should indiscriminately and inopportunately thrust religious words upon hostile times, thereby perhaps causing scandal, he immediately added: “Serving the time,” so that they might speak the faith of religion modestly and honorably, at suitable times, in suitable places, and to suitable persons. For there are some even in this time of peace who so hate the words of God that, when they hear them, they blaspheme the way of Christ with great anger. Paul himself also served the time when he did what he did not wish; for unwillingly he circumcised Timothy, and, having shaved his head, went up to the temple to be purified according to the Law, so as to calm the madness of the Jews.

³³³ Romans 12:12a Rejoicing in hope. After saying, “Serving the time,” Paul added, “Rejoicing in hope”; so that if, perhaps, because of the wickedness of the time, it is not permitted to speak publicly about the faith, but one must live in fear, let him rejoice in hope; because this sadness produces joy. Romans 12:12b Patient in tribulation. This is to rejoice in hope: to be patient in tribulation; for because of the joy of hope, he endures tribulation, knowing that the things promised in return for these are much greater. Romans 12:12c Constant in prayer. Prayer is very necessary; because, in order that tribulation may be endured, one must persist in prayers. Romans 12:13 Sharing in the memories of the saints It is clear that whoever wishes his prayers to be heard must strive to imitate the lives of the saints; for when he imitates them, he shares in them. Therefore, to remember and share in them means to imitate their deeds; and if they are in need of material support, it must be shared with them, as Paul says elsewhere: “Concerning the collections made for the saints” (1 Cor. 16:1); and to the Galatians: “That we should remember the poor” (Gal. 2:10).

³³⁴ Romans 12:14a Pursuing hospitality. The imitator and lover of the saints pursues hospitality, following the examples of Saint Abraham and Lot, the righteous man. Romans 12:14b Bless those who persecute you; bless, and

do not curse. Paul wishes to make Christians altogether new, and therefore also wants to remove from them this habit, which is common to all: lest, provoked by an angry spirit, they readily wish first to curse; but rather, having conquered their anger, let them bless, and let the Lord's discipline be praised. Romans 12:15 To rejoice with those who rejoice, to weep with those who weep. This is what Paul says elsewhere: If one member suffers, all the members suffer with it; and if one member is honored, all the members rejoice with it (1 Cor. 12:26). For when someone offers faithful support in distress, he lifts up the person's spirit and gains merit for himself before God, because he loves a member of Christ's body; and if he grieves with an unbeliever, he spurs that person all the more toward progress in the Lord's discipline.

³³⁵ Romans 12:16a Being mutually sympathetic. That is, one ought to share in a brother's trouble, as Paul also says in another epistle: "Considering yourself, lest you also be tempted. Bear one another's burdens" (Gal. 6:1-2). Romans 12:16b Not being wise in high matters. To be wise in high matters is pride; for even the Devil, when he aspired to high things, fell away. If there is exaltation in the mind, and someone, presuming perhaps on the soundness of his conduct, does not grieve with his brother but scolds him as though he were a sinner, this is pride, which, by putting himself first, gives offense. The Lord also points this out, saying: "First cast the beam out of your own eye, and then you will see to cast the splinter out of your brother's eye" (Luke 6:42). For exaltation itself is sin; and even if he were not a sinner, which is impossible, he becomes a sinner by being proud. Finally Solomon says: "God resists the proud" (Prov. 3:34).

³³⁶ Romans 12:16c But accepting with the humble. That is, having laid aside pride, let him make another's cause his own, and his own as another's, so that he may have grace with God, because "whoever exalts himself will be humbled" (Luke 14:11). Romans 12:16d Do not be wise in your own eyes (Isa. 5:21). This is written in the prophet Isaiah, which Paul here sets down as his own, so that justice may be held in common, and not that one person be just to himself but unjust to everyone else. Romans 12:17a Returning evil for evil to no one. This is what the Lord says: Unless your righteousness exceeds that of the scribes and Pharisees, you will not enter the kingdom of God (Matt. 5:20). For the commandment in the Law was: You shall love your neighbor, and hate your enemy (Lev. 19:18). This, as it seems, is justice; but so that the

righteousness of Christians may abound, they are taught not to return evil for evil, so that they may be perfect and receive a reward for this at God's judgment. For he seems to go beyond justice itself who, in order to be better, does not do what is permitted, as an imitator of heavenly justice. The justice of the world, therefore, granted to him by God makes him innocent; but heavenly justice makes him perfect, so that he may have merit before God.

³³⁷ Romans 12:17b Providing what is good not only before God, but also before all people. To provide means to keep future good things before one's eyes, so that deeds may be performed which, once done, cannot be subject to blame, but rather may be praiseworthy, whether before God or before people. Let no one think that, because things permitted by God are not displeasing to Him, one need not care if they are a stumbling block to a brother; this passage warns that what is done must both not displease God and not be a stumbling block to a brother. For even if something is permitted, if it causes a brother to stumble, it does not please God, because God commands us to care for his salvation. Therefore good is provided before God and people if permitted things are done in such a way that they cause no stumbling. Romans 12:18 If possible, so far as it depends on you, live at peace with all people.

³³⁸ Everyone who preserves divine justice wishes to be peaceable. Let anyone see to it if he despises this peace, so as to become an enemy to such a man, either because he does not wish to be criticized by him, or because he envies his good qualities; yet, as far as it concerns him, he does not disagree with those who act rightly. For this is the unpeaceable man who, abandoning the will of the Law, follows his own right, although David says: "With those who hated peace, I was peaceable" (Ps. 119:7). But this was necessary because of the power of the persons involved, so that by acts of humility he might overcome one whom pride so exalts that he despises the commandments of the Law. It may also happen that, out of fear of God, someone shows himself peaceable toward one who hates peace. For when he does not wish to repay evil with evil, he is peaceable, that is, he overcomes evil with good, so that by acts of obedience he may overcome one whom the commandments of the Law do not overcome. Therefore, Paul says, "if possible, so far as it depends on you," so that we may be seen to have peace while doing good. Now, if he is not a lover of peace, you nevertheless wish to be peaceable, insofar as it concerns you. But if someone is profane and blasphemous,

and you cannot have peace with him, it certainly will not be attributed to you; for the apostle John did not even permit those who deny that Christ came in the flesh to be greeted (2 Jn. 7). We, then, are ready, if possible, to live at peace with all; but when others resist, it becomes impossible, not because of us, provided no complaint is brought against us. For whoever harms no one plainly appears to be peaceable.

³³⁹ Romans 12:19a Do not defend yourselves, beloved, but give place to wrath. Paul advises that anger be set aside so that the bonds of peace may be preserved, especially since anger commonly leads to sin, when someone, stirred by anger, demands more than the cause of the offense warrants; or brings harm upon himself if he seeks to punish graver sins with an unsuitable vengeance, for he makes weak one whom he could have kept corrected and sound. Therefore Solomon also says: “Do not be excessively righteous”; for, he says, “there is one who perishes in his own righteousness” (Eccles. 7:17). For wishing to answer each sin, he may find death in the course of vengeance, both for himself and for the one whom he afflicts with blows; for people often commit offenses in punishing. He forbids suitable vengeance not only against subordinates, but also against equals and superiors; that is, if perhaps a brother sins against us, let us not seek revenge, but forgive, leaving it to God’s judgment, lest, while we are held by anger, the enemy find an opportunity to suggest and persuade us of what is against us.

³⁴⁰ Romans 12:19b For it is written. To strengthen his exhortation, Paul confirms this by the example of the Law, saying: For it is written in Proverbs, Romans 12:19c “Vengeance is mine, and I will repay, says the Lord” (Deut. 32:35). Therefore, if we fail entirely to do what he teaches, he shows that God is despised by us. Therefore, if vengeance is entrusted to God, we benefit in two ways: for when he conquers anger, he becomes perfect, and he will be avenged by God’s judgment. Romans 12:20 If your enemy is hungry, feed him; if he is thirsty, give him drink; for by doing this, you will heap burning coals upon his head (Prov. 25:21). Paul shows that not mere vengeance should be reserved for God, but that benefits should also be given to enemies, so that we may truly show that we have enemies not because of our merits, and that we strive to overcome them with kindness so that they may cease from their enmity. If they persist in hostility through the wickedness of their mind, our kindnesses will benefit them unto punishment; or certainly, pierced by the diligence of our kindnesses, they will revive like dead coals.

Therefore, in order to make us so perfect that we may acquire not only ourselves but also others for life, the Lord, through Solomon, not only forbids us to repay our enemies in kind, but also urges us to invite them to friendship through compassion.

³⁴¹ Romans 12:21 Do not be overcome by evil, but overcome evil with good. This is the Apostle's interpretation, encouraging us not to repay our enemies in kind, as has been said. For it will greatly benefit us if we yield to hatred; indeed, evil conquers the one who seems for a time to be overcome by it. For the Savior likewise conquered evil by not resisting; hatred turns against itself, and while being defeated, thinks it is victorious. For the enemy's aim is to draw us away from our purpose as well, seeking an opportunity for us to sin. Therefore, if provoked by him, we do not repay him in kind, we conquer him with good; for this reason we do not resist, so that we may preserve goodness, setting justice aside, because justice compels us to retaliate. Chapter 13 Romans 13:1a Be subject to all higher authorities; for there is no authority except from God.

³⁴² Since Paul commanded that the law of heavenly justice be followed, lest it seem that he disregarded the present one, he praises this one: for unless this is observed, that cannot be kept; indeed, this is like a tutor who instructs children so that they may follow the path of the higher justice. For mercy cannot be attributed to anyone unless he possesses justice. Therefore, to confirm the right and fear of the natural law, he testifies that God is its author, and that those administering it possess God's ordinance. Therefore he added: Romans 13:1b And those that exist have been ordained by God. So that no one may think them shameful as mere human inventions; for they see that divine right has been assigned to human authorities. Therefore, he is subject to authority who, out of fear of God, abstains from those things it forbids. Romans 13:2 Therefore whoever resists the authority resists God's ordinance.

³⁴³ This is directed against those who are powerful through their influence, or who do not believe that they can be caught by anyone, and therefore think they can mock the law; it shows them that the law belongs to God, and that those who escape judgment for a time by some means will not evade God's judgment. But those who resist acquire condemnation for themselves. It is clear that everyone will either be justified or condemned by their own works. For those who sin while hearing the Law are without excuse. Romans 13:3a For those who rule are not a terror to good conduct, but to evil. Paul

calls these rulers kings, who are created to correct life and prevent wrongdoing, bearing the image of God, so that others may be subject to one. Romans 13:3b Do you wish not to fear authority? Do what is good, and you will receive praise from it.

³⁴⁴ Praise from authority arises when someone is found innocent. Romans 13:4a For he is God's minister to you for good. It is clear that rulers have been appointed so that evil may not be done. Romans 13:4b But if you do evil, be afraid; for he does not carry the sword without cause. That is, he threatens for this reason: so that, if he is despised, he may punish. Romans 13:4c For he is God's minister, an avenger for wrath against the one who does evil. Since God has appointed a future judgment and wills that no one perish, he has ordained rulers in this age, so that, by instilling fear, they may be like instructors to all, teaching them what they should observe, lest they fall under the punishment of the future judgment. Romans 13:5 Therefore be subject, not only because of wrath, but also because of conscience. Paul rightly says that they ought to be subject not only because of wrath, that is, present vengeance, for wrath produces retribution, but also because of the future judgment; for if they escape here, punishment awaits them there, where they themselves will be punished by their accusing conscience.

³⁴⁵ Romans 13:6 For this reason you pay taxes; for they are God's ministers, serving for this very purpose. Therefore Paul says that taxes, or what are called monetary dues, are to be paid, so that they may show subjection, by which they may know that they are not free, but act under a power that is from God; for they are subject to their own ruler, who acts in God's place, just as they are subject to God, as the prophet Daniel says: "For the kingdom is God's, and to whomever He wills, He will give it" (Dan. 4:14). Therefore also the Lord says: "Render to Caesar the things that are Caesar's" (Matt. 22:21). Therefore they are to be subject to him as to God, and the proof of this subjection is that they pay him taxes. Romans 13:7a Render therefore to all their dues. Paul wishes debts to be paid by all, because even the powerful are debtors to their inferiors, so that they may respond to their merits.

³⁴⁶ Romans 13:7b To whom tribute is due, tribute; to whom tax is due, tax. First Paul commands that those things owed to royal authority be paid, because in these matters there is greater reason or necessity. Romans 13:7c To whom fear is due, fear. Fear is to be shown to authority, because fear prevents sin; then to a parent or earthly master, so that he may give thanks for the

Christian son or servant. Romans 13:7d To whom honor is due, honor. This honor may also be shown toward those who seem lofty in the world, so that, seeing the humility of Christ's servants, they may praise rather than condemn evangelical discipline. Romans 13:8a Owe no one anything, except to love one another. Paul wants us to have peace, if possible, with everyone, but love with our brothers, and even this with honor preserved. He calls them debtors because it is fitting and owed to bow before a person worthy of honor, whether present or future. For one bows to him from whom he has received honor; therefore he is called a debtor. For if you do not do this to your prince, you are proud; for a person must be honored either for merit or for age.

³⁴⁷ Romans 13:8b For whoever loves his neighbor has fulfilled the Law. He fulfills the Law given through Moses who loves his neighbor; for the commandment of the new law is also to love enemies. Romans 13:9a For, "You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet" (see Matt. 5:43). Moses received this written from God for the restoration of the natural law. Romans 13:9b And if there is any other commandment, it is summed up in this saying: "You shall love your neighbor as yourself"; This is written in Leviticus (Lev. 19:5). Since, therefore, the commandments mentioned above remain, Paul signifies that the Law is fulfilled in love, as he said: even if there are other commandments that he has now left unmentioned, love nevertheless satisfies all the commandments. For if the human race had loved one another from the beginning, there would be no iniquity on earth; for the origin of unrighteousness is discord. Therefore, love of iniquity is itself iniquity; because what is evil to the wicked is good to the good.

³⁴⁸ Romans 13:10 Love of neighbor does no evil; for love is the fulfillment of the Law. It does no evil because love is good, and that which is the perfection of the Law cannot sin. Through the words of the Law, Paul wishes to arrive at the evangelical meaning. For this reason he recalls what is greatest in the Law, so that he may join the Gospel to it, showing that they have one author and one meaning. But because something needed to be added in Christ's time, he commanded that not only neighbors but also enemies be loved. Therefore it is added: The fulfillment of the Law is love (Matt. 5:43): so that it is righteous to love one's neighbor, but abundant and perfect righteousness also to love one's enemies. But what else is it to love an enemy

than to wish that he cease from hatred and to seek nothing harsh against him? It is to love him by wishing for him those things through which he may have God's favor: this is heavenly righteousness, which makes us like God the Father, who bestows annual gifts even on those who do not worship him. For the Lord, too, while hanging on the cross, intercedes for his enemies (Luke 23:35), so that he might demonstrate the fullness of the righteousness he had taught.

³⁴⁹ Romans 13:11a And knowing this time, that it is already the hour for us to rise from sleep. Paul says that it is time for us to advance toward merit. That is, to rise from sleep and do good, as in the day, that is, openly; for illegal things are done at night, that is, in secret. For now, having been placed in the light of revealing, which is in the knowledge of God, and recognizing what we ought to follow, we must strive to live purely and attain the promised reward, having shaken off sleep, that is, ignorance or negligence. Romans 13:11b For our salvation is now nearer than when we believed. It is clear that, after baptism, those who live well and devote themselves to love are not far from the merit of the promised resurrection. For the good life of a Christian is a sign of future salvation.

³⁵⁰ Romans 13:12a The night has passed, but the day has drawn near. Paul signified by the night the old man, who has been renewed through baptism. He says that it has passed like the night, while the day has drawn near, by whose light the truth has appeared to us, so that we might know what we ought to do. For previously, not knowing Christ, we were in darkness; but when we learned of him, light arose within us; for we passed from falsehood to truth. Romans 13:12b Let us therefore cast off the works of darkness and put on the armor of light. The works of darkness are a carnal life, driven by worldly enticements; this is deserving of darkness, as the Lord says: Take him away; and, binding his hands and feet, cast him into the outer darkness (Matt. 22:13). But putting on the armor of light consists in performing good deeds; for just as evil acts are assigned to darkness, because they are done secretly by those who do evil, so those who do good act openly, because they are not afraid but rejoice. Good deeds, therefore, are the armor of light, waging war against darkness, which is the vices of the flesh.

³⁵¹ Romans 13:13a Let us walk honestly, as in the day. It is true; since one does not sin publicly, let us act as one acts publicly; for nothing is so public as truth. Romans 13:13b Not in festivities and drunkenness. Festivities are lux-

urious banquets, which are either celebrated by contributions from all, or customarily hosted in turn by companions; so that no one there is ashamed to say or do anything dishonorable, because each person assumes that it is his own banquet. For at another's table they are usually restrained by shame; but here they gather for the purpose of doing shameful things freely, with an abundance of wine, and of arousing various pleasures of lust. Therefore Paul commands that such banquets be avoided. Romans 13:13c Not in bedrooms and immodest acts. After the luxurious banquet and drunkenness Paul added what follows, namely, immodest intercourse; for this is the fruit of such wantonness.

³⁵² Romans 13:13d Not in strife and rivalry. Paul rightly urges restraint from these, because every dispute and jealousy produces enmity, which he calls darkness; for they cannot attain the reward of light. Romans 13:13e But put on the Lord Jesus Christ, and make no provision for the flesh in its lusts. Paul forbids care for the flesh, that is, pleasure; so that whatever is forbidden by the Law may not be desired, or at least, if desired, may be overcome. These are indeed the works of the flesh; having cast them off, let them put on the Lord Jesus Christ, that is, renewed through Christ, let them refrain from these evils. For he has put on Christ who has separated himself from every error and disgrace, lest he be found without a new garment at the wedding feast and be shamefully cast out and consigned to darkness (Matt. 22:11); otherwise, they have not put on Jesus Christ the Lord, over whose new garment they put on old rags; for having put off the old man, they must remain in newness of life.

³⁵³ Chapter 14 Romans 14:1 Welcome the one who is weak in faith, not for disputes over opinions. Since there were Jews who had brought the Romans to the name of Christ, with the Law mixed in, as I mentioned at the beginning of the epistle, some therefore thought that they ought not to eat forbidden meat; while others who followed Christ without the Law thought that, contrary to the Law, it was permitted to eat. Therefore disputes arose among them, which the Apostle, seeking unity and salvation, removes through divine reasoning, showing that neither does eating benefit one before God, nor does not eating harm one. He calls weak the one who fears to eat because the Jews were forbidden to do so. He therefore wishes such a person to be left to his own judgment, lest, having suffered scandal, he with-

draw in mental disturbance from love, which is, as it were, the mother of souls; for Christians ought to be peaceful and calm.

³⁵⁴ Romans 14:2a For another believes that everything should be eaten. This confidence in reading does not hesitate to eat everything that was given for human use. For Paul reads in Genesis that everything God created was very good (Gen. 1:31); therefore nothing should be rejected, since neither Enoch, who was the first to please God, nor Noah, who alone was found righteous in the flood, nor Abraham, that friend of God, nor Isaac, nor Jacob, righteous men and friends of God, among whom was Lot, nor the other righteous are read to have abstained from these things. Romans 14:2b But he who is weak should eat vegetables. Therefore, since he thinks that he should eat vegetables, he must not be persuaded to eat meat, lest he eat with a doubt and seem to sin because he does not keep his resolve. Romans 14:3a Therefore, let the one who eats not despise the one who does not eat; and let the one who does not eat not judge the one who eats.

³⁵⁵ For eating or not eating is a matter of choice; and therefore no dispute should arise from this. For all things were made for this purpose: that they should be subject to human will, because they are subject to human dominion. Romans 14:3b For God has accepted him. He was accepted by God when he was called to grace. Romans 14:4a Who are you to judge another's servant? He stands or falls before his own master. It is clear that a servant ought not to judge the will of a fellow servant, to whom the law has not been handed down in this matter; for God is the judge, whose servant he is, of the conscience with which he eats or does not eat. Romans 14:4b And he will stand, for God is able to make him stand. He will stand, Paul says, before his master, because whether he eats, he will not be liable; nor, if he does not eat, will he be blameworthy, provided that he does this out of devotion, not avoiding it as though it were contrary.

³⁵⁶ Romans 14:5a For one person judges one day differently from another: That is, someone prefers to eat on alternate days. For there are some who have decided that meat should not be eaten on Wednesdays; there are those who abstain on Saturdays; and again there are those who eat from Easter until Pentecost. Romans 14:5b But another judges every day. He judges every day who never eats. Romans 14:5c Let each be fully convinced in his own mind: That is, let each be left to his own judgment. Romans 14:6a Whoever observes the day, observes it for the Lord. This is true, because whoever al-

ways abstains thinks that he pleases God. Romans 14:6b And whoever eats, eats for the Lord. He eats for the Lord because he gives thanks to the Creator. And whoever does not eat, does not eat for the Lord, and gives thanks to God. He gives thanks while acknowledging that the creature belongs to God and was created good, but that he abstains from it, not condemning it.

³⁵⁷ Romans 14:7 For none of us lives for himself, and no one dies for himself. Someone would live for himself if he did not act under the Law; but whoever is governed by the bridle of the Law certainly does not live for himself, but for God who gave the Law, so that he may live according to His will. And whoever dies likewise dies for God, by whose judgment he will either be crowned or condemned. Romans 14:8 For whether we live, we live to the Lord; whether we die, we die to the Lord. The meaning is the same. Therefore, whether we live or die, we belong to the Lord. It is true that we all belong to the Lord as servants by condition and under the dominion of the Redeemer, and that each person is treated according to his merit. Romans 14:9 For Christ died and rose again for this purpose, that He might be Lord both of the dead and of the living.

³⁵⁸ Through Christ the creature was made, which, having been alienated from its Creator through sin, was taken captive; God the Father, lest His work should perish, sent His Son from heaven to earth to teach it how, by what it did, it might escape the hands of pirates. For this reason He also allowed Himself to be killed by His enemies, so that, descending into Hades [infernus], because He had been killed innocent, He might condemn sin and release those whom it held in Hades [infernus]. Therefore, since He showed the living the way of salvation and offered Himself for them, while He freed the dead from Hades [inferno], He is Lord of both the living and the dead; for from those who were lost He converted them again for Himself as servants. Romans 14:10 But why do you judge your brother for not eating? Or why do you despise your brother for eating? For we shall all stand before the judgment seat of Christ.

³⁵⁹ Paul teaches that one ought not to judge in this matter, both because it is not contained in the Law and because we await God as judge. Romans 14:11 For it is written: "As I live, says the Lord, every knee shall bow before me, and every tongue shall confess to God" (Isaiah 45:24). This is written in Isaiah, because every tongue will confess to God in the faith of Christ. For since the one who was killed rose again and will be the judge, he rightly says:

“As I live, says the Lord”; and not only do I live, but I will also judge, and my enemies will be struck with astonishment at me and will bend the knee, recognizing me as God from God. Romans 14:12 So each of us will give an account of himself to God. For, Paul says, since we will each give an account for ourselves, let us not condemn one another in this matter written above.

³⁶⁰ Romans 14:13a Therefore, let us no longer judge one another; That is, knowing this, let us cease from discord. Romans 14:13b Rather, judge this instead: that you do not place a stumbling block or cause of offense before your brother. He urges judgment in matters that are beneficial and can be defended by the authority of the law: let no offense be caused to any of the brothers, whether eating meat or not eating it. Romans 14:14a I know and trust in the Lord that nothing is unclean through him. It reveals that, by the grace of the Savior, all things are clean; for, having rescued people from under the yoke of the Law and justified them, he restored the condition of their former freedom, so that they may rightly use the whole of creation, just as the holy people of old did. But those who are still under the Law are not permitted to use or eat what the Law forbids, because they despise the indulgence granted. For they are not unclean according to their nature, but become so when eaten contrary to the decree. Finally, in the Law he says: “They shall be unclean for you,” etc. (Lev. 11:4).

³⁶¹ Romans 14:14b And plainly, to one who considers something unclean, it is unclean. Whether someone who is a Christian from among the Jews, or a faithful Gentile, thinks that something of this kind must be avoided, he is the one whom he above calls weak; for he is weak through doubt. To such a person, what he thinks should not be eaten is unclean; and since he does this not out of superstition but out of fear, he should be left to his own judgment. Romans 14:15a For if your brother is distressed because of food, you are no longer walking according to love. In another epistle Paul says: “Food is for the stomach, and the stomach for food; but God will destroy both the one and the other” (1 Cor. 6:13). Since no one is either pleasing or displeasing to God because of food, he therefore urges us to pursue love, by which God has agreed to deliver us; for he says: “But God, being rich in mercy, because of his great love with which he loved us” (Eph. 2:4). Therefore, whoever remembers this benefit cultivates love and places nothing before it; but he avoids those great things which he knows do not secure a promise with God.

³⁶² Romans 14:15b Do not destroy by your food the one for whom Christ died. How precious the salvation of a brother is can be understood from Christ's death. Therefore, whoever knows its cost ought to strengthen him, not scandalize him, so as to make him doubtful over a trivial matter; and he may begin to hesitate whether meat should be eaten or not, though perhaps he had been eating it simply, secure in his conscience. But when controversies arise, he will begin, through his worry, to sin against God's creature, and it will become an insult to the Creator, leading to the destruction of the one who doubts. Romans 14:16 Therefore, let not our good be blasphemed. That is, since the Lord's teaching is good and useful, it must not be blasphemed on account of something frivolous; but it is blasphemed when there is doubt concerning God's creature. Our good may also be understood to be blasphemed in this way: whoever has good works, if he is criticized for some other minor matter, obscures that good of his, and his good will begin to be blasphemed because of his evil, as it is written in Ezekiel: "The righteousness of the righteous shall not profit him, if he has erred" (Ezek. 33:12). It is like someone who, though otherwise handsome, has some defect on his forehead, or a flattened nose, whereby his appearance is disfigured. Therefore, he urges that those things be pursued which do not deprive one's other good qualities of approval.

³⁶³ Romans 14:17 For the kingdom of God is not food and drink. It is clear that no one pleases or displeases God on account of food. But it is righteousness, and peace, and joy in the Holy Spirit. Paul says that those enter the kingdom of God who pursue righteousness, while possessing the Christian peace which the Lord gave, saying: "My peace I give you, my peace I leave you" (Jn. 14:27); from this arises joy in the Holy Spirit. Dispute, however, does not produce joy, but anger; therefore the Holy Spirit does not look upon it there, because He rejoices only in those who make peace. For just as He is saddened by us, so also He rejoices in us. Romans 14:18 For whoever serves Christ in this is pleasing to God and approved by men. Since Christ redeemed us, therefore Paul says: Whoever serves Christ in this, as Redeemer, is pleasing to God. Why? Because he himself sent Christ to redeem the human race, just as the Lord himself says: Whoever does not honor the Son does not honor the Father who sent him (Jn. 5:23). Whoever, therefore, is pleasing to God is approved by men. How? For he has received a gift by which he may appear worthy of God.

³⁶⁴ Romans 14:19 Therefore, let us pursue the things that make for peace and preserve one another's edification. Since disputation produces discord, and so that we may be able to be peaceable, Paul teaches us to conceal our intention of eating or not eating. Moreover, he urges us to follow the way of edification, so that we may combine these things with peace, by which we may build one another up, avoiding those things that are unfruitful and more opposed. For discussion can be beneficial, since it stimulates the mind, provided that the desire to win is rejected; for this is what produces strife. Romans 14:20a Do not destroy the work of God for the sake of food. Man is the work of God by creation, and again the work of God while being reformed through regeneration. Food too is the work of God, but man is not for food; rather, food is for man: therefore there is a great difference. Therefore Paul says, "Do not destroy this work of God, which is excellent, for the sake of that which is most insignificant." This is to care for the salvation of one's brother, not to concern oneself with food so as to grieve one's brother. For he renders God's benefit ineffective who, through conflict, again provokes a brother freed from sin to sin, undoing in him the works of Christ, which He accomplished to free man from sin.

³⁶⁵ Romans 14:20b Indeed, all things are clean. It is true and evident that all things are clean, since in Genesis we read that everything God made was very good; but it is evil for the person who eats through causing offense (Gen. 1:31). Therefore, although by nature all things are good and clean, they become unclean to those who doubt; and it will be a stumbling block to the one who eats while doubting, with an unclean conscience, because he does what he considers useless for himself. Therefore no one should be contradicted regarding what Paul follows in this matter. Romans 14:21a It is good not to eat meat and not to drink wine. When Paul was speaking only about meat, he added drink as well, so as to encourage those who abstain from these things by pointing out that it is permitted both to eat meat and to drink wine. So that they would not be saddened by those who use them, he gave them the comfort of relief, so that they might rest in their own choice and the dispute that causes disharmony might cease. For when they learn that it is clearly good to eat meat and drink wine, and conversely that it is good not to eat meat and not to drink wine, no one quarrels. For creation was given for the use of those who wish to use it; nevertheless, no necessity has been imposed on either the willing or the unwilling.

³⁶⁶ Romans 14:21b Nor should you do anything by which your brother is offended, scandalized, or weakened. Paul likewise says that the brother who has made up his mind to eat because of his weak conscience should not be subjected to questioning, lest, being troubled, he take offense, not knowing what position to hold. Romans 14:22a You have faith to yourself: have it before God. That is, you who sit secure, because God's creature is good; there is no need for you to judge another, since it is better that you have peace with your brother; for this is useful before God. In food there is benefit for the flesh, but in peace there is benefit for both flesh and soul; and therefore one must cease from such conflict, so that each person may remain in the purpose of his heart. Romans 14:22b Blessed is the one who does not condemn himself in what he approves.

³⁶⁷ He judges each person worthy of condemnation who does what he says he ought not to do; and he calls blessed the one who does nothing except what he proves useful for himself. Romans 14:23a But whoever doubts is condemned if he eats. This is true, because whoever judges that it ought not to be eaten, and eats it, is condemned; for he condemns himself when he does what he declares to be useless for himself. Because it is not from faith. He certainly does not eat from faith who denies that it ought to be eaten, and yet eats. Romans 14:23b But whatever is not from faith is sin. Paul rightly calls sin that which is done otherwise than it has been approved. Since the Romans had been brought up under the law, as I mentioned at the beginning of the epistle: when those who believed more correctly arrived, questions arose concerning eating meat and not eating it; and the party that said it should be eaten and not disapproved seemed better, because all things are very clean. He calls those weak who denied that it should be eaten, whether they were Jews or Gentiles, and leaves them to the purpose of their own heart. For it neither harms one not to eat, nor benefits one before God to eat; lest, being bound in any way by what they nevertheless ate with doubt, they should sin.

³⁶⁸ Chapter 15 Romans 15:1 We who are stronger ought to bear the infirmities of the weaker. Paul rightly says, "We ought"; for teachers must strengthen the weak and instruct the unlearned with gentleness, lest, provoked while striving to contend and appear not humble, they should advance toward worse things. Romans 15:2a And not to please ourselves, That is, not to claim what benefits and pleases us, but also what benefits our

brother; for we ought to care for one another. Romans 15:2b Let each of us please his neighbor for his good, to build him up. Now Paul has distinguished his own person; for he admonishes these people, as they strive for love, to please their neighbors for what is useful. This is edification, as he says elsewhere: "I please all people in all things" (1 Cor. 10:13). Romans 15:3 For Christ also did not please himself, but, as it is written: "The accusations of those who accused you have fallen upon me."

³⁶⁹ Paul does not say that the Savior pleased himself, but God the Father; for he says: "For I have not come down from heaven to do my own will, but the will of him who sent me, the Father" (Jn. 6:38). And because, when he said these things, he was killed by the Jews who contradicted him as though he were a sinner, the Psalmist, speaking in his person, addresses these words to God the Father: "The accusations of those who accused you have fallen upon me" (Ps. 68:10); that is: While I was doing your will, they said that I was sinning against you; by not receiving me, whom you sent, they accused you. For when the Jews sinned against God by not receiving Christ, whom he sent, they even killed him as though he were sinning against God. Therefore the sins of those who sinned against God fell upon Christ; for the innocent is killed by sinners as a blasphemer, as it is written in the Gospel (Mark 15:28).

³⁷⁰ Romans 15:4 For whatever things were written were written for our confirmation, so that through the patience and encouragement of the Scriptures we might have hope. It is clear that whatever things were written were written for our instruction, so that through this very encouragement we may advance toward hope, not distrusting the promises, even if they are still delayed. Romans 15:5-6 Now may the God of patience and comfort grant you to have the same understanding toward one another according to Jesus Christ, so that with one mind and one voice you may honor God and the Father of our Lord Jesus Christ. The Apostle, sent as though for salvation, follows the people with a good wish, desiring that God grant them one understanding of wisdom according to Jesus Christ, so that they may think in accordance with Christ's teaching. Then they will be able to preserve love, following the example of the Lord who said: "No one has greater love than this, that he lay down his life for his friends and brothers" (Jn. 15:13); and therefore, with one voice and one confession, praise God the Father in Christ, if they encourage one another according to the mind of Christ, so

that all may praise God without ceasing for everything he has done through Christ, and for having consented, after their fall through error, to raise them up and restore them again through the same one, granting a twofold benefit: mercy and knowledge.

³⁷¹ Romans 15:7 Therefore, accept one another, just as Christ also accepted you, for the honor of God (Isa. 56:4). Therefore, we have been accepted by Christ, when he took upon himself our weaknesses and bore our illnesses; so that, by this example, we may strengthen one another in our weaknesses through patience, lest the name of the honor of God assumed by us be rendered void; for we are called children of God through the grace of Christ. Romans 15:8 For I say that Christ Jesus was a minister of the circumcision for the truth of God, in order to confirm the promises made to the Fathers.

³⁷² Paul praises the origin of the Jews; for in circumcision he signifies the sons of Abraham, to whom Christ, having been sent, ministered the grace promised to the Fathers. Therefore the Savior says: "For I am," he says, "in the midst of you" (Luke 22:27), not to be ministered to, but to minister; so that the truth in the promise made to the Fathers might be demonstrated. For circumcision of the flesh was given to Abraham as a figure of circumcision of the heart, which the prophet later signified as future, saying: "Circumcise the hardness of your hearts" (Jer. 4:4). Christ is the minister of this promised circumcision through his words, that is, its preacher. Then he said to the apostles, so that they might minister circumcision of the heart to those circumcised in the flesh: "As you sent me into this world, so I also sent them into this world" (Jn. 6:58). Circumcision of the heart, however, is to recognize God the Father as Creator, and his Son Christ, through whom he created all things, once the cloud of error has been removed, so that the truth of God might be fulfilled. For he had promised that he would grant mercy, and had promised it to the fathers of the Jews; for he had said to Abraham: "In your seed all nations shall be blessed" (Gen. 22:18). And to David he said: "I will set upon your throne one from the fruit of your womb" (Ps. 131:11), and: "A star shall rise from Jacob" (Num. 24:17).

³⁷³ Romans 15:9a But the Gentiles honor God because of mercy. Since no promise had been made to them, they were taken up to salvation, as unworthy, through mercy alone, so that by their confession they might honor God; for unbelievers dishonor him. Romans 15:9b As it is written: "Therefore I will confess to you among the Gentiles, and sing to your name." Paul

proves this by prophetic example; for it is written in the seventeenth psalm that the Gentiles were to be admitted to the grace of God to receive salvation (Ps. 17:50). For this is the voice of Christ, who foretold that his preaching among the Gentiles would bear the fruit of confessing the mystery of God; therefore the Son gives thanks to the Father for the obedience of the Gentiles. Therefore he says in the Gospel: "I will confess to you, Father, Lord of heaven and earth, because you have hidden these things from the wise and prudent, and revealed them to little ones; for so it was well pleasing before you" (Matt. 11:25). This confession, therefore, is of the one God in the Trinity, from which joy arises; so that, after confessing the truth, he may joyfully sing of the mercy and gift of God.

³⁷⁴ Romans 15:10-11 And again he says: "Rejoice, nations, with his people," in this song of Deuteronomy (Deut. 32:43). And again: "Praise the Lord, all nations, and magnify him, all peoples." (Ps. 116:1) In the one hundred and sixteenth Psalm he shows that God had long ago decreed, through his mercy, to unite Jews and nations in harmony, so that the Gentiles, having obtained grace, would become companions of the Jews, who themselves had once been called his people by God's gift. But now the Jews are honorable; these others, formerly dishonorable, have been dignified through mercy, so that all may rejoice together in the knowledge of the truth; and while the nations praise God, all peoples may magnify him, the twelve tribes worshipping one God, who increased the number of his people by adding the nations. Finally, when the Jews disputed with the apostle Peter concerning Cornelius, after he gave them his explanation, they agreed, magnifying the Lord and saying: "Perhaps God has also granted repentance to the Gentiles unto the attainment of life" (Acts 11:18).

³⁷⁵ Romans 15:12 And again Isaiah says: "There shall be a root of Jesse; and he who rises to rule the nations, in him the nations shall hope" (Isa. 11:10). To give the nations greater confidence and an unquestionable hope, Paul confirms through many testimonies that it was God's decree that all nations should be blessed in Christ; lest the disrespect of the unbelieving Jews should grieve them and make the souls of the believing nations doubtful, as though they were promising themselves hope in vain, since the faith of the Jews was credited to the God of Abraham, so that they might grow in joy and security. Why, however, is Christ from the root of Jesse, and not from the root of Boaz, the righteous man, or from the root of Obed? Because

he is called the son of David on account of the kingdom; so that, just as he was born from God to be king, he would also have his origin in the flesh from David the king. Therefore the root of Jesse is the tree of David, which produced fruit through the branch that is Mary the Virgin, who bore Christ.

³⁷⁶ Romans 15:13-14 Now may the God of hope fill you with all joy and peace in believing, so that you may abound in hope through the power of the Holy Spirit. I am convinced, my brothers, and I myself am convinced about you, that you too are full of love, filled with all knowledge, so that you are able to reprove one another. These are words of exhortation; for by praising them Paul urges them toward better understanding and life. For whoever sees himself praised works diligently to make true the things that are said. Therefore he did not say that they should teach one another, but reprove one another; for one is usually reprovved about something that, though known, sometimes slips from the mind. The rest is not obscure, so as to require explanation. Romans 15:15-16 I have written to you rather boldly, brothers, in part, as reminding you, because of the grace given to me by God; to be a minister of Christ Jesus among the Gentiles, sanctifying the Gospel of God, so that the offering of the Gentiles may be acceptable and sanctified in the Holy Spirit.

³⁷⁷ For Paul does not imply that he wrote rashly, but, saying that authority was given to him through God's grace, he dares to write to all the Gentiles, reproving and confirming their purpose in Christ; so that he may show his concern in the ministry of the Gospel, as a teacher of the Gentiles, and that their sacrifice may become acceptable for the sake of sanctification in the Holy Spirit. For whatever is offered with complete faith and a sober mind is purified by the Holy Spirit. Romans 15:17-19 Therefore I have glory in Christ before God; for I dare not speak of anything that Christ has not accomplished through me for the obedience of the Gentiles in word and deed, by the power of signs and wonders, through the might of the Holy Spirit.

³⁷⁸ Paul says that he has glory before God through Jesus Christ; for by believing and serving Christ Jesus with a pure conscience, he earned merit before God the Father, to such an extent that he says nothing is lacking that Christ did not accomplish through him for the call of the Gentiles, giving signs and wonders through his hands, so that power would extol his preaching. Therefore he shows that he has glory in Christ before God; for by serving Christ he has glory before God, to such an extent that he cannot

lack any divine power that has not been granted to him by God. Rather, he professes that, because he was found to be a worthy steward, he obtained everything that would advance the conversion of the Gentiles through the power of signs. This serves to prove that he was no less capable than the other apostles who had been with the Lord, and that God worked no lesser deeds of power among the Gentiles, so that by this very fact they might increase, seeing that they had attained the grace which the Jews had attained, who claim for themselves the privilege of the Fathers.

³⁷⁹ Romans 15:20 So that from Jerusalem and round about as far as Illyricum I have fully preached the Gospel of God and of His Son, Christ. Therefore I have preached the Gospel, not where Christ had already been named, lest I should build upon another's foundation. Paul does not say without reason that he strives to preach there where Christ has not been named; for knowing that the false apostles were handing on Christ differently than they ought, for this was why they went about, so that under the name of Christ they might subject the people to other doctrines, which later was exceedingly difficult to correct, he therefore wished to forestall them, so that he might deliver to his hearers the words of an uncorrupted preaching, and so that the entire line of the arranged surface might have the foundation's strength intact. And since he was appointed teacher of the Gentiles, he ought diligently to ensure this: that he teach there where Christ had not been proclaimed, so as both to establish his authority and to obtain the full fruit of his labors from those whom he had planted. Therefore the Church occupied all places; for afterward heretics, plotting with evil subtlety, endeavored under the name of Christ to corrupt the meaning of the Law and of the faith. This he warned by the testimony of the Law, saying:

³⁸⁰ Romans 15:21 But as it is written: "Those who have not been told about him will see, and those who have not heard will understand"; This is found in Isaiah (Isa. 62:15). Therefore, so that this understanding might be true and firm concerning the true Son of God, Paul says that he always hastened to fill the nations with evangelical truth: Romans 15:22-24 Therefore I was greatly hindered from coming to you. But now, having no further place in these regions, and having had for many previous years a desire to come to you, when I begin my journey to Spain, I shall see you, and be escorted there by you, if I may first enjoy your company for a while. This is what Paul mentions at the beginning of the letter, saying: "Because I have often

purposed to come to you, and have been hindered until now” (Rom. 1:13). Now he explains the reason why he was hindered: although wishing to come, he was engaged in another task that was pressing, namely, to refute the wicked arguments of the false apostles. Finally, after preaching throughout all the surrounding regions, he says that he is now free to come to Rome, which he had formerly desired. Therefore, because the Romans had been led into the Law, he corrects them meanwhile through this letter. But those who had not yet heard the preaching would be better instructed by his presence, so that, being founded in the true faith, they would be less likely to accept anything else. Nevertheless, he promised that he would come at the time when he was going to Spain, because Christ had not been preached there, so that he might occupy their minds; and because it was difficult for the false apostles to travel to them, there was no harm if he went later.

³⁸¹ Romans 15:25-26 But now I am setting out for Jerusalem to minister to the saints; for Macedonia and Achaia have decided to make some contribution for the poor among the saints who are in Jerusalem. Yet Paul says that he will first go to minister to the saints in Jerusalem, by which he wants the Romans to know that such works must be supported: for those who live by mercy and have been justified before God ought to serve this cause. Romans 15:27 For they are their debtors; since if the Gentiles have become partakers of their spiritual things, they ought also to minister to them in material things. Indeed, Paul calls them debtors to the believing Jews, so that just as they have become partakers of their spiritual things, so they too may share in their bodily needs; that, rejoicing, the believing Jews may praise together the providence of God for their salvation through their ministry. For these, devoting themselves entirely to divine services and caring for nothing worldly, offered believers an example of good conduct. Finally, the Apostle wishes us to be so caring toward mercy that he calls us debtors to give alms and to practice good works with eagerness of heart: because whoever hopes for mercy from God ought to be merciful, thereby proving that he rightly hopes for it; for if a human being shows mercy, how much more God! For this is the recompense or reward: that those who receive mercy should show mercy. Therefore the Lord says: “Blessed are the merciful” (Matt. 5:7); “for God will have mercy on them.”

³⁸² Romans 15:28-29 When I have completed this and delivered this fruit to them, I shall depart for Spain by way of you. For I know that, when I come

to you, I shall come in the abundance of Christ's blessing. Confident, therefore, in God's arrangement and grace, Paul promised that he would come in the abundance of the blessing which he preaches of Christ. This blessing, however, is the power of signs, by which they have been confirmed. Romans 15:30-31 I ask you therefore, brethren, by our Lord Jesus Christ and by the love of the Holy Spirit, to share my concern in prayers to the Lord for me, that I may be delivered from the unbelievers who are in Judea. Then Paul prays that he may be helped by their prayers, so that he might escape the hands of the unbelieving Jews, not because he himself deserves it less, but he follows the order that the Church should pray for its leader. For many insignificant people, when they gather unanimously, become great; and it is impossible for the prayers of many not to obtain their request. If they too are eager to see the Apostle, let them pray more fervently, so that, once delivered, they may receive him with the joy of love.

³⁸³ Romans 15:32 And that the ministry of my gifts may be accepted by the saints in Jerusalem; that I may come to you with joy through the will of Jesus Christ, and be refreshed with you. Paul also says that this should be prayed for: that the ministry of his gifts may be accepted by the saints in Jerusalem, and that he may show himself to do all things according to the will of God; that, because his heart is devoted to bearing the gifts, he also wishes their attitude toward him to correspond to God's judgment; that, having understood his love toward them, they may with one accord give thanks to God with him. For it is a great gain for him when, made joyful by his ministry, they praise God. Romans 15:33 May the God of peace be with you all. Amen. The God of peace is Christ, who says: "I give you my peace, I leave you peace" (Jn. 14:17), whom Paul desires to be with these, knowing that the Lord said: "Behold, I am with you all days until the end of the age" (Matt. 28:20). Therefore he desires them to be such that the Lord Christ Jesus may be with them, who, having cut off all conflict arising from human error, gave and showed what is true, so that they may remain peaceful in that very truth.

³⁸⁴ Chapter 16 Romans 16:1-2 I commend to you Phoebe our sister, who is a minister of the Church at Cenchreae; that you receive her in the Lord worthily of the saints, and assist her in whatever matters she may need you; for she herself also has assisted many, and me. Paul commends Phoebe, who is coming, as a common sister, that is, according to the Law. To commend

her suitably, he says that she is a minister of the Church at Cenchreae; and because she was a help to many, he says that she should rightly be helped on account of her journey. But so that he might persuade them to receive her without delay and assist her in her need, if she arrived, he also testifies that she had assisted him; so that, the more distinguished her person is than that of others, the more he might show that the service owed to her should be rendered through love.

³⁸⁵ Romans 16:3-5a Greet Prisca and Aquila, my helpers in Christ Jesus, who laid down their necks for my life; to whom not only I give thanks, but also all the Churches of the Gentiles, and their household Church. These were Jews who, having become believers, became fellow laborers with the Apostle; they believed so rightly that they themselves also encouraged the others to the true faith. Finally, although Apollos was well versed in the Scriptures, he was nevertheless more carefully instructed by them in the way of the Lord: therefore he calls them his fellow laborers, but in Christ Jesus; for they were his fellow workers in the Gospel of God. Aquila is Prisca's husband, and it is clear that they did not come to Rome without purpose; for they were more devoted to the worship of God: indeed, for the strengthening of the Romans, all those whom he greets are understood to have been from among them. Therefore Paul says that not only he, but also all the Churches of the Gentiles, give them thanks, also referring to the Romans, so that they may obey those whom they hear laboring for the advancement of the Gentiles, to encourage them to faith in Christ. He praises them so highly that they did not refuse to suffer dangers for him; for they did not disdain to endure the hostility of both the Jews and false brethren, provided that they might assist the Apostle with their service and charity. The false brethren were those who believed in Christ, yet said that the Law had to be observed, thinking that Christ was not sufficient for the full effect of salvation; this the Apostle was destroying, and therefore he suffered persecutions from them. He also greets their household members and servants, whom he calls a Church, because they were disciples of holy men in the faith.

³⁸⁶ Romans 16:5b Greet Epaenetus, beloved by me, who is the first fruits of Asia in Christ. Paul does not conceal Epaenetus's present dignity either, to show that men of rank also believe, and to invite the leading Romans to the faith, or certainly so that the humble might grow. Romans 16:6 Greet Mary, who labored much among you. Paul reminds these by the name of Mary,

whom we understand to have labored especially diligently for their encouragement, so that they may give her thanks. Romans 16:7 Greet Andronicus and Julia, my kinsmen and fellow captives, who are distinguished among the apostles, who were in Christ before me. These kinsmen, both according to the flesh and according to the spirit, as the angel also said to Mary: "Behold, Elizabeth your kinswoman," etc. (Luke 1:36), whom Paul also declares to have served the earlier apostles with their testimony, and to have suffered captivity together with him for the sake of the faith; and therefore they are to be honored more fully.

³⁸⁷ Romans 16:8 Greet my beloved in Christ with an expanded greeting. Paul greets him as a friend, but a friend in the Lord; yet not one who shared in his labor or captivity. Romans 16:9a Greet Urban, my helper in Christ. Paul calls him not only his own helper, but also a companion of the others in the exhortation to faith. Romans 16:9b Also Stachys, my beloved. Although Paul calls this Stachys beloved, he nevertheless places him with Urban as a participant in the work of the Gospel. Romans 16:10 Greet Appelles, approved in Christ. Paul greets this Appelles not as his friend or partner in work, but because he was tested by trials and found faithful in Christ. Romans 16:11a Greet those who are of the household of Aristobulus. This Aristobulus is understood to have been a gatherer of the brethren in Christ; and Paul proves this by labeling those whom he gathered as worthy of his greeting.

³⁸⁸ Romans 16:11b Greet Herodion, our kinsman. By calling him only a kinsman, Paul shows him to be devoted to the love of rebirth; yet he did not indicate his watchfulness. Romans 16:11c Greet those who are of the household of Narcissus, who are in the Lord. This Narcissus is said to have been a presbyter at that time, as is read in other manuscripts. And because Paul was not present, you see why he greets as holy, in the Lord, those who were of his household. This presbyter Narcissus, however, performed the office of a traveler, strengthening believers with encouragements; and since the Apostle did not know the merits of those who had been with him, he said: Greet those who are of the household of Narcissus in the Lord; that is, greet in my name those whom you know to be worthy among them of my greeting, who have placed their hope in the Lord.

³⁸⁹ Romans 16:12a Greet Tryphaena and Tryphosa, who labor in the Lord. Paul declares these two worthy of equal honor in Christ. Romans 16:12b

Greet the beloved Persis, who labored greatly in the Lord. She appears to be placed before those mentioned above because she labored greatly in the Lord. This labor consists in encouragement, in ministry to the saints, and in distress and poverty for Christ's sake; for they were abandoning their homes when driven out, and were a reproach to the unbelievers. Romans 16:13 Greet Rufus, chosen in the Lord, and his mother and mine. For this reason he placed that Rufus before his mother because of the election for the administration of God's grace, in which a woman has no place; for he was chosen, that is, promoted by the Lord to carry out His affairs. Nevertheless, he regarded his mother as so holy that the Apostle also called her his own mother.

³⁹⁰ Romans 16:14 Greet Asyncletus, Phlegon, Herman, Patrobas, Hermas, and the brothers who are with them. Paul greets them together because he knew them to be united in Christ, that is, joined in Christian fellowship. He likewise greets the brothers who were with them, whose names he omitted. Romans 16:15 Greet Philologus, and Julia, and Nereus, and his sister Olympias, and all the saints who are with them. All these are understood to have been united in mind, whom he greets together for this reason; their merit is recognized from those who were with them. For Paul calls them saints, so that he may rightly be seen to greet them. Romans 16:16a Greet one another with a holy kiss. Paul commands all to whom he writes, and whom he names, to greet one another with a holy kiss, that is, in the peace of Christ, not in the desire of the flesh, but in the Holy Spirit; so that the kisses may be religious, not carnal.

³⁹¹ Romans 16:16b All the Churches of Christ greet you. By this it is understood that there is also said to be a Church which is not of Christ. Therefore David calls the conspiracy of the wicked the Church of the wicked (Ps. 25:5). Therefore Paul says that the Churches of all those places greet them, so that they may grow in faith. This, then, he referred to the preceding meaning, to show that Christ is he in whom salvation is, and that this is he whose people are faithful, and by whose will every creature lives. For Christ is the author of life, as the apostle Peter says (Acts 3:15), not the Law, in which some of them thought they ought to hope. Romans 16:17-19a Now I urge you, brothers, to watch out for those who cause dissensions and scandals contrary to the teaching you have learned; avoid them. For such people do not serve Christ our Lord Jesus, but their own appetites; and through enticing

and flattering speech they deceive the hearts of the innocent. For your obedience has been reported everywhere.

³⁹² Here Paul suddenly speaks of the persons of the false apostles, whom throughout the epistle he warned them to beware of, as he does now; but without revealing them, he restrained their tradition. For they compelled believers to Judaize, so that they might nullify God's benefit toward them, as I mentioned above; for, composing genealogical arguments, they adapted teachings to praise their tradition, by which they might deceive the hearts of the simple. "For your obedience," he says, "has been reported everywhere." This is what he says at the beginning of the epistle (Rom. 1:8): "because your faith is proclaimed throughout the whole world." This means that he is confident of their obedience. For it was unbelievable that, after recognizing the truth, they would submit themselves to something foolish as though they were wise. Romans 16:19b Therefore I rejoice in you. Here too the meaning is drawn from the preceding part of the epistle; for Paul rejoices because the Romans, who seem to possess dominion, have submitted themselves to the Christian faith.

³⁹³ Romans 16:19c I want you to advance, so that you may be learned in what is good, but inexperienced in what is evil. The learned in good here is one who does good works; the inexperienced in evil are those who are ignorant of evil deeds, that is, who do not know the practice of wickedness. Romans 16:20a But the God of peace will crush Satan under your feet swiftly; That is, shortly. Paul says this concerning his coming, because his coming would oppress the Devil on account of the fact that these people were going to receive spiritual grace; Satan envies this, because he wants people to remain in error; the rest differs, although they are of one profession. Romans 16:20b The grace of our Lord Jesus Christ be with you. The grace which he promised them at his coming, he now desires to be with them; for if they deserve to receive it, it is already with them in hope.

³⁹⁴ Romans 16:21 Timothy, my fellow laborer, greets you, as do Lucius, Jason, and Sosipater, my relatives. Timothy is his fellow laborer, as it were a co-bishop, who governed the Church with great concern and was exposed to the envy of the Jews to such an extent that, at the beginning, he was circumcised because of the Jews' scandal; since his mother was Jewish, he could not be a teacher while uncircumcised. Paul calls them relatives partly because of lineage and partly because of faith. Romans 16:22 I, Tertius, greet you, who

wrote this letter in the Lord. Tertius by name, not by number: he is the scribe of the letter, whom Paul allowed to greet the Roman people in his own name, to whom he writes, so that they may greet the others whom he names. For at that time there were still few leaders in the churches. Romans 16:23 Caius, my host, greets you, and so do all the Churches.

³⁹⁵ This is Caius, I believe, to whom the apostle John writes (3 John 1), rejoicing in his love, which he showed to the brethren by providing them with the expenses necessary. And whereas above he says: "All the Churches of Christ greet you"; now he repeats, saying: "All the Churches greet you," which I do not think was repeated without purpose; for so great and methodical a man placed nothing unnecessary. But because Paul says, "All the Churches of Christ greet you," that is, all the saints, as he says elsewhere: "Those who are Christ's have crucified their flesh" (Gal. 5:24); now he added that these also greet you, who are followers; so that he might signify the blessed people of the Churches, because in every Church there are two peoples. He may also have meant the Churches of two provinces, saying first "all the Churches" of one place, then of another, or certainly those of the Jews and the Gentiles.

³⁹⁶ Romans 16:24 Erastus, steward of the city, and Quartus, a brother, greet you. The city steward is like a keeper who, guided by justice, governed the city, especially in regulating prices. Paul names all of these individually in the greeting to the Romans so that they might know the kind and number of those who rejoiced together with them in their good undertaking. Romans 16:25-27 But to Him who is able to strengthen you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept in silence through eternal times, but is now revealed through the prophetic Scriptures, according to the command of the eternal God, for obedience to the faith among all nations, made known to the only wise God through Jesus Christ, to whom be glory forever and ever. Amen.

³⁹⁷ Let him give glory to God the Father, from whom all things are, so that He may consent to fulfill what was begun among the Romans, since He is powerful, by confirming their hearts in faith for the advancement of the Gospel and the revelation of the mystery hidden from the ages but revealed through Christ, or in Christ (Eph. 3:9). For the mystery that was always hidden in God was revealed in the time of Christ; because God is not solitary, since with Him from eternity is the Paraclete, in whose truth He decreed

that every creature should be saved through knowledge. The truth of this mystery had indeed been indicated by the prophets through certain figures, known only to the wise God, whose grace He willed the nations to share, though it had been hidden from humankind. He alone, therefore, is wise, because all wisdom is from Him, as Solomon says: "All wisdom is from the Lord God, and it has always been with Him" (Eccles. 1:1). This Wisdom is Christ, because it is from Him and was always with Him, through whom be glory to Him forever and ever. Amen. Therefore nothing is complete without Christ, because all things are through Him; when He is acknowledged, praise is given to God the Father through Him, because He is understood through Christ, as through His Wisdom, in whom He saved believers. Glory, therefore, to the Father through the Son, that is, glory to both in the Holy Spirit, because both are in one glory.

³⁹⁸ Romans 16:28 May the grace of our Lord Jesus Christ be with you all. In conclusion, Paul places Christ, through whom we were made and by whose grace we were again reformed, so that he may remain fixed in our minds; for if we are mindful of his benefits, he will always protect us, as he said: "And behold," he says (Matt. 28:20), "I am with you all days, even to the end of the age." Amen. APPENDIX Commentary Romans 9:5 For when no mention is made of the Father's name, and the discourse concerns Christ, it cannot be otherwise than that he is called God. Frequently, indeed, Scripture, because of its confession of one God, when it speaks of God the Father and joins the Son to God, calls the Father God and the Son Lord. But if anyone does not think that this was said of Christ: Who is God, let him identify the person of whom it was said: for no mention of God the Father has been made in this passage. But what wonder if in this passage he openly spoke of Christ as God over all, of whom elsewhere in the epistle Paul confirmed this meaning in such words, saying: That at the name of Jesus every knee should bow, of those in heaven, on earth, and under the earth (Phil. 2:10)? These are all things over which Christ is God. For there are no others, apart from these, so that Christ is not God over all; nor can every creature bow the knee except to God.

³⁹⁹ Questions (very close!) But what wonder is it, when among other things he says to the Romans, "Theirs are the fathers, and from them, according to the flesh, is the Christ, who is God over all, blessed forever" (Rom. 9:5)? What does "from them, according to the flesh, is the

Christ” mean? He would not have said this if He were not also according to God; so that, according to the flesh, He is from the fathers, but according to His divinity Christ is from God, God over all. But perhaps it might be said that this relates to the person of the Father? Yet in this passage there is no mention of the name of the Father. Therefore, if it is denied that this is said of Christ, let a person be given to whom it fittingly applies. And why should it not fit Christ, in whose name every knee bows in heaven and on earth and under the earth (Philip. 2:10)? that is, that He is God over all. For besides these there are no others. [1ST CATEGORY NT QUESTION 91.]

⁴⁰⁰ Commentary Romans 9:16 For when Saul sinned and asked forgiveness, he did not receive it (1 Kings 15:24); whereas David, having sinned and asked to be forgiven, obtained pardon (2 Sam. 12:8). Questions (very close!) Why is it that Saul, when he sinned, asked that prayer be made for him so that he might be forgiven and could not obtain it, while David, when he sinned, asked and obtained pardon? [1ST CATEGORY OT QUESTION 18.] Commentary Romans 4:3 It has shown that Abraham does not have glory before God because he was circumcised or because he kept himself from iniquity, but because he believed God; therefore he was justified and will obtain the reward of his praise in the future. Questions Nor was Abraham himself justified after he was circumcised: “Abraham,” it says, “believed God, and it was reckoned to him as righteousness” (Heb. 11:5, 7, 8; Rom. 4:3). Then he was circumcised, so that there might be in him a sign that, though he was old, he believed that he would have a son. Therefore it is not circumcision that commends Abraham, but faith. And so, for those who believe, faith is sufficient for justification, that they may be sons of Abraham in faith, not in circumcision, because they have no need of circumcision. [1ST CATEGORY OT QUESTION 44.]

⁴⁰¹ Commentary Romans 4:13 For where there is no law, there is no transgression. Paul says this because, once the guilty are removed from the power of the law and pardon is given, there is no transgression; for those who through transgression of the law had been sinners are justified. For the law of deeds ceases, that is, the observance of Sabbaths, new moons, circumcision, distinction of foods, observance concerning a dead animal, or the blood of a weasel. Questions Now, because by a common name this Law which I called natural, and that which is called the Law of works, are both termed “law,” the Apostle appears to speak against the Law. But lest he seem to empty this

Law, without which this life cannot be governed, he says, “We know that the Law is spiritual,” so that the Law which he annuls might be understood to be the Law of sabbath observance, circumcision, foods, and new moons. For that Law is therefore not called spiritual, because it punishes all sins. [2ND CATEGORY NT QUESTION 46.]

⁴⁰² Commentary Romans 1:3 He, who was the Son of God according to the Holy Spirit, that is, according to God (for God is spirit, and is without doubt holy), says that he was made according to the flesh the Son of God from the seed of David, according to that: “And the Word was made flesh” (Jn. 1:14); so that Christ Jesus may now be one Son of God and of man, so that just as he is true God, he might also be true man; but he will not be true unless he is of flesh and soul, so that he may be perfect. For he, who from eternity was the Son of God, was unknown to the creature; but when he willed to be revealed for human salvation, he had to become visible and corporeal; because he also willed to be known by his power, and to cleanse man from sins in the flesh, with death overcome. And therefore he is made from the seed of David, so that just as he was born as king from God before the ages, so also according to the flesh he might receive royal origin from a king, made by the work of the Holy Spirit from the Virgin, that is, born; so that, with reverence reserved for him, he might from this be known as more than man; because he differed from the nativity under human law, just as it had been foretold by the prophet Isaiah: “Behold, a virgin shall conceive in the womb” (Isa. 7:14), so that when what was new should appear and worthy of praise, a certain providence of God concerning the visitation of the human race to come might be recognized.

⁴⁰³ Questions AS WE CONFESS THAT THE SAVIOR WAS BORN, WHAT DOES IT MEAN THAT THE APOSTLE SAYS HE WAS MADE FROM THE SEED OF DAVID (Rom. 1:3), SINCE TO BE MADE IS ONE THING AND TO BE BORN ANOTHER? — Although in this place “making” can be understood as “birth”: for “making” does indeed differ from “generation,” but only in other contexts, not where the matter concerns flesh and body. Yet the Apostle did not use such words without reason; for in another place he says, “made of a woman” (Gal. 4:4). Therefore he meant something by this expression. For the flesh of the Lord in the Virgin’s womb was not formed and the body brought into being by human seed, but by the operation and power of the Holy Spirit; that is why the Apostle spoke in this

way. It is one thing to thicken blood with mingled seed and therefore to generate, and another to bring forth, not by mixture, but by power. Therefore he said “made” rather than “begotten.” [2ND CATEGORY NT QUESTION 44.]

⁴⁰⁴ Commentary Romans 8:7 Paul did not say the flesh is hostile, but the wisdom of the flesh; that is, not the substance, but either evil actions, or thought, or assertion that is born of error. Therefore, the wisdom of the flesh is, in the first place, the speculation about the stars discovered by men, and then the delight in visible things. These are hostile to God, because they make the Lord of the elements and the maker of the world equal to the things He has made, asserting that nothing can be done beyond what the order of the world contains. Therefore they deny that God made it so that a Virgin gave birth, or that the bodies of the dead should rise again; because, they say, it is foolish that God should do anything beyond what man understands. O you wise of the world, who think that God ought not to act otherwise than does the creature made by Him, so that He Himself may be thought similar to the creatures! Therefore they are blinded, so that they do not see what an insult they offer to God. For the work which He agreed to do for the proclamation of His own praise, these men, disapproving it, declare to be unbelievable and foolish: and therefore this wisdom of the flesh cannot be subject to the law of God; for they sharpen their zeal to this end, that they may oppose the deeds of God.

⁴⁰⁵ Questions For by saying “flesh” it has been made clear what is signified; from this it can easily be recognized what its wisdom is. We have said, then, that all the elements are called flesh, that is, the substances of visible things: whose way of thinking is such that they believe nothing can come about without a spiritual and simple mingling, while they shrink from the notion of power and judge it foolish. For those who, distrusting spiritual things, follow carnal ones, understand and consider as true nothing other than what is contained in the order of the elements: so that they neither admit that a virgin gave birth, nor believe in the resurrection of the flesh, because the reasoning of the flesh, that is, of the elements, does not accept this. For all things that are generated in time are produced by an operative mingling: and they say that dead and dissolved bodies cannot be restored again to life, because each element, by a separated mingling, returns to its own nature. Swollen with such notions, they deny that what we believe will hap-

pen or has happened: and therefore their assertion is hostile to God, since it considers as foolish and empty that which God has done and promised He will do. [2ND CATEGORY NT QUESTION 47.]

⁴⁰⁶ Commentary Romans 11:29 For the gifts and calling of God are binding. It is true, because God's grace in baptism does not seek groaning, or weeping, or any work, but only a profession from the heart. Nor, because they had grievously sinned by not accepting God's promise, and because grave sins get forgiveness only through weeping and groaning, did he show that they could no longer receive mercy because he did not see them grieving; he shows that this is not required at the beginning of faith, for God's gift freely forgives sins in baptism. Questions Accordingly, to those who turn to Him in faith He grants all sins together, without any preceding cry of penance. Therefore the Apostle Paul says: "For the gifts and the calling of God are without repentance" (Rom. 11:29). Afterwards, however, if they sin, they can deserve pardon through penance; so that, because they have sinned after receiving free mercy, they may no longer obtain it freely, but may reach forgiveness with intervening groans and tears. For it is impossible for a man not to sin. Therefore the Apostle John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn. 1:8). [1ST CATEGORY NT QUESTION 102. AGAINST NOVATIAN.]

⁴⁰⁷ Commentary Romans 8:27 But he who searches the hearts knows what the Spirit desires, because he intercedes for the saints according to God's will. It is clear that to God, to whom nothing is silent or hidden, the prayer of all spirits is known; how much more that of the Holy Spirit, who is certainly of the same substance, and speaks not by the impulse of air, nor like the angels, nor like the other creatures, but as befits his divinity! Therefore he speaks to God when he seems silent to us; for he also sees when he is not seen, and asks for those things which he knows please God and benefit us. Indeed, that same Spirit intercedes for us when he knows that through ignorance, not presumption, we ask for things contrary to our good. Questions ⁴⁰⁸For the deep mysteries of God are God's inner realities, which cannot be searched by a creature. For it is also written that he intercedes for the saints according to God's will, which the saints of course do not know, as the Apostle says: For we do not know what we should pray for as we ought (Rom.

8:27, 26). Therefore to know the deep things of God and not to be ignorant of the will of God signify one and the same thing. For what mystery is so deep as the will of God, which is known to the Holy Spirit, but is unknown to all others? We must also consider how it is said that no one knows what is in a man, except the spirit of the man which is in him (1 Cor. 2:11): by “spirit” he meant the soul; because no one knows what is in the soul of a man, except his soul, which is spirit. So also in God no one knows the things that are God’s, except the Spirit of God, that is, God himself. For one who is “of God” is understood to be nothing other than God. Therefore the Spirit of God knows what is in God, because he is of God. For if no one knows the thoughts of men except God, how much more can no one know God’s secrets and will unless he be of God, that is, the very same God? For he is known only to himself.

⁴⁰⁹ Commentary Romans 5:12 Now death is the termination of the body, when the soul is separated from the body. There is also another death, which is called the second, in Gehenna, which we do not suffer by Adam’s sin, but, on the occasion of it, is acquired by our own sins: from this the good are free, only that they were in hell [inferno], but in the upper part, as if in a place of liberty, since they could not ascend to heaven; Questions For cleansed from sins by faith, and alienated from the second death (which, by the judgment pronounced on Adam, kept men in the hell [inferos]), held by none, he goes into the paradise of God the Father. [1ST CATEGORY OT QUESTION 47.]

P A R T T W O

Questions on the Old and New Testaments

*More than a hundred short essays on difficult passages and
questions of faith.*

Questions on the Old and New Testaments, Part 1

AMBROSIASTER

4th century

Anonymous Latin commentator on Paul.

QUESTIONS ON THE OLD AND NEW TESTAMENTS (PART 1)

¹QUESTIONS ON THE OLD AND NEW TESTAMENTS BY AMBROSIASTER INTRODUCTION AND TRANSLATION BY JOHN LITTERAL REVISED in 2026 QUESTIONS ON THE OLD AND NEW TESTAMENTS BY AMBROSIASTER INTRODUCTION AND TRANSLATION BY JOHN LITTERAL REVISED in 2026 CONTENTS INTRODUCTION 1 QUESTIONS ON OT & NT 6 POLEMIC 360 MISCELLANEOUS 402 INDEX OF QUESTIONS 473 INTRODUCTION Ambrosiaster was an anonymous fourth century Christian writer who is credited with writing commentaries on all of St. Paul's epistles and a compilation of treatises known as the Questions on the Old and New Testaments. The name Ambrosiaster is not the actual name of the writer, but the name means "Star of Ambrose," and this name was given after the Ambrosian authorship of the commentaries on Paul's epistles had been ruled out, which will be discussed further below. Scholars are still unsure of the author's identity, but they are certain that the same author is responsible for both the commentaries on the epistles and the Questions.

² These Questions (Quaestio) means 'an enquiry' or investigation into passages of Scripture which are difficult to understand.¹ The Questions on the Old and New Testaments is a compilation of essays of various sizes as well as discourses and sermons. Some of the questions thoroughly examine and explain important doctrinal matters such as the meaning of God, the sin of Adam and Eve, baptism of the Savior, etc. Some questions are treatises against opponents to Christianity and heretics such as Pagans, Arians, Nova-

tian, etc. There are some questions that are running commentaries on the Psalms and Gospels, while others are on Old Testament heroes such as Melchizedek, Abraham, Job, and Tobit.² The Questions by Ambrosiaster are found in two different manuscript traditions. Both manuscript traditions are displayed in this translation and placed in sections or categories, such as, 1st Category and 2nd Category. The manuscript tradition of the 1st Category is a compilation of 127 “Questions” and the MS tradition of the 2nd Category is a compilation of 150. “Of these questions, eighty-nine are common to both collections, and almost two thirds of these eighty-nine have undergone some rewriting.”³ The English translation for this book is based upon the text from the collection of Migne (PL 35 2214-2416).

³ There are a lot of explanations to specific passages of Scripture in the Questions by Ambrosiaster, which means that they are useful for exegetical purposes. The way that the questions are organized in the manuscripts and the printed edition that this translation is based upon would make it difficult, to say the least, to use it for looking up specific passages to see what Ambrosiaster had to say about them, because the order of the questions in the manuscripts do not follow a consistent pattern nor order that the Scripture passages would be in the Bible. For this reason, I have chosen to provide the questions that concern specific passages of Scripture to follow the order found in the Bible, such as by book, chapter, and verse. For those questions that are polemic in nature, they are placed in a section separate called “Polemic,” and other questions that are not polemic nor exegetical are placed in a section called “Miscellaneous.”

⁴ For many years, the Questions on the Old and New Testaments were thought to have been written by Augustine of Hippo and were placed among his works. Scholars have long determined since then that it was not written by Augustine, and was in fact the same author of the Bible commentaries of Paul’s epistles that is mentioned above. There are many examples that demonstrate how scholarly rejection of the Augustinian authorship of the Questions is more than justified, starting with the choice of topics, the method of teaching, the difference of style, which are quite in opposition to the genius and the faith of Augustine. Augustine’s teachings on original sin is an indicator that he was not the author of the Questions, because the author claims without constraint, in Question 13, that the children who died with their parents in the fire of Sodom were “exempt from the punishments

of hell, because they have been victims of a crime they did not commit.” Therefore, the author of these questions has appeared here to deny ‘original sin.’ Also, the same author claims, in questions 21 and 45, that ‘woman’ was not created in the image of God, while St. Augustine teaches the contrary in his book on the Literal Meaning of Genesis, Book 3, chapter 22. Another example, in question 41, the author endeavors to prove that these words of Genesis: “The Spirit of God was carried on the waters,” should not be understood of the Holy Spirit, as Augustine, however, explains it in several places.⁴

⁵ As mentioned above, scholars are of the opinion, for good reason, that the authorship of the *Questions on the Old and New Testaments* is the same for the Bible commentaries on the epistles of Paul.⁵ Alexander Souter, who devoted nearly 130 pages to this point, demonstrated by comparing these two works and found the greatest similarities between the community of illustrations and allusions, comparison of Scripture quotations, comparison of style and language, identity of thought such as favorite texts of Scripture and interpretations of Scripture.⁶ Scholars think, moreover, that these two works must have been composed at about the same time; the commentaries, under the pontificate of Pope Damasus, who died towards the end of the year 384, as attested by the author of these writings in chapter 3, verse 15 of the second epistle to Timothy, and *Question 44 (Against the Jews)*.⁷ As mentioned above, scholars are uncertain of the identity of the author of the commentaries and the *Questions*, but I will leave the readers with a quote from Alexander Souter on this point...

⁶ “Erasmus, in the year 1527, was the first to suspect the accuracy of this ascription; and thereafter speculation became rife as to the real author. At the dawning of modern scholarship, as it is still more clearly at the present time, Ambrosian authorship was seen to be an impossibility. Some guessed that the work was a cento made from S. Jerome and S. Chrysostom by some unknown person; others believed it to be by Julian of Aeclanum or some other Pelagian; others by Remigius, others by Tyconius, the author of the ‘Rules,’ others by S. Hilary of Poitiers, others by Hilary of Pavia, others by Hilary of Syracuse; very many have attributed the work to Hilarius, a deacon of Rome. The statement of S. Augustine, who undoubtedly meant S. Hilary of Poitiers as the author of the quotation he makes, is responsible for the last four views. S. Hilary of Poitiers is unhesitatingly to be rejected owing to known differences of style. Most of the other names are idle conjectures,

carelessly thrown out before the days of exact method in the study of literature and history. Langan himself put forward a view that Faustinus, a Roman presbyter, is the author. His proof, built up chiefly from a comparison of the language of both works with that of the *De Trinitate* and other writings of Faustinus, is so far from being convincing that it certainly shows Faustinian authorship to be impossible. This conjecture has had the fate of the others. Dr Marold and Dom Morin, for example, explicitly reject it.

7 The recent view, that Isaac, a converted Jew, who was concerned in the disturbances at the election of Pope Damasus and afterwards relapsed to Judaism, wrote the commentaries and the *Quaestiones V. et N. Testamenti*, is due to Dom Germain Morin, O.S.B., of the Abbaye, Maredsous, who by his successful researches and independent criticism has shown himself a worthy follower of his Benedictine predecessors. Dr. Zahn and Mr. A. E. Burn, both called for a fuller treatment of the subject. This I have endeavored to supply, as the special study I had devoted to the language of the commentary seemed to invite me to the task. I can heartily support Dom Morin's second suggestion, that Hilary, the Layman, was the author."8 81 Alexander Souter, *A Study of Ambrosiaster*, Volume 7, Issue 4 of *Texts and studies: Contributions to Biblical and patristic literature*, Publisher Kraus Reprint, 1967, Original from the University of Virginia. (pg. 8) 2 See Alexander Souter, *A Study of Ambrosiaster*, Volume 7, Issue 4 of *Texts and studies: Contributions to Biblical and patristic literature*, Publisher Kraus Reprint, 1967, Original from the University of Virginia. (pgs. 8-9) 3 *Ambrosiaster's Method of Interpretation in the Questions on the Old and New Testament*. Marie-Pierre Bussieres. *Interpreting the Bible and Aristotle in Late Antiquity: The Alexandrian Commentary Tradition between Rome and Baghdad*, Dr John W Watt, Dr Josef Lössl Ashgate Publishing, Ltd., Jul 28, 2013; (pg. 54) 4 See *Patrologiae cursus completus*, the Benedictine editors; Volume 35, Jacques-Paul Migne, Apud Garnier Fratres, 1902. (pgs. 2208-09) 5 English translation of the *Epistles of Paul by Ambrosiaster: Commentaries on Romans and 1-2 Corinthians; Commentaries on Galatians--Philemon* (Ancient Christian Texts) translated and edited by Gerald L. Bray. IVP.

9 6 Alexander Souter, *A Study of Ambrosiaster*, Volume 7, Issue 4 of *Texts and studies: Contributions to Biblical and patristic literature*, Publisher Kraus Reprint, 1967, Original from the University of Virginia. (pgs. 23-152)

7 See *Patrologiae cursus completus*, the Benedictine editors; Volume 35,

Jacques-Paul Migne, Apud Garnier Frates, 1902. (pgs. 2208-09) 8 See Alexander Souter, *A Study of Ambrosiaster*, Volume 7, Issue 4 of *Texts and studies: Contributions to Biblical and patristic literature*, Publisher Kraus Reprint, 1967, Original from the University of Virginia. (pgs. 4-5) **QUESTIONS ON THE OLD AND NEW TESTAMENTS GENESIS 1ST CATEGORY OT**
¹⁰ **QUESTION 106. ON GENESIS.** — In the beginning God made heaven and earth (Gen. 1:1). If He made heaven in the beginning, and the earth, and if heaven is the firmament, as is evident in what follows, then this is not literally true, because light was made first, and therefore the firmament: for it could not signify some other heaven, since it is describing the making of the world as perfected by the working of God. For this reason, because people were misled by various opinions about the cause of the world, Moses, inspired by God, showed what the true ordering of the world was. To some it seemed that it had no beginning; to others that it did have a beginning, but was fashioned by certain Angels; to others again that it was likewise made, but by a certain Saklas, who is also the god of opposing power; but a few, following the path of truth concerning its origin, asserted that God was its maker. Therefore, because of those who were drawn away by false opinions of diversity, Moses was compelled to show what its true cause was, lest the children of Israel, freed from the power of the Egyptians, should still not be released from their false understanding. For they, more than the rest, pursued the study of error: for in ancient times they above others devoted themselves to vain philosophy. Indeed Moses, because he was adopted by Pharaoh's daughter, is said to have been taught in all the wisdom of the Egyptians (Acts 7:22).

¹¹ What then is the meaning of his words, In the beginning God made heaven and earth? If it signifies the firmament, according to what we showed above, let us see what he says. We think that Moses, so as to remove all error about the lower creation and about the materials of the world's construction, indicated that in the beginning the very substances from which the world is constituted were made; for if he had kept silence about this, they might perhaps be thought to be eternal substances, considered to be yoked to God. So that the one who receives testimony about this matter cannot doubt that the world was made, since he confesses that the substances which served for the expenditure of the world were subjected in the beginning. Therefore, In the beginning God made heaven and earth, that is, the upper and the

lower substance. The upper is that from which heaven consists; the lower, however, is a certain thick dreg-like concretion which advanced into the dry land that is called earth, and into darkness. Therefore He says in the prophet Isaiah, I am God, who made light and created darkness (Isa. 45:6-7). When these were created, He made at the same time the substance, that is, water, darkness, and earth before times: for times are under the firmament. For the firmament, as some think, is the ice of the waters. And it is therefore called firmament, because the waters, being solidified by divine power, are made firm, which, from covering or concealing, is called heaven.

¹² And therefore, because water is the greater element, it is mentioned first, since a part of it advanced into the vault of the world. The earth, however, is the pavement: which indeed David, by the Holy Spirit, confesses to have been created. For he says, And the waters that are above the heavens, let them praise the name of the Lord. For He Himself spoke, and they were made; He Himself commanded, and they were created (Ps. 148:4-5). After these elements, before the joining together of the world, God made light, so that His works should go forth in the light, which light, by a fixed arrangement, completed the course of the day. Night came to be according to the measure of the day, which likewise, when the measure of its span was fulfilled, was illumined by the coming of the morning light: and therefore the first day was completed when the second began; for the night is reckoned to the day, so that together they are called one day: for because darkness is subject to light, it lacks authority and cannot make up a number. For thirty days are called one moon, even though nights are included with them. Therefore the service of light, by which it uses up the space assigned to it, is called day. But the substance of darkness, before it is illumined, is called night. And that space which is between the setting and the rising is night.

¹³ For it is not darkness that makes the night, just as it is not light that makes the day, because darkness remains in its own nature. The coming of light makes day, and its departure makes night. Not without reason, therefore, is the night subject to the day. So, when light was made, and the course of twelve hours completed, and likewise the space of the night of twelve hours also passed, there was an equinox on the first day: and from then the day began to grow longer than the night, namely throughout three months, which are the spring season. From that increase the day then diminishes through three other months, which are the summer season. And again there

is an equinox, so that from then the night grows longer than the day through another three months, which are the autumn season. And again the night, from the greatness by which it surpasses the day, begins to diminish until the end of the fourth season, which is winter. And the equinox returns to the first season, when God created the world, which day is understood to be the eleventh day before the Kalends of April, when the first day of Passover is, that is, the first day of the first month. For in the Law it is commanded that on the tenth day of the first month in the evening they should prepare themselves to celebrate Passover on the fourteenth day of the month, that is, from the eleventh.

¹⁴For already the evening of the tenth day shines into the eleventh, so that from the eleventh day before the Kalends of April the beginning of the first month should be. For at the beginning the moon was made on the fourteenth, because all things were made full. Add three days from the evening of the tenth, and these are the three days before the luminaries that were made, so that the world was made on the eleventh day before the Kalends of April; for the number of the moon from the eleventh comes to the fourteenth, to which the first month of Passover in its entirety is assigned, so that on the solemn day of Passover it should be neither beyond the eleventh day before the Kalends of April, nor beyond the fourteenth moon, because the world was made on the eleventh, and on the fourteenth the moon was made brighter with greater light. Between the beginning, therefore, and the brightness with which the world was illumined, our Savior both suffered and rose again; for He suffered on the fourteenth moon, and rose on the first day, which is therefore called the Lord's Day, because the Lord Himself made it, who made the multiplied months, and the seasons, and the years. And so that it might never be celebrated in exactly the same way, the course of the moon in its wanings and waxings brings this about. But the earth was invisible and unformed. It is clear that the earth, after it was made, was invisible and unformed:

¹⁵for it was covered by waters, and therefore was invisible; and it was unformed because, being fluid, it was not suitable for cultivation. And darkness was upon the abyss. He says that darkness was upon the abyss, that is, upon the boundless water on every side. And the spirit of God was borne above the water (Gen. 1:2). This water he signifies as the extremity, above which the spirit of God, because it was borne above it, shows that the darkness was

upon the infinite depth. As for the spirit of God above the waters, since where the spirit of God was, there was no obscurity, it illuminated the water as far as it could. But it could not illuminate the abyss, that is, the immense depth: that is, it illuminated the higher waters, and beneath there was darkness, and over the abyss. He therefore calls this the spirit of God not because he wishes this to be understood as the Holy Spirit, but because he wishes it to be understood spiritually over the material creation, and by calling him the spirit of God who was moving above the waters, he signifies that he is wholly of God, so as to overturn the perverse assertion used by some, who say there is something that is not of God. For it is neither orderly nor reasonable that the Holy Spirit should be said to have been over the waters, since he is over all creation.

¹⁶ For whatever is of God is above all powers and principalities and likewise above all spiritual powers. Nor should anyone's mind be disturbed because he is called the spirit of God, when it is established that all things are God's. For God, among other things when he was about to make the flood, says: My spirit shall not remain in these men, because they are flesh (Gen. 6:3); and in Ezekiel, among other things: Therefore says the Lord to these bones, I will spread skin over you, and I will give my spirit in you, and you shall live (Ezek. 37:5). Do these things belong to the office of the Holy Spirit, and not to the soul? Therefore this spirit of God is indeed, like the rest, but is the governor of material substances; for his appointed order is to preside over these. When light was made, and the course of day set in order, and the second day completed, he made the firmament, that is, heaven, so that the light in the earth of the firmament might govern the day, so that it might be as a lamp in a house. This firmament, I say, was made from the aforesaid substance of water. For now the world is being joined together in form, so that from the confusion of things, with substances distinguished, individual parts might be fitted which would contribute to the members of the world. For the substances which we said were first made are expended upon the world.

¹⁷ And therefore it is called "world" (*mundus*), because the things that were mixed together, once separated from one another and brought into form, made it called "world," to whose structure they contributed. Therefore the firmament, that is, heaven, was made in the midst of the waters, so that it might divide between the water that was above the firmament and the wa-

ter that was below the firmament; so that by God's power the firmament might stand in the midst of the waters, having water beneath itself, and within itself, and above and around itself; so that it might be concave on the outside and fortified within, lest the waters, whether inner or outer, should penetrate its concavity, so that it might be as a house fortified and strengthened, that those dwelling in it might be secure. On the third day he commanded the water that was under heaven, that is, within the capacity of the firmament, to be gathered into one place, so that the dry land, which is the earth, might appear, and therefore it came to pass. For the breadth of the earth having been drawn out, there was made as it were a basin, in which all the water that was within the firmament might be sunk down, and the dry land appeared. When the water receded, it was necessary that the earth, made visible, should appear, which before had been invisible. Then the dry land was called earth, and the gatherings of the waters seas.

¹⁸ And he commanded the earth to bring forth grass for food, and fruit-bearing trees for seed upon the earth. Then on the fourth day God commanded luminaries to be made in the firmament of heaven, that they might shine upon the earth: the greater luminary at the beginning of the day, and the lesser luminary at the beginning of the night, and the stars. These relate to the conception and birth and nourishment of those things which are begotten in the world, and to the signs of seasons needed for fixed intervals, and also to the adornment of the whole world. For just as it belongs to the adornment of a house if its ceiling has panels marked with gold, so also the stars, shining with diverse light, provide adornment to the world. Therefore to the light which was first made, the brightness of the sun is added, so that these are joined and inseparable. And to the night, which was dark, a luminary is given; and because the moon was at the fourteenth day when it was made, therefore he says, The lesser luminary at the beginning of the night: for when it was made, it shone the whole night. From the part, therefore, it is said "at the beginning of the night," because it does not always shine in the evening. But the greater luminary, which we call the sun, remains at the beginning of the day, because it was compacted together with the prior light. For three days the world existed without these luminaries;

¹⁹ for as yet there were not those for whose benefit their functions would serve. But when the earth brought forth grass for food and fruit-bearing trees, there was need of things that would nourish or preserve what had been

brought forth. Because all generation of these is completed through their intervention, it was not fitting that these should be made first, lest, by the effect of those things produced from the earth, they should be thought to have arisen; but he made those first, so that therefore these might be without doubt understood to have been made without them. Then on the fifth day he commanded the waters to bring forth creeping things of living souls, and winged creatures flying over the earth beneath the firmament of heaven, and it was so. And among other things, And God saw, he says, that they were good, and he said, Increase and multiply (Gen. 1:21–22). He added, And God saw that they were good, because some say they are evil, so that at least in this way they may feel shame. For when they please God and their maker, surely they ought to displease no one. For fools are accustomed to say, Therefore, they say, he saw, and they pleased him, because previously he did not know. O dull ones, how could He not know? Whatever He willed came forth. Can anyone will what he does not know? And can He who is able to act be said not to know what He is doing?

²⁰ And what is more, He did not make them Himself, but commanded that they be made; and is He who commands not possessed of the power to make? But because all things are possible for Him, when He commanded that what could not do so should begin to be able, it was in order that it might contribute to His praise. There is therefore a double power, that He should command what is insensible to bring forth what is sensible. On the sixth day He commanded the earth to bring forth living soul, quadrupeds, and beasts of the earth; and so it was done, and they were brought forth. And God saw that they were good, and very good, because all are necessary. On the day mentioned above, therefore, God said: Let us make man in our image and likeness, and, He said, let him have power over all things that have been made upon the earth (Gen. 1:26). First indeed God made the substances out of which He would frame the world; when it was compacted, adorned with all its embellishments, and furnished with what was necessary, He then made man, who would enjoy it and all that is in it. For whereas He had commanded that everything on earth should be brought forth from water and earth, yet when He made man, He is described as having taken clay of the earth in His hands, so that He might teach how greatly man differs from the things He had already made.

21 He wishes it to pertain to the honor of man that he is described as being made by the hands of God, and made in the image and likeness of God, that is, of the Father and the Son. What it is to be in the image and likeness of God, although we have said elsewhere, yet this place and its occasion require that we say it again. The words are from the Father to the Son, saying, Let us make man in our image and likeness: although in the work the person of both is understood, of Him who speaks and of Him who hears. This then is the image of God in man, that one man was made as it were a lord, from whom the rest would arise, having the dominion of God as His vicar; for every king bears the image of God. Therefore woman was not made in the image of God. Therefore it says, And God made man; in the image of God He made him. Therefore it is that the Apostle says, A man indeed ought not to cover his head, because he is the image and glory of God; but the woman covers it for this reason, because she is not the glory or image of God (1 Cor. 11:7). The likeness of God in man is this, that just as from the Father is the Son, so from man is woman. In this plainly there is a difference, because she was made, whereas He was born.

22 Yet to some it seems that God made all things at once. For, they say, if He made by His word, why is it not said that He made everything at once? For it is the custom among men to believe that things are made in stages. For the power of God it seems more fitting if it is said that He made all things in one day. However, we see great providence in this work and order. For He could certainly have made all things together; but diverse reason forbade it, and with all these matters set apart, faith must be given to divine Scripture, which says, and often says, For in six days, it says, the Lord your God made heaven and earth, the sea and all that is in them (Exod. 20:11). First then, they ought to have been made in such a way that they might feel and know that they had been made: for when they did not all see themselves at once, but one today, another tomorrow, they recognized that they are contained in a beginning, and in no way could they suspect eternity, since they recognize each other in parts. For if all things had existed at once, there would be no sense of weakness for them, but they would think that they had not begun. For those things which suddenly exist all together by the word of God do not feel themselves being made, unless they see something before themselves and something after themselves.

23 And lest that which was made first might think itself unmade, by seeing greater things made after itself, it believes of itself what it has seen in the other that is nobler. Finally, the light which is called day has before itself heaven and earth, that is, water and dry land. But when water itself and dry land and the confused darkness had been made, they could not claim eternity for themselves, because none of these dared to claim for itself fixedness and identity. Again, the sun and moon, though they are most bright, have many things before them. Therefore it was brought about that the greater things are later, and the earlier lesser things, when they see each other, none of these claims eternity for itself. Furthermore, the work completed in six days contains within itself the whole age of the world, so that the works of six days have the figure of six thousand years: because what in each age was going to happen is contained in order in the works of the six days; for instance, because in the earlier ages there was not going to be such great knowledge of God upon the earth, the earlier days appear without splendor; and that cattle were made before man, because our forefathers, uncultivated and rural, were going to live in the manner of cattle;

24 but that man should be made on the sixth day, this event was brought about because in the sixth millennium of years the coming of Christ made man so that he should not be subject to death. And that man should be the image of God, because by God's gift he would be conformed in image to the Son of God, as the apostle John says, We know, he says, that when He shall appear, we shall be like Him (1 Jn. 3:2). And the Vessel of election: being conformed, he says, to the image of the Son of God (Rom. 8:29). Moreover, the tree of life which was set in paradise was the image of God's future grace, which is the body of the Lord; whoever eats it will live forever. For the tree of the knowledge of good and evil signifies that the Law was given through Moses, which, when it made sin known that previously lay hidden, gave the knowledge of good and evil. For it showed what was good and what was evil. And as to the fact that on the seventh day He rested from His works, this signifies that, once the sixth millennium of years is completed, in the seventh millennium He will rest, with the world ceasing from all secular work. We have said these few things out of many, so that we might open a path for understanding according to what we have shown above.

25 (Genesis 1:1) 1ST CATEGORY OT 26 QUESTION 2. WHY DID GOD CREATE THE WORLD? — He made it because He is a craftsman; or else it

must be denied that He is, if He did not. But His very works show that He exists. He therefore made what previously did not exist, because without doubt it is better to be than not to be. If it is said, “Was there some empty place where He could make it, or what was there before He made it? The Vessel of Election resolves this briefly. For when speaking of God he says, “In Him we live and move and have our being” (Acts 17:28); that is, all things are in God, because He is everywhere, and before all things He alone is eternal, invisible to every creature. And lest we seem to have passed over the mystery, or rather to have been ignorant why the world was made, we say that the apostasy of the Devil drew many angels, that is, spiritual powers, with him into transgression, when he willed by wicked presumption to defend a kingdom for himself. This the prophet Isaiah signifies, saying, “How are you fallen from heaven, O Lucifer, who used to rise in the morning? (Isa. 14:12); that is, you who appeared brighter than the rest. For he was a sort of prince of many, among whom he was more splendid, and with whose company he descended into wicked conflict.

²⁷ Seeing beneath himself many spiritual powers, since in the paradise of God he was more excellent in the knowledge of the heavenly mystery, swollen with pride itself, he wished to be called god. In this, moreover, we see in the present life that some have imitated his example: men who, puffed up by the contemplation of the troops of soldiers gathered around them, and with their attendants supplying fuel for conspiracy in this matter, have tried to claim dominion for themselves. From this it came about that God, in order to destroy his presumption not by power but by reason, created matter which would be a confusion of things, from which He would make the world. For the things that were together in confusion, once distinguished, yielded this adornment which we see. When the substances were separated from one another, and a structure made, it is called “world”; because each thing, set apart from another, appeared in the world: so that man, placed here, created from what is above and what is below, that is, from heavenly and earthly elements, might show by the dominion of the one God, not only by voice but also by the image in which one man was made by the one God, from whom the rest would arise, that all things are from one. For One made one, so that He might teach that all are from one, and that therefore God is one;

28 so that the higher creature might learn in man, to its own confusion, truth, he who was formed from the earth. From this the Devil became man's enemy. For he foresaw that man was made to be his accuser; and so by his subtlety he worked to bring man into the same transgression into which he himself fell, so that he might make his accuser a sharer in his own condemnation. For in the transgression he promised man divinity, from which he himself, when he aimed to it, was cast down. And since every nature is free from guilt, it takes its names from what happens from it. First come things, afterwards their designation; and so "Satan" and "Devil" are names formed from his deeds, so that they signify not his nature but his will. Therefore, so that the purpose of God, which He decreed in the case of created man, should stand firm, and so that the deed of the Devil, by which he deceived man, might increase the weight of his own guilt, Christ agreed to come down from the holy seats even to earth: so that He might free man from the sentence of transgression, and might show the future perdition of the Devil, lest anyone imitate his deed. For this reason the apostle John said, "For this the Son of God came, that He might destroy the works of the Devil" (1 Jn. 3:8). If he were evil by nature, then to promise him punishment would be madness or injustice.

29 For who reproves one whom he sees do nothing except what his nature allows? Can fire be blamed because it burns, or water because it cools, when it does this not by will but by nature? Therefore if the Devil was evil by nature, he would have no will. Nor could he discern; instead, in one and the same way he would rush upon all, like a blind creature. But in fact he acts with a kind of judgment: he spares those who do his will, conceals toward certain beginners, sets obstacles and hindrances before those who seek to flee to God's help, lays snares for the servants of God, and is more hostile to those who are more zealous in His service. From this it is clear that his will lies in crime. Therefore the apostle Peter says, "Be sober and watchful, because your adversary the Devil, like a roaring lion, goes about seeking whom he may devour" (1 Pet. 5:8). He does not seek the Gentiles, he does not seek the Jews, he does not seek those of evil life and conduct; he seeks the servants of God and the followers of Christ, whom he knows to be his enemies, because they condemn his deed and his presumption. Indeed, once the Law was given, envy burned more fiercely against those who were under the Law, knowing

that the teachings of the Law proclaim one God and good conduct for men. Therefore, if he is thought to do this by nature, he cannot be held guilty:

³⁰ because he does what belongs to his nature and what he can do, and does not do what he cannot do, because it does not belong to his nature. Therefore he is neither to be praised nor condemned. He is not to be praised, because what he does harms; but he is not to be condemned, because he does these things not by will but by the force of nature. For we know that some have suddenly gone mad, and with clubs, iron, stones, and bites have injured many, even killed some; yet when they were captured by skill and brought before judges, they were not held guilty, because they had done these things not by will, but driven by some unknown force, not knowing what they did. For how can he be made guilty who does not know what he has done? So also if the Devil does not know good, why is he judged condemnable for not doing what he does not know? Rather, if it could be so, he would deserve praise because he does what he does not know. We, however, are rightly made guilty, because we do not do what we know we ought to do, or because we do what we know we ought not to do. But since we see throughout all of Scripture that the Devil is presented as guilty, and therefore we read that Hell has been prepared for him, that he is to be condemned by the law, we know this:

³¹ because when he knew and was able to do good, he did evil. For God, who is just, would not condemn him for not doing the good which he did not know; but because he did the evil which he did know. Therefore I think it is clear that no nature ought to be called evil, because every evil, as has been made evident, arises from the will, which through the senses befalls nature. ³² (Genesis 1:1) 1ST CATEGORY OT QUESTION 28. WHAT CAN WE SAY TO THOSE WHO CLAIM THAT THIS WORLD EXISTS NATURALLY FROM ALL ETERNITY, AND THAT IT HAS NEITHER BEGINNING NOR END? — That the world has existed from eternity and is subject to no authority is unlikely and impossible. We see it made up of bodies in such great diversity; yet nothing divine and eternal can be anything but simple, in which no diversity is seen, but only unity. For the world does not even preserve the regular cycles of the seasons, so that it is not only changeable in time or composed of contrary substances, but even in those very cycles of time; whereas what is eternal shuns all diversity and cannot be grasped by touch or sight, being incorporeal. This world, however, is subject to suffering, since water resists fire, and fire, if it grows stronger, overcomes

water; and the earth, being by nature dry and cold, suffers burning, as a corporeal thing. Therefore it is inappropriate to call the world eternal, since we see it subject to suffering and failing through age as the ages go by, and we believe that it will come to an end. What is to be thought of the person who believes the world is eternal? Certainly man began in the world: without man, for whom did the yearly fruitfulness of the world profit? Or did it generate without any providence? And how did what is eternal generate corruptible and mortal things, when from what is eternal only what is eternal ought to arise? And that which is visible, felt, and touched, by what boldness is it called eternal? And that which is dispensed in the cycles of time, so that even time itself sometimes does not perform its proper functions, how is it called eternal? For eternity is neither corrupted nor changed.

³³ 1ST CATEGORY OT ³⁴ QUESTION 3. WHAT NEED WAS THERE FOR MOSES TO EXPLAIN LATER, AND NOT EARLIER, THE BEGINNING OF THE WORLD AND THE ORDER OF CREATION? — It was not fitting that it should be described before, because for this reason so great an error did not yet exist among humans. But when error had already grown in the human race, so that even the sons of Israel in Egypt heard from the philosophers of the Egyptians a teaching contrary to this account, those same Egyptians from whom Moses had also learned all Egyptian knowledge, that a certain Apis had fashioned this world through evil angels, and that this one too seems to be the prince of the world, that is, Satan, this view Marcion followed and rushed into death. For the Manichaeans also say that man was made by this same Satan, not this world, being more foolish than the others. For since it is agreed that the world was made for the sake of man, they say that the world was made by God, though from foreign substance; but that man was created by the adversary, as though in another's house another master were set. It was therefore necessary that Moses, in order to expose and remove this error, should make it clear that God is the author of the world and of man who was made. Having received authority through the signs and wonders that he performed, he taught that what he transmitted with attesting signs was without doubt true.

³⁵ For who would not believe him whose deeds produced such great signs? Therefore it is that those who think contrary to this teaching are known to err, because they strive to support their assertion with bare words. Therefore, in order to teach that nothing is coeternal with God, he sets forth the very

order of created things, so that while he mentions that the lesser things were made first, and afterwards the greater, none of these may be thought uncreated: for those that are later in time are greater in power; so that if the former think they have superiority by reason of time, they are refuted by the very weakness by which they are subjected to the latter; or if the latter, presuming on their power, claim primacy for themselves, they are humbled by their posteriority, so that none of these may appear not to have been subject from the beginning. First indeed heaven and earth were made; then light, which serves for day; after that the firmament, which was called heaven, and the gatherings of the waters, which he called seas, so that the earth might appear in which it could be possible to live. By “earth,” which he says was made after heaven, he does not wish us to understand earth alone, but he signified matter, that is, all the lower things which brought forth the whole appearance of the world. “Heaven,” however, he maintains to be not this bodily one, but that higher one which is spiritual, made in the beginning;

³⁶ so that when he says that heaven was first made, then earth, he meant that in heaven all things invisible, and on earth all things visible, were created by God. For he includes the highest and the lowest of the whole of nature, so that whatever lies between is without doubt also believed to have been made. The luminaries moreover, which he appointed for the governance of the world, he declares were made on the fourth day, so that the greater they are in power, the later they are in time. But man he established on the sixth day, so that he might introduce an inhabitant into a house already prepared. And man is far more exalted, who indeed is declared to have been made on the sixth day; whom I therefore called more exalted because his inner nature is invisible and capable of understanding. Yet in strength the sun is greater, and in light the moon is more excellent than the earth. Therefore it is that some are displeased by the statement, “And he saw the light, that it was good”: for since all things were said by them to have been made by evil, they could not be believed to be good. Moses, in order to prove that the things which were made are good, shows that what he made was pleasing to God himself, so that whoever was displeased by them might be shown guilty. For how could he be ignorant of the light, who said, “Let there be light,” and there was light?

³⁷ Or who makes what he does not know? The light that was made pleased him who made it. What craftsman does not rejoice in his work?

Therefore it is said, "God saw the light, that it was good" (Gen. 1:3-4). And there is no lack of those who say that it is evil. What, if it had been left without testimony? Therefore, after the structure of the world had been described, the line of the race was carried through from the origin of the first man by Seth, who was given in place of Abel, and in due order it comes down to Abraham, the father of the Jews: so that it might be shown that Abraham believed in this God, who is the maker of the world, and that he himself gave the Law, in which the Christ who was to come was promised, who would free the human race from the dominion of the Devil. From these things our faith is proved reasonable. For the described genealogy bears witness to this, because from the beginning there has been a race of Christians. For from Seth, the son of Adam, one comes to Enoch, from Enoch to Noah, from Noah to Abraham, from Abraham one descends to David, from David to Mary, from Mary Christ is born of the Holy Spirit. Therefore, all those in former times, as many as had faith in the one God whom the Savior proclaimed, are rightly to be called Christians. For from the beginning the coming Savior was promised.

³⁸ Therefore John in the Apocalypse says, "The Lamb who was slain from the foundation of the world" (Rev. 13:8). Therefore there have always been Christians. For all those, whom I mentioned above, from the first man created in the world, through whom the line reaches to the Savior, had faith in this God, of whom Christ spoke when he said: "Now this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (Jn. 17:3). It may be said by way of objection: If even those earlier people were Christians, what new knowledge came through Christ? The coming of Christ brought this advance in understanding: that the preaching of the one God revealed the mystery, showed what belongs to each person (of the Trinity), and, to the fulfilling of the righteousness of the Law, added what had been reserved. ³⁹ 1ST CATEGORY OT 2ND CATEGORY OT (Gen. 1:2)

⁴⁰ QUESTION 41. AND IS THE SPIRIT WHO WAS MOVING OVER THE WATERS TO BE UNDERSTOOD AS THE HOLY SPIRIT, BECAUSE IT IS SAID, "THE SPIRIT OF GOD WAS MOVING OVER THE WATERS" (Gen. 1:2):" — If it seems that he erred in this opinion, what he said must not be accepted. Therefore, by some the Holy Spirit is thought to be meant, because it is read that he is the Spirit of God. But this is a weak and

empty assertion: for not only does the order not allow it, and reason refuse it, but the very words themselves are shown to be feeble for establishing this claim. For in the Law we frequently find by these words another meaning indicated. Among other things the Lord God says, "My spirit shall not remain in these men, because they are flesh. And further on: "But I will wipe out," he says, "everything from man to beast" (Gen. 6:3, 7). Because he was going to bring a flood upon the earth, can the Holy Spirit possibly be understood here? Did he not speak of souls? For not only are our souls called spirits, but also those of cattle. For it is written therefore: "And all flesh died that moved upon the earth ... all in whose nostrils was the spirit of life" (Gen. 7:22). And in the prophet Ezekiel it is said therefore, when God, promising the restoration of men, says, "Therefore says the Lord God to these bones:

⁴¹ I will stretch skin over you, and I will put my spirit within you, and you shall live" (Ezek. 37:5). Did he speak of the Holy Spirit and not of the soul? All heavenly beings are indeed spirits, but they differ from one another; and God is spirit (Jn. 4:24; 2 Cor. 3:17), but in a far different way. Therefore, every spirit is of God; yet it is not God, unless it is the spirit which is from him himself. Its distinguishing mark is that it is called holy. For men too are called sons of God, and Christ is called the Son of God; but there is a distance between them, because he is the true Son, they adopted sons. Likewise there is a distinction between "spirit of God" and "Spirit of God. For the Holy Spirit is from God and consubstantial with him; whereas the other spirits are said to be of God, but they are creatures. Nor is it in accordance with order that the Holy Spirit should be understood as moving over the waters, since reason teaches that over the waters there is a spiritual creature, and that above it there is another superior creature; for one creature differs from another in glory (1 Cor. 15:41): for whatever approaches near to the throne of God has ministries that are more glorious. Therefore the angel Raphael says among other things: "I am," he says, "one of the seven holy angels who stand and go in before the glory of the Lord" (Tob. 12:15).

⁴² (Gen. 1:2) ⁴³ QUESTION 2. AND IS THE SPIRIT WHO WAS MOVING OVER THE WATERS TO BE UNDERSTOOD AS THE HOLY SPIRIT, BECAUSE IT IS SAID, "THE SPIRIT OF GOD WAS MOVING OVER THE WATERS" (Gen. 1:2):" — If therefore by some he is thought to be the Holy Spirit because he is read as being the Spirit of God, this is a weak and empty assertion. For not only does order not admit this, and reason reject it, but the

very words are found to be feeble for supporting this assertion. By these words something else is often signified in the Law. The Lord God says, "My spirit shall not remain in these men, because they are flesh. And further on: "But I will wipe out," he says, "everything from man to beast. (Gen. 6:3, 7) He says this, of course, because he was going to bring the flood upon the earth. Never here can the Holy Spirit be understood. He spoke of souls. For not only are our souls called spirits, but also those of cattle. For therefore it is written: "And all flesh died that moved upon the earth ... all in whose nostrils was the spirit of life. (Gen. 7:22) And in the prophet Ezekiel it is said therefore, when God, promising the restoration of men, says, "Therefore says the Lord to these bones: I will stretch skin over you, and I will put my spirit within you, and you shall live.

⁴⁴ (Ezek. 37:5) Surely the Holy Spirit ought not to be understood merely because it was said by the Lord, "I will put my spirit within you"; since God clearly spoke of the soul. For this is common to every spirit with the Holy Spirit, that in the same way every spirit is called a spirit of God. Understanding is necessary here to distinguish things that share one name. For God is called spirit, and the soul of man is called spirit, and the wind likewise, and the air, and the soul of cattle, and angels, and all that have received to live by their own substance. But by understanding you already distinguish how God is said to be spirit in one way, and the creature in another: just as you understand in one way that Christ is called the Son of God, and in another that men are called sons of God. Whenever Scripture wishes to indicate the spirit that is properly from God, it adds the words "Holy Spirit," so that by this it may not be understood as a creature, but, because it is from God, it may be believed to be nothing other than God himself.

⁴⁵ But when Moses was describing the material creation, that is, the confusion of things, which is certainly without rational sense, upon the earth and the deep and the darkness he spoke of the Spirit of God as being moved, so that from that spirit and from the place in which he was moving the higher creature, which we call spiritual, might be known. For even from the fact that he said that he was moving, he indicated that he was a creature, since every creature of God is moving along by the power of him from whom it received to exist. For what order would there be that the Holy Spirit be moving over the waters, when it is certain that he is above all creation? For if Christ is at the right hand of God above all the heavens (Col. 3:1),

there also is the Holy Spirit. Things of one and the same dignity and nature must be together: although God is not denied to be everywhere, this is the power of the Trinity, yet the due honor is also preserved, that he is said to be above all creation, so that this is proper to him. Therefore we also say, "Our Father, who are in heaven" (Matt. 6:9); and, "who dwells in unapproachable light" (1 Tim. 6:16).

⁴⁶ 1ST CATEGORY NT ⁴⁷ QUESTION 107. ON THE ORDER OF DAY AND NIGHT. — As far as the structure of the world is concerned, we read of darkness before we read of light. For those things which contributed to the making of the world, and which appear to have been made together, are considered to have been without light; that is, water, earth, darkness, from which the world was compacted, as is contained in Wisdom, which is called Solomon's, "out of formless matter" (Wis. 11:18), that is, dark matter. For both darkness and water are testified by the sacred books to have been made by the very voice of the Lord through the prophet Isaiah: "I," he says, "am God, who made the light and created the darkness" (Isa. 45:6–7). Likewise, through David, the Holy Spirit shows both that the waters were made and that the earth was established upon the waters (Ps. 135:6). This agrees both with the authority of the Gospel and the tradition of the Apostles, in which all things are read as having been made; and so that nothing might be excepted, he says, "whether things in heaven or things on earth" (Jn. 1:3; Col. 1:16). Therefore, in this part which pertains to earthly things, we read of darkness before light. This, however, is only in respect to the order of the reading, not in respect to dignity; for of course light is much better than darkness. Yet in the ordering of the world light receives the name by which it is called day, and darkness is called night;

⁴⁸ but specifically for this reason, that when the darkness is illumined and the light passes, that span of time until the light returns is called night; and that span of time during which the darkness is illumined is called day. When night is named, then, the coming day is expected; and when day is named, the coming night is expected. But when these functions cease, with the passing away of the world, they will be called only darkness and light. For it cannot be called night when there are perpetual shades, nor day when the light has ceased to set. Where eternity is, these names cease, because they began with the world. Indeed, before light was made, which was called day, it is not read that there was night, but darkness; which, after they were il-

lumined and the light passed, were called evening and night. Therefore, as far as appears, night is lesser to day. For just because darkness is mentioned before light, it should not therefore seem to be preferred; since heaven existed before the sun, and yet the sun is greater in brightness; and the earth before man, and cattle and the other animals, and yet they are subject to man. Night therefore must not be set before day merely because darkness is read first; since it is clear that in dignity light precedes darkness, and in time day precedes night. For as was shown above, when there was darkness, light was made. "And God called the light Day, and the darkness he called Night;

⁴⁹and there was evening and morning, one day" (Gen. 1:5). For if there had been no day, there would not even be night; there was, in fact, darkness, which, when it was illumined and the day had passed, its course completed, became evening. And when after evening it grew light, the first day came to be, the night having passed, so that night might follow day. This is both fitting and rationally praiseworthy: that a lower nature in all things be subject to a higher. How then is night said to be before day, when you read its name after day? For it would not have been called night, nor evening, unless, once light was made, it had run its course as day; when that ended, evening came to be, which is night. The day indeed became evening, so that you may know that night is a part of day. For the day is completed only when night too has passed. Therefore we say, "The year has three hundred and sixty-five days," not, of course, without nights. For when we say "days," we are there including nights as well. Under the authority of "day" we signify night; for if night were the leading term, under the name of night day too would be counted. Who among men says, "After five nights I will see you," and not, "after five days"? Nor do we remember ever to have read anywhere that night was named before day. For "Moses," he says, "was on the mountain forty days and forty nights" (Exod. 24:18).

⁵⁰And in the Psalm: "The sun," he says, "shall not burn you by day, nor the moon by night" (Ps. 120:6). And to give an example from the very beginnings: "Let there be," he says, "luminaries in the firmament of heaven, and let them give light upon the earth: the greater luminary for the beginning of the day, and the lesser luminary for the beginning of the night" (Gen. 1:14). But the moon cannot be set before the sun, just as night cannot be set before day; rather, as the moon is under the sun, so night is under day. And in the Gospel we have both days and nights indicated under the authority and

numbering of days. For the Lord says, among other things, "There are some standing here who will not taste death until they see the Son of Man in his kingdom. And he added, "And it came to pass after eight days" (Luke 9:27, etc.). Are not nights included in this number? And in another place: "These things," he says, "were done in Bethany beyond the Jordan, where John was baptizing. On the next day he saw Jesus coming. Did he say, "On the next night"? Again it follows: "On the following day he wished to depart into Galilee" (John 1:28–29, 43). And in what follows: "And on the third day there was a wedding in Cana of Galilee" (Jn. 2:1). See how everywhere day is shown to have authority, having night as its subordinate.

⁵¹ For if all were contained under the name of night, night would precede day. Therefore, because the Romans have the rule, the Spaniards and Gauls and Africans and the rest who are subject to them are called Romans under their name; so also night, because it is subject to day, is contained under its name. But some are deceived on this point, because the Jews are ordered to enter the sabbath in the evening, and they do not consider why such a command was given. For indeed they necessarily have to buy food for themselves the day before, and prepare it for the sabbath, and go to wash. Can they do these things by night, so as to enter the sabbath at sunrise? The Lord certainly rose again in the evening, and this is reckoned to the day. For the resurrection is celebrated on a day, which is called the Lord's Day. Therefore you read, "This is the day which the Lord has made" (Ps. 117:24); yet not "the Lord's night," because day holds the primacy. For whether on the past day or on the future, night is always placed beneath; because it is lower both in order and in nature, as the Apostle says: You are children of the day and of the light, not of the night nor of darkness (1 Thess. 5:5). And if we judge by the consuls, we shall see that he is named first who is chosen first. Indeed it is customary to say, With him who will be consul?

⁵² If therefore night were also before day, it would be named first. For the reckoning so truly begins from the day, that, for example, if we say, Tomorrow is the sixth day before the calends, it is of course from morning until another morning is reached, so that a day and a night having passed, the count is complete. For the moon too, of course, was made on the morning of the fourteenth day; for it had to be made to shine for the whole night, and on the next morning the fifteenth began. Why then is there any doubt, that the beginnings are to be taken from the day? On account of the disputes of cer-

tain persons about a matter that is obvious, we have been forced to speak at greater length, although the reading itself explains itself, in which day is signified before night with clear reasoning. All these things mentioned above we have said according to the origin of the world. But if we wish to speak more deeply, lifting up our understanding with spiritual strength, we discover it to be unfitting to assert that darkness was created before light. For if the nature of light is heavenly and that of darkness earthly, it is surely senseless to think that light was made after darkness; because Moses says that light was made in that part in which the world now is, not that it was then created;

⁵³ for all spiritual things were created before carnal things, so that the light which was in the heights might come to be in the lower regions, like a lamp in a house. But in what way are darknesses said to be before light, when they are always seen after light? Indeed, heavenly and spiritual things are believed by nature to be light, earthly and carnal things to be darkness; so that the nature of darkness seems to subsist by the power of light, because all that is lowest belongs to what is highest. For if we question, we discover darkness even in the sun itself. For when you are close to it, it appears so very bright that it cannot be looked at; but at a certain distance, still very bright, yet such that it can be seen; but if far away, less bright: the farther, the less bright. From this there appears a certain defect which proclaims darkness, and therefore it comes about that darkness seems to take its rise from light. Therefore he who made light created darkness also in this way, just as in making water he at the same time created earth: so that, as earth is the solid support of water, so darkness is the defect of light. But God alone is he who does not suffer defect, who, although he is everywhere, or rather has all things within himself, is so exceedingly bright that he is seen by no one, unless he is willing to moderate himself.

⁵⁴ Indeed, although the Savior was in the body and was not shut in, yet he was not seen, unless he willed it. For when he was transfigured on the mountain and appeared in great glory (Matt. 17:1-2), that which, as it were, lay hidden in the body he revealed when he willed. How then was he hidden, who was not enclosed? For if, with his body, he entered to the disciples through closed doors (Jn. 20:19), how does his divinity not penetrate all things? that is, it cannot be shut in, because it does not suffer defect. Since therefore God is absent from nowhere, yet he is said to be there where he appears and wills to be seen. And since all things are in God, because he sur-

passes all things, as the Apostle says, For in him we live and move and are (Acts 17:28); he himself, nonetheless, is in nothing except in what he wills. By a certain mystery he is in all things, and by a certain providence he appears where he wills.

⁵⁵(Genesis 1:26) 1ST CATEGORY OT QUESTION 24. WHY, SINCE MAN AND WOMAN ARE ONE FLESH, IS MAN THE IMAGE OF GOD AND NOT WOMAN? — Man and woman are indeed of one substance, both in soul and in flesh; but man holds a higher rank, because woman is from man, as the Apostle says: “The head of the woman is the man” (Eph. 5:25; 1 Cor. 11:3). For it was the cause that made man greater, not the substance. In one body, too, there are greater and lesser members, not by nature, but by arrangement. (Genesis 1:26) 1ST CATEGORY OT ⁵⁶QUESTION 45. HOW MAN WAS MADE IN THE IMAGE OF GOD, AND WHETHER THIS WAS FOR DOMINION, AND WHETHER WOMAN TOO? — “Let us make,” he says, “man in our image and likeness” (Gen. 1:26). Some think this should be understood in light of another passage of Scripture, namely that in which we read that God said, “Come, let us go down and confuse their languages” (Gen. 11:7). For, as far as outward appearance goes, it seems similar: it is one voice speaking in the plural; but it differs in meaning, because the reasons are not the same. There, he speaks of creating man, whom God wills to be created in his image and likeness. But when he says, “Come, let us go down and confuse their languages,” this refers to the fact that men should not understand one another; therefore God can be seen as speaking to the angels, like a commander to his army. He speaks in common, because he was going to act through them, as their Creator; and therefore he says, “Let us confuse their languages. For when he says, “Let us make man in our image and likeness,” it cannot be said that he spoke to the angels, because one cannot say that there is one single image of God and of the angels, as of an emperor and his companions. For where there is one single image, the dignity and nature cannot be different. Accordingly he added, “And God made man; in the image of God he made him” (Gen. 1:27):

⁵⁷so that it is God who said, and God who made; not another or a different god, but the same God. For when one speaks to one, he did not signify a different nature, but a person. For although God is one, there are nonetheless three persons: and therefore there is one God, because whether in the Son or in the Holy Spirit, there is the one substance of God; for what pro-

ceeds from that substance cannot fail to be what he himself is. Therefore the person of God the Father is the one who says, "Let us make"; and the person of the Son is the one who makes man in the image of God; whether in the image of the Father or of himself, it makes no difference, because the image of both is one. Moreover, the Son made through the Holy Spirit. For just as the Father is said to make through the Son, so also the Son through the Holy Spirit, since he himself says, "I cast out demons by the Spirit of God" (Matt. 12:28). Therefore one image belongs to the three; because whether Father, Son, or Holy Spirit, there is one God. And consequently man was made one in the image of the one God. Man is the image of God in this respect, that just as there is one God in heaven, from whom all spiritual beings have their existence, so there should be one man on earth, from whom the rest would have their carnal origin.

⁵⁸ Yet some think that man was made in the image of God with respect to God's dominion; and because it says, "And let him have dominion over the fish of the sea, and the birds of the air, and all the earth," whereas not only the man but also the woman is seen to have these things subject to her, though it is certain that she does not have the image of God. This indeed fails in reason on two counts: for in that case it would be asserted that God did not say to the Son, "Let us make man in our image and likeness," but to the heavenly dominions which the Apostle mentions, if man has the image of God in dominion; and it would be given to the woman, so that she too would be the image of God, which is absurd. For how can it be said of the woman that she is the image of God, when it is certain that she is subject to the rule of the man and has no authority? She can neither teach, nor act as a witness, nor pronounce a legal decision, nor judge; how much less can she exercise command?

⁵⁹ 1ST CATEGORY OT 2ND CATEGORY OT & NT (Genesis 1:27)
QUESTION 21. WHAT IT MEANS THAT GOD MADE MAN IN THE IMAGE AND LIKENESS OF GOD, AND WHETHER WOMAN IS THE IMAGE OF GOD? — This is what it means that man was made in the image of God: because the One made one, so that just as all things are from the one God, so also the whole human race is from one man. But the likeness is this: that just as the Son is from the Father, so also the woman is from the man, so that the authority of a single principle may be preserved. Yet the Son was born from God the Father inexpressibly and incomprehensibly; whereas the

woman, bodily, as we read (Gen. 2:21–22), was made from the man, so that through her birth might arise. But the Son of God was born for this reason, that through him creation might come into being. In this, therefore, there is a difference. For God was born of God, but a woman from a man: because there, there is simplicity, and it was not possible for the simple to be born except from the simple—spirit from spirit, God from God. Therefore the man is the image of God. For therefore it is written: God made man; in the image of God he made him. Therefore the Apostle also says: “A man indeed ought not to cover his head, since he is the image and glory of God; but the woman,” he says, “should cover her head” (1 Cor. 11:7, 6). Why? Because she is not the image of God. Therefore again the Apostle says: “I do not permit a woman to teach or to exercise authority over a man” (1 Tim. 2:12).

⁶⁰ (Genesis 1:27) **QUESTION 1. WHAT IT IS TO HAVE MADE MAN IN THE IMAGE AND LIKENESS OF GOD; AND WHETHER WOMAN IS THE IMAGE OF GOD.** — Man was made in the image of God in the sense that the one and only God made one man, etc. (Genesis 1:31, 7:2) **1ST CATEGORY OT** ⁶¹ **QUESTION 9. IF ALL THE CREATURES THAT GOD MADE WERE GOOD AND VERY GOOD, WHY DID HE SAY TO NOAH, “BRING WITH YOU INTO THE ARK OF PURE AND UNCLEAN ANIMALS, SINCE NO ONE CAN CALL GOOD WHAT IS UNCLEAN?” (GEN. 1:31; 7:2)** — It is because words have many different senses that they give rise to questions. For if they are referred to the specific issue being discussed, there will be no question, since things themselves unfold in due order. Sometimes we call “common” what is undivided; sometimes what is unclean. For “common” is used in two ways. Therefore the Apostle Peter says, “Nothing common or unclean has ever entered my mouth” (Acts 10:14). And the Apostle Paul says, “Everything that does not proceed from faith is sin” (Rom. 14:23); and elsewhere, “The law is not of faith” (Gal. 3:12), and yet it is not sin. You see, then, that one and the same word does not always signify the same thing. So also when something is called “unclean,” we must consider for what reason it is so called: sometimes it is called unclean in comparison with something better; sometimes it is referred to dishonorable deeds, so that it is understood as evil. No substance, therefore, is evil; for those things which are called unclean by reason of their substance are unclean only in comparison with things of surpassing beauty. For a dog is called unclean compared with a sheep; lead is unclean compared with gold; a raven

compared with a peacock. And though they are all members of one body, some are called honorable and others dishonorable, even though they are known not to be evil. Therefore all things are good in their own nature, because they are useful.

⁶²(Genesis 2:7) 1ST CATEGORY OT ⁶³QUESTION 23. CAN SOULS, THEN, BE TRANSLATED JUST LIKE BODIES? — I think it is dishonorable to say that souls are generated together with bodies, so that a soul is born from a soul, a thing that does not belong even to the soul itself. Or if indeed each of the heavenly powers was made individually, and from them the rest came to be, then it might seem believable that from the one soul of Adam the other souls are born. But this is not fitting, because this was possible for God alone, that the simple should generate, and was not granted to others. This is so mysterious in the case of the Savior that it is considered unbelievable not only by pagans or Jews alone, but even by those who call themselves Christians. For the Photinians and Arians reject this faith and do not believe that God has generated. For if at the time when the body is sown the soul also is generated from a soul, we read that a rib was taken from Adam, yet we do not read that a soul was born from a soul. But if the rib had a soul with it, then it was not born, but removed as a part. Yet this too is not written. The prophet Zechariah says among other things: “Who formed the spirit of man within him” (Zech. 12:1). Nor does Isaiah disagree with this, for he says: “Therefore says the Lord God who made you and formed you in the womb” (Isa. 44:2).

⁶⁴If therefore it is formed in the womb, then it is given to an already shaped body. For when it fills all the members of the body, it is said to be fashioned in the body. Just as water, although without form, when poured into a vessel appears to be shaped, so the soul, though by nature incorporeal and simple, is as it were formed in the body, giving life to each of the members. Moses has handed this down more clearly, saying: “If someone strikes a woman who is pregnant in the womb, and she miscarries: if what is in her is fully formed, let him give soul for soul; but if it is unformed, let him be fined” (Exod. 21:22), so that he might prove that the soul is not present before the form. Therefore, if it is given to a body already formed, it is not born at the conception of the body, derived with the seed. For if the soul exists with the seed and comes from another soul, many souls perish every day, since the seed by a certain outflow does not come to birth. But if we look

more closely, we shall see what we ought to follow. Let us consider the making of Adam. In Adam an example was given, so that from him it might be understood that a soul was received by an already formed body. For God could have mixed the soul with the clay of the earth and so have formed the body.

⁶⁵ But he proceeded with reason, because the house had first to be put together and then the inhabitant brought in. The soul, certainly, since it is spirit, cannot dwell in dryness; therefore it is carried in the blood. Consequently, when the features of the body have not yet been put together, where will the soul be? Does it wander outside until it is put in, although reason teaches that it is given in such a way as to animate the body, not to wander idly? But from whom is it given, let those who think otherwise tell us: from the male, or from the female? If from the female, it is not fitting, because the example is otherwise. For they propose that with the rib taken from the man, a soul was also given; and we have shown by many arguments that this is invalid. From this it might perhaps seem to be given from the female, especially on account of the Savior, whom we know to have been born of a woman from the Holy Spirit, without the union of flesh. But if they suppose this, they give more to women; for they transfer the authority of the man to the woman. Since they claim that the origin of both body and soul is from the man, they turn around and say that what is more important, namely the soul, is from the woman, and what is less, namely the body, is from the male;

⁶⁶ although it is clear that the order of the example given by God cannot be altered. ⁶⁷ (Genesis 2:7) 1ST CATEGORY NT ⁶⁸ QUESTION 123. DID ADAM HAVE THE HOLY SPIRIT? — I have found that some of our brethren have not fully examined the Scriptures, but in simplicity of mind affirm that when Adam was made, he received the Holy Spirit, which he lost when he sinned, just as it is now given to believers. Led by this reasoning, by which many are accustomed to assert that through faith man is restored so that, being brought back to his former state, he receives all that Adam had obtained in the beginning; and because he is said to be made a perfect man, they say that if he did not have the Holy Spirit, he was imperfect. But I say that not only man, but also all things which God made, which cannot be said to have received the Holy Spirit, are perfect. For all kinds of animals are perfect in their own nature, so that they may accomplish that for which they

are made: so also man is perfect in his own kind, so that he is able to discern evil from good, crooked from straight. For he is an intelligible creature, perfect for that for which he was made. He is capable of speaking, planning, and acting, so that what he cannot accomplish by strength, he fulfills by understanding. And how have they dared to say that man ought to be born perfect and to know everything, when they see that he knows nothing beyond what he learns here? For what he does not learn here, he does not know.

⁶⁹ Finally, since he does not learn here what he is like, he does not know: therefore, since he does not know what he is like, how does he know all things, when knowing oneself is less than knowing other things? But because he learns about other things, and does not learn about himself, he knows about others, but does not know about himself, neither what he is like, nor whether he exists before the body or after the body. For if he had been made so perfect that he needed nothing, he would not have been man, but God; nor would he, being deceived, have transgressed. But to have the Holy Spirit is beyond the nature and perfection of man, so that he may be able to do the things that are of God. Was it not beyond its perfection that the donkey spoke to Balaam (Num. 22:28)? For it received so that it might do what was not of its own nature, but of ours. Therefore, since man is superior to the other animals, must those be said to be imperfect? Or because the holy angels are not what God is, are they imperfect? Or because the luminaries and stars are inferior to the heavenly angels, or because the clouds with their veil obscure the sun and the moon, are they less perfect? And because the members need one another (for the feet cannot do what the hands can), shall they be called imperfect? Far from it.

⁷⁰ For all things are firm and perfect in their own places and ranks, so that they fulfill that for which they are made. Therefore all things are perfect, because their Creator is also perfect; but in comparison with him they are imperfect. For God is perfect in all things, as the fountain and origin of all. Now the things that have been made are indeed perfect, but with regard to that for which they were made, so that in another respect they are not perfect; because one needs another: so that in that respect in which it does not need, it is perfect, not in that in which it needs: and therefore all things are both perfect and imperfect. Hands need feet; for unless the feet walk, the hands will be idle. Again, the feet need hands; for they cannot shoe themselves nor care for themselves. Therefore, although the body is perfect with

its members, it nevertheless cannot fly, nor bear as much as a mule can. And although these (animals) are perfect, they still do not know how to govern themselves, nor can they apply medicine to themselves. Where it is said, Do not be like horse and mule, which have no understanding (Ps. 32:9). And water and fire, though they oppose one another, are perfect in their own kind; for they fulfill that for which they were made. Fire cooks and consumes; it purifies and heats: water, however, washes, cools, irrigates, and refreshes the thirsty.

⁷¹ Therefore, since all things are perfect in their own kind, yet without man they can do nothing, nor can man, although he is more perfect, do anything without them. Therefore the Apostle calls us imperfect and perfect. For in comparison with unbelievers we are perfect, because we know God: but because we know less than we ought of the things that are promised, since in this life we cannot comprehend as much as that which is believed, we are imperfect. Therefore, since they think that Adam's perfection is restored to believers, let us see whether this restoration has anything beyond the divine gift which Adam had obtained. For when Adam was made, he was placed in paradise that he might work there and keep it: that is, that he might cultivate the land and keep the commandments of God, by which he might know that he had received dominion over all things in such a way that he himself should nevertheless live under the law of the Creator, lest his dominion should exalt him, and, puffed up with pride, he should become forgetful of his Maker. He was therefore placed there so that his life might be sustained by food: but through Christ this has been granted, that those who rise again do not need food or drink; because what is mortal in man is transformed into life. Adam was made to dwell on earth; but faith has consented to grant that our dwelling be in heaven.

⁷² Scripture itself bears witness, for it says, The first man Adam was made a living soul, but the second man a quickening spirit. The first man was of the earth, earthly; the second man was from heaven, heavenly. As is the earthly, such also are the earthly; and as is the heavenly, such also are the heavenly (1 Cor. 15:45–48). What is clearer than that Adam did not have the Holy Spirit? For he was made a living soul; but through Christ (we are made) a quickening spirit, so that man may in some way be similar to the Creator whom he believes. For since the mystery of faith, which is given for salvation, is threefold, he becomes threefold, in body, soul, and Holy Spirit,

through whom we are called sons of God: a title which Adam is by no means proved to have received; for he was made earthly. But the sons of God, born not carnally but spiritually, are said to be heavenly. Behold, the gift of God has clearly granted much more grace to man in the time of the Savior than Adam had received; for he has not only been restored, but also improved: restored in that he has been washed from sins; improved in all other respects. For both justice and reason demanded that God's mercy in granting benefits should be more abundant at the time when He willed the mystery of His divinity to become known to His creature:

⁷³ so that, coming to know what had been unknown for ages and generations, that the mystery of the one God subsists in the Trinity, those cleansed from sins, as though by a kind of dedication to this novelty itself, might furthermore be justified, and, adopted by God, receive the Holy Spirit, by whom they appear to bear the mark of adoption. For adoption from God ought to bear the sign of God the Father, so that they are rightly called sons of God. This gift too was promised through the Prophets, to be given at the time when the mystery of God was to be revealed in the triumph of conquered death, so that the creature might know that the Father and the Son and the Holy Spirit are one God. Therefore the Evangelist says: "The Spirit was not yet given, because Jesus was not yet glorified" (Jn. 7:39). For this is glorification: when, by His power, He is recognized as being what He testified about Himself; because this glorification bestowed that gift which had been promised through the prophet Joel. For God says: "In the last days I will pour out of my Spirit upon all flesh, etc. (Joel 2:28). And the Apostle says among other things: "But when the kindness and love for man of God our Savior appeared;

⁷⁴ not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs according to the hope of eternal life" (Titus 3:4-7). The Apostle confirmed what had been promised through the prophet Joel, because after Jesus was glorified God fulfilled this: that He should pour out the Holy Spirit upon those who believe in Christ. And this is to become an heir of eternal life: to receive the Holy Spirit; so that, because the Spirit is eternal, the one who receives Him should have eternal life: for He is the pledge of immortality.

Whoever receives Him and abides in His love, when this life is passed, goes on to heaven to Him whose Spirit he possesses. For it would be strange that one who departs therefore having the Holy Spirit should be held in the lower regions. The Spirit of Christ is in man as a mark of Christ's victory by which He conquered death, so that whoever has His Spirit cannot be held in Hades. And therefore in the ancient saints the Holy Spirit was not present in the same way as He is now in the faithful; for when they departed from this world, they were in the underworld:

⁷⁵ and it cannot be said that the Holy Spirit, because of Adam's sin, which through the transmission of the race made all his offspring subject to the underworld, was held under the same sentence that was given to Adam. Therefore, that the Holy Spirit was with the Prophets and righteous men is not doubtful: with the Prophets, on account of the dispensation; with the righteous, on account of holiness, as is read of holy Simeon, because, it says, "the Holy Spirit was upon him" (Luke 2:25); not as a mark of adoption in him, but by reason of his merits. For sons of God who believe only began to exist when the Son of God was revealed, death conquered, to the whole creation. But if it is said that the Holy Spirit was in Adam or in others in the same manner as He is now in the faithful, what new gifts did God bestow when He dedicated in us the kingdom of His Son? And how can the time of the Savior's coming be called happy and blessed above others if He bestowed the same things that had already been bestowed? And where is that saying in which the Savior says to His disciples: "Many Prophets and righteous men have desired to see what you see, and to hear what you hear, and have not heard" (Matt. 13:17)? By what reasoning, then, can it be said that the blessedness of this time has brought no greater gift than was granted to the ancients?

⁷⁶ This indeed turns to the dishonor of the Savior, as though He had nothing new to give to those who received Him at the rise of His kingdom; although the wealthy are accustomed to labor so that on the festive day of their birthday they may offer rare gifts to their invited guests. How great, then, is the injustice, that God, being said to have invited people to a new and unheard-of festival day, worthy of all praise, should be thought to have had no unprecedented gifts to bestow? And where is that statement of the Evangelist John, who says: "He came unto His own, and His own did not receive Him; but as many as received Him, He gave them power to become

sons of God, to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn. 1:11–13)? How, then, is it not something unheard-of that God bestowed upon believers in Christ, when He gave them the power to become sons of God, that is, brothers of His own Son, not by the will of the flesh or of man, but of God, so that they might be born spiritually? Or if it is proved that this grace had previously been granted, then it must be said that the coming of Christ brought nothing new. Adam’s making, surely, was carnal and earthly, not spiritual.

⁷⁷ For he was not born of God without flesh and blood, but made by God from earth: and therefore he could not receive the Holy Spirit, since he was not spiritual, and it had not been granted to him to call God “Father” in prayer. Those who receive the Holy Spirit are given the power that, by reason of having the Holy Spirit, they may call that One the Father of Christians in prayer. Because this had not previously been granted, the ancients cannot be said to have had the Holy Spirit. Those therefore who think that Adam or others had the Holy Spirit do not understand what kind of gift they have from God; nor can they give fitting thanks to Him, since, though receiving more than the others, they say that they have obtained nothing beyond what the others received. ⁷⁸ (Genesis 2:7) 2ND CATEGORY OT ⁷⁹ QUESTION 3. WHEN ADAM WAS MADE BY GOD AND GIVEN LIFE, HE RECEIVED THE HOLY SPIRIT; FOR IT IS WRITTEN, “GOD BREATHED INTO HIS FACE THE SPIRIT OF LIFE” (Gen. 2:7). — It was not fitting that he should receive the Holy Spirit then; for this was reserved by God for the future, so that in the last days, when the mystery of the one God was revealed, it would be given to believers. From the beginning the Trinity was indeed preached, but the understanding of it was, as it were, under a veil. For the person of God the Father was first preached and revealed without delay and without figure, because all things are from him. But the persons of his Son, our Lord Jesus Christ, and of the Holy Spirit were not kept silent, yet they were not revealed. Accordingly, there arises a question from the faithless concerning the Lord, and concerning the Holy Spirit. For certain madmen say that the Holy Spirit is himself the Father, just as Sabellius says that the Father is the same as the Son. But no one doubts about the person of God the Father. When therefore the revealing of the Trinity takes place, then at last the Holy Spirit is given to believers, so that his person may be revealed,

and those who receive him may have the sign that they are children of God, in that they have within themselves the Spirit of God, who is of course from God. For this is the indication of perfection:

⁸⁰ when it is known that there is both Father and Son and Holy Spirit. This perfection grants this gift. For when the Son of God comes, opening and revealing these things, he must give something more, and it is fitting that he bestow this perfection on believers; for neither in the Son alone, nor in the Father alone is there perfection or salvation, but in the name of the Father and of the Son and of the Holy Spirit. Therefore John the Evangelist says that from his fullness we have all received, grace for grace; “for the Law was given through Moses, but grace and truth came through Jesus Christ” (Jn. 1:16–17). It is clear that when the Savior comes, the fullness of truth is brought about. For the things that were hidden, and that which was promised, when it is revealed and made clear, the fullness of truth comes to be; then, when believers receive the Holy Spirit, they become children of God. For the “breathing” which is said to have been done by God into Adam is the imparting of the soul; for “spirit” is frequently used in place of “soul,” as the Gospel says among other things: “And,” it says, “his spirit returned to her” (Luke 8:55). And in the Psalm: “A contrite spirit and a humbled heart God will not despise” (Ps. 50:19). Yet frequently some manuscripts do not read “God breathed,” but “God blew into his face the breath of life, and man became a living soul.

⁸¹ Not because it says “breath of life” did it thereby signify the Holy Spirit. For it says the same of animals: “In which was the breath of life” (Gen. 7:22). It is called “breath of life” because it animates bodies unto life.

⁸² (Gen. 2:15–17) 2ND CATEGORY OT QUESTION 4. WHY DID GOD IMPOSE UPON ADAM THAT HE HAD PLACED IN THE WORLD A COMMANDMENT, A LAW, AFTER HAVING GIVEN HIM DOMINION OVER ALL CREATURES? — Although Adam was placed in the world and received a command or law, while he himself held dominion over the rest, yet, though Adam was set as lord in the world, because he did not receive this from himself but from God, he had to receive the meaning of this reality from the law; so that he who appears to be lord might, through the law, be subject to the One who had given him this power; so that the authority of the Creator, through the law, might inspire reverence in him, lest so great a

dominion exalt him and cause him to become forgetful of God, his Maker. (Genesis 3)

⁸³ QUESTION 127. THE SIN OF ADAM AND EVE. — I consider it beyond doubt that this world was fashioned for the sake of man: which, although composed of diverse substances, is yet one body fitted with many members, so that from these, through their mutual workings, those things might arise which were to be necessary for man. For a dwelling was made for man together with necessities, in such a way that each of these, according to its kind, should be produced upon the earth; that is, that once made, they should possess an inherent power of propagation in each several kind of the things that were created upon the earth. For origins were established, whose seed should advance to the procreation of multiplying kinds upon the earth. Where Scripture bears witness: And God blessed them, saying, Increase and multiply upon the earth (Gen. 1:22, 28). In like manner also the human race was blessed: which meaning we behold in the Law. For we see it written: The people grew and was multiplied in Egypt (Acts 7:17). With the same blessing, therefore, with which the things created for man's use were blessed, man himself was blessed, that likewise from male and female the stock of the human race should increase and be multiplied upon the earth;

⁸⁴ and that just as seeds were to be improved by cultivation, so also the human race, by applying care, should endeavor that, once they had attained the knowledge of the Creator, they would restrain their way of life so as to win His favor, that all things together might advance to the praise and glory of the Creator. And since these words signify nothing else, the facts themselves bear witness. For all things that have been made have, by God's will, been multiplied and improved upon the earth. Nor indeed could it happen otherwise than as God's will and blessing have decreed for the seeds. How then can it be said that what increases by God's blessing and with His favor is done evil or is not permitted? The tradition of this matter has remained in the Synagogue and is now celebrated in the Church, namely that God's creature be joined under God's blessing. Not at all by presumption, since the pattern has been given by the very Author. But if it is thought that it ought to cease, then it must cease when those things also cease which likewise were blessed that they might multiply: for if the generation of men ceases, to what purpose do those things come into being which were blessed upon the earth? For the world cannot act in part and in part cease. Either it all works,

or it all rests in idleness. Is a body useful whose some members are vigorous, others are numb?

⁸⁵ Why then is that which has been blessed by the Lord asserted by some to be a filthy and contaminated work, unless because a kind of violence is done to the hands of God Himself? For they would not condemn this deed unless they thought ill of God, the Author of this work. Because they fear to detract openly from God, nevertheless they accuse Him through the work He has devised. For when the work displeases, the author is criticized. If men of this sort would read, or rather receive, the Scriptures, they would remember Balaam saying: How shall I curse him whom God has blessed? (Num. 23:8). For it is in vain that he is accused who is praised by the judge; rather, he himself is his own accuser who declares guilty him whom the laws defend. Who then are you who think that that which you read has been blessed by God should be condemned, unless either you deny that this is God, or accuse the Scripture of falsehood? There are those who, as if receiving new things, think that the old must be rejected. But the new precepts, proclaimed to the peoples through Christ, do not differ from these. For He Himself, when invited, did not disdain to go to a wedding; and not only did He honor it with His presence, but also supplied what was lacking for joy (Jn. 2:1–11). For it is written that wine makes glad the heart of man (Ps. 104:15 and Sirach 40:20).

⁸⁶ And to show that He did this in accordance with the will of God His Father, when the Jews asked whether it is lawful for a man to put away his wife, He answered among other things, saying: For from the beginning God made them male and female, and said: For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall be one flesh. Therefore now they are no more two, but one flesh. What therefore God has joined together, let not man separate (Matt. 19:4–6). Therefore it is that He went willingly when invited to the wedding, lest He should seem to weaken the work of God and of His Father. Rather, showing that the teaching of the old and new Law agrees, He not only did not forbid marriage, but consented to be present at it, bearing witness that God is its Author; and by a saving precept He showed that what has been joined by God ought neither to be forbidden nor separated. And because birth is beneficial, when He was already leaving the world He entrusted His mother to John His disciple (Jn. 19:26–27). Wherefore we also, in all things observing the commands of the

old and new Law, are taught to honor our parents (Deut. 5:16 and Matt. 15:4): and it is laid down in the Law that unless we do so, we shall suffer a curse.

⁸⁷ What then is this presumption, or from what law does it arise, to close off the entrance to marriage, when both the new and the old Law in all respects seem to favor these things? But it is that which we read, that whatever is beyond is from evil (Matt. 5:37). Where the Apostle says that men of this sort have their conscience seared, who forbid to marry and teach abstinence from foods which God created to be received (1 Tim. 4:2–3). For they are shown to do this in hypocrisy, for the sake of hostility, so that they may charge the Law delivered by God. Others, therefore, by striving to resist saving precepts, stretch out opposing hands, that they may praise the orders of crooked doctrine: and therefore they are said to have their conscience seared. For with a corrupt mind, knowing one thing, they profess another. So also the Jews, who, not ignorant that the works done by the Savior were works of the Holy Spirit, out of envy said that He casts out demons by Beelzebub (Matt. 12:24), in order to turn the people away from faith in Him. Such also is the cunning of the above-mentioned people, for in order to pretend that they are lovers of holiness and chastity, they say that marriage must be condemned, so that by this they may win commendation and turn the people away from the truth.

⁸⁸ And that they may pretend that they study abstinence, they teach that one must refrain from certain foods, so that by this they may show themselves as strangers to the world hastening to the heavenly kingdoms; and by this, after ensnaring the minds of people, they then teach that what is unlawful is permitted, and condemn what is lawful as though it were forbidden. These are the tricks of Satan, that he may invert causes and, as if insinuating something new, shut out the truth, in which there is nothing new, because all is eternal. Who does not see that this way of thinking has been manufactured by adversaries? For who would dare to reject what God has established, and what has never harmed anyone except the enemy of truth? He, in order to cover his own uncleanness, proclaims a holiness which he does not love, so that while he presents himself as if of good will on its account, he may persuade people to unlawful things as if they were lawful. For he recommends himself in order that he may deceive more easily, and by this, when the unwary are taken captive, he suggests things through which he makes them greater sinners: for so that he may apply some supposed remedy to his own

cause, he strongly urges people to sin, seeking great comfort from this, in that he shows he has many partners in his crime, reckoning the punishment light, as though it were less grievous if he sees many with him in Gehenna.

⁸⁹ Blind men, while they are overcome by vices, defend themselves either by weakness or by ignorance, instead of taking vengeance on those things by which a deceiving desire leads them astray. Or what hindering darkness is there, that what is true is not seen? For letters are often thought to signify something else, when either they are not pronounced correctly, or are improperly divided. But when it is read, "God made," and, "He blessed what He had made," who can from this argument? who can doubt? who can think that what has been blessed is accursed, unless he is animated by another spirit? If this were said to be the voice of a man, perhaps some deceit might be believed: it is said that God is speaking, and do you doubt? God has blessed, and you reject it? But perhaps, under the name of God, Moses introduced an error? Let the signs and wonders done through Moses in Egypt satisfy you; let the marvels done in the Red Sea for the deliverance of the children of Israel persuade you. Hear the magicians confessing, "This is the finger of God" (Exod. 8:19). Agree with the Apostle when he says, "I would not have you ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink.

⁹⁰ For they drank from the spiritual rock that followed them, and the rock was Christ" (1 Cor. 10:1-4). And from where did the Apostle say this? Scripture is at hand, in which we read our Lord Christ saying to the Jews, "If you believed Moses, you would perhaps believe also in me, for Moses wrote about me" (Jn. 5:46). Who will deny faith to this harmony? Who will dare to say that what is one is at variance? Who is of such a wicked mind as to strive to make undivided love appear as hate? Behold, you have both the testimony of words and examples of virtues, which may subject your mind to the truth, so that you may not think anything else true than what the books of the Catholic Church contain. Since therefore it has been proved that the same God was in the Old Testament who is now ours, and that he is true, as shown by many evidences of his power, his authority must be preferred to such a degree that even what seems harsh and perhaps absurd to us must be accepted and allowed, and thought of otherwise than we imagine, if it is praised by

the judgment of God; because we must believe God more than ourselves. For our weakness and lack of skill usually judge as useful what is harmful, and reckon false things as true: which it is wicked even to suspect concerning God. For he is not a nature that can be deceived:

⁹¹ how much less, then, should there be doubt concerning marriages, when God says, “What God has joined together, let no man separate”? (Matt. 19:6) For this is a matter clear and simple. Surely every person rejoices when he has been found worthy of God’s favor, and believes himself made better when he learns the mystery of his Creator, which he certainly would not have attained if he had not been born. Why then does he lament what he rejoices in, and condemn that which he boasts of having learned? For if he rejoices because he has learned, but would not have learned unless he had been born, without doubt it is good to be born, because the fruit of birth is the knowledge of the truth. But if it is evil to be born, then knowledge will not be good. For to what purpose will knowledge profit, if birth is condemned? For if it is not useful to be born and it ought not to be, it is useless that one who is to be condemned should learn. But since no one is so dull as to deny that the knowledge of God benefits people, and that it is good and useful, for through it birth itself is made better, so that, when birth is improved, it may merit more than what had been granted to Adam, for believers will reign in heaven, not on earth, in the paradise of God the Father, not in that in which Adam had been commanded bodily to work.

⁹² For if the feast of the dedication was celebrated at Jerusalem, that is, the festival of the dedication of the temple of God was kept, how much more should the birthday of the human person be celebrated, who is more truly the temple of God; for whose sake also the temple was built by hands, that thanks might be given to God. For our body is a better temple: because it is the work of God, whereas that other was built by human labor; and this is under the hope of eternity, that for destruction. Therefore whoever knows that he was born by God’s appointment, in order that he may give him thanks, having understood his mystery, ought to rejoice on his birthday, seeing that his birth has made progress. Truly, however, those ought not to have been born who, abandoning their Creator, assign his glory to others: for their birth leads on to punishment; but it is not birth that suffers guilt, but the will. But who are you who forbid marriage? Perhaps you are Marcion, because you think the body was not made by God, but by the Devil; while

you insist that the soul fell by some error, so that it came to the regions of darkness in which the world now is. How then could he be freed from here, if he were prevented from being generated? For once born you came to know your condition, and with deliberate effort you acted so as to return to your native home, restored to your rightful lot.

⁹³ Indeed, you say you give thanks to Christ, through whom you rejoice that you have attained this understanding. Now consider: if you had not been born, this knowledge would cease, and liberation would not follow. Therefore, if you rejoice that the soul is freed, favor birth; for if you oppose birth, you are an enemy of souls. Or if you are a Manichaean, who reject marriage as though it were something contrary, I ask you: if bodies were not generated at all, how would the soul, which you claim to have been poured into the region of darkness and to be clinging to material things, be rescued from here? For in your books you have written that it is freed by being born, so that souls received from the moon and departing from bodies are handed over to the sun, whom you assert to be the god of your souls. For you are glad to be called Manichaeans. By this very name you demand your liberation: which you certainly would not know of, if you had not been born. Therefore it is very clear that you condemn marriage hypocritically. For while professing holiness, you secretly strive after impurity, something that has been made known not only privately, but also through imperial edicts. Now listen, Catholic, and learn from the Gospel that man's birth is beneficial.

⁹⁴ When Simeon, a righteous man, wished to depart from this world, thinking that the knowledge of the Creator without understanding His mystery was sufficient for him, he was not allowed to die unless he advanced further in his perception of God, so that he might have the full reward of his faith. Accordingly, receiving the newborn Savior in his arms, he blessed God and said: "Lord, now you are letting your servant depart, according to your word, in peace; for my eyes have seen your salvation" (Luke 2:29-30). It has been clearly shown that man's birth is a blessing from God, since to a righteous man thinking of death the answer was given that he would not die before he had seen the Lord's Christ: for he advanced so far in life that he became worthy, even in the present, to see the One whom he hoped would be his deliverer after death. He, then, who was preserved in life and not allowed to die until he had seen the fruit of his hope, so that he might be assured that he would pass from life to life, how can it be said that birth was of no benefit

to him? If it were an evil that we are born, paradise would not be promised, nor eternal life, nor the kingdom of heaven, but punishment and the destruction of hell; so that someone who knew himself to be born for perdition would fear to beget another, and he who knew himself to be unlawfully born would not desire to beget.

⁹⁵ But perhaps it will be said: The kingdom of heaven is indeed promised, but to the faithful and those who do good. Correct. You see, then, that men do not become guilty because they are born, but because they have lived badly. Nor is the kingdom of heaven promised to those who are not born, so that it might be charged against birth in the case of those to whom it will not be given; rather, it is promised to those who are born and act well, so that birth may neither benefit one who acts badly nor be able to harm one who acts well. For by the faithful and those who act well, birth is improved; but by the faithless and those who act badly, it is made worse. For birth is like a tree that is grafted: if it is grafted with a good shoot, it will become better and be called good; but if it is grafted with a bad shoot, it will become worse and be called not good but evil. So also, if good teaching is joined to birth, it will produce good fruits; but if bad teaching is joined to it, it will produce bad fruits. Therefore, just as a tree is necessary in order that something may be grafted onto it, so birth is necessary in order that there may be something that can make progress. But an objection is raised on the other side: If birth is useful, why are we reborn? We would not be reborn unless birth were useful.

⁹⁶ To be reborn is to be renewed, and those who are renewed are restored. Therefore rebirth does not accuse birth, but reshapes it; and what is reshaped is thereby shown to have been well established from the beginning. Therefore, in being reborn we are changed in our nature, through the purification of the body, so that we may be restored to Adam's original condition. It is by the soul's sin that the body has been stained; when it is repaired and improved through faith, the disposition is washed clean: so that just as it had been defiled through contempt of God, so through obedience it may be cleansed, in order to escape the sentence passed on Adam and be able to rise again. If, then, sin began from the soul, why is the nature of the body blamed, since in Adam's sin the cause was not bodily desire, but the soul, enticed by hope of divinity, transgressed God's command so as to subject his body to sin, and men might be born under sin? Yet this in no way harms a

man, if he obeys the law of God, except that he dies; and for this very thing God's goodwill has promised a reward, so that, since in devotion to the Creator they are found faithful, yet through Adam's transgression they have been subjected to corruption and death, for this reason they may receive from God the Judge more than was granted to Adam:

⁹⁷ that in the future they may be both glorious and possess eternal life, and be called adopted sons of God; so that it is a gain that they have been born. From this point I will now return to the remaining part of the passage. When man was placed in paradise, he received this command: "From every tree that is in paradise for food, you shall eat. But from the tree by which good and evil are distinguished, you shall not eat from it. (Gen. 2:16-17) All the trees he mentions are fruits for the nourishment of creatures. Indeed, they are called "trees" by one name, but various fruits are understood. Yet all are trees, and there is one kind of eating, though the things eaten are different. For when God had created many fruit-bearing trees for man to eat, as I said, he forbade eating from one tree; so that those who had received everything in their power might have some reverence for the Creator, in that one tree was reserved, whose use they did not have permission for, so that they would remember the condition of the law. But how was the kind of sin understood from the sentence? For this sentence applies suitably to a murderer, a criminal, an adulterer, and a disgraced man. Achar also, the son of Charmi, when he had sinned, was condemned to be destroyed along with all his household (Joshua 7:1). How then can this sentence be understood as indicating the kind of sin?

⁹⁸ It can be recognized that it was a great offense, but not understood what kind of offense it was. For we know that others have been condemned by this sentence, though they are known to have sinned in different ways. Both the Amorites and the Sodomites are known to have perished with all their own. Therefore it happens that people guilty of one sin are struck by different sentences, and sinners of different crimes are punished by one and the same kind. Therefore from the sentence given to Adam and Eve the type of their sin cannot be understood. For although their sin was one, yet each, man and woman, received the sentence according to their own person; and likewise the serpent, so that they would not only fail to remain as they had been made, but that labor would also be added to them as punishment. For when all cattle and living creatures had been made subject to man, as we read

(Gen. 1:26), the serpent, contrary to this order, raised itself up and by deceit and fraud brought man, once deceived, into subjection to itself. For without doubt whoever captures someone makes that person beneath himself. Therefore, so that the serpent's cunning would not have its effect, God's sentence calls it back and brings it down further than it had been made, lest it should be above man, so that by its craftiness it would not only grieve that it had gained nothing, but also that it had become worse.

⁹⁹ For although it is read to have been more wise than the other beasts, after it deceived man it was made more cursed than all the beasts of the earth. After the sentence given upon the man, the sentence upon the woman, the sentence upon the serpent, it follows that the woman also, whom he had joined to himself for the despising of God's law, should receive her sentence. He says to her: "Multiplying I will multiply your hardships and your groaning: in sorrow you shall bear children, and to your husband shall be your turning, and he shall rule over you" (Gen. 3:16). No one confirms what he reproves. If children were therefore granted because she had seized intercourse, then the violation has consulted more. But since he said, "In sorrow you shall bear children," if you think that generation took its beginning from there, where then is what was said, "Increase and multiply"? Understand therefore that this was added only as punishment, so that what had previously been granted with joy should be subjected to sorrow as penalty; and in order that a worse and multiplied punishment should always press upon the woman, the turning to the man is added, so that from this her pain might be renewed again. If the Lord was condemning intercourse, why did he add among the things imposed, "And to your husband shall be your turning"? No one establishes as a punishment what he condemns;

¹⁰⁰ for punishment is of course contrary to condemnation, and never arises from the same thing, but from what is opposed to it. If they were in one and the same, no one would fear condemnation. Then someone would award this as a favor, from that very thing in which he saw the law transgressed. This would be to confirm, not to punish, the sin, if for this reason the woman's turning to the man, and, from that which she practices and not from that which is true, turning, given simply before, were believed to have been imposed upon her as punishment together with a final servitude, because through the woman granted to him the man had been made subject. And without doubt she seemed superior, whose advice he used, thinking that

what she urged would benefit him, so that the work of God might appear destroyed by the serpent's cunning. This is restored by the sentence established by God, so that the woman returns, humbled, to the subjection of her condition under the man, as it had been ordained; and that is added to her which is added as punishment, when she hears, "Multiplying I will multiply your sorrows and your groaning: in sorrow you shall bear children, and to your husband shall be your turning, and he shall rule over you. Had it been decreed otherwise than that the woman should be subject to the rule of the man? From this, therefore, it is clear that the woman has been called back to what she was, with an addition.

¹⁰¹ Therefore he says, "Multiplying I will multiply your sorrows and your groaning. What he multiplies, he increases in what already exists, not in what does not exist, it seems he is working. By this sentence, therefore, that had gone before, "Increase and multiply" (Gen. 1:22, 28), the work of creating does not begin, but the ruin of the creature to which it had been granted. To the woman, sorrow is added in bearing children, difficulty is imposed, but no new form of procreation is constructed. For if generation is rightly thought to arise from this, it can rather be understood that generation came from the serpent's creativity than from the Lord's; and it is truly, as he said, "Brood of vipers" (Matt. 3:7). But if anyone thinks himself therefore born, let him consider what he deserves, that on account of sin his pain in childbirth might be increased, so that she who was going to have only a little pain, would have it increased because of the sin in having children: for they are born with groaning and sorrow, and those born are not regarded without grief. Now for the third time such a sentence is pronounced upon the man: "Because you have listened," he says, "to the voice of your wife, and have eaten of the tree of which I commanded you not to eat, cursed is the earth in your works, and in sorrows you shall eat of it all the days of your life: thorns and thistles it shall bring forth for you" (Gen. 3:17-18).

¹⁰² And here too Adam is called back to that for which he had been made, but with a loss. For previously he had been placed to till the earth simply, so that the result of his labor might follow him; but when he despised God's command, believing that by the serpent's counsel things would be better provided for him than God had made them, he is recalled to his former appointment with the disadvantage of toil; so that the earth would by no means respond to him according to his labor, being cursed not for it-

self, but for his works, so that it might be shown that God's purpose cannot be overthrown, nor can anyone provide better than God. For no one can love another's work more than he who made it himself, as the Apostle says, because, he says, no one ever hated his own flesh, but nourishes and cherishes it, as Christ also does the Church (Eph. 5:29). Let us now see whether the following things in the Law agree with its beginnings. When Abraham had pleased God, among the other things that pertain to the reward of his faith, although he was old, he was judged worthy to beget one son (Gen. 18:10). How then can it be blamed as though it were a reward granted, that God should fulfill the will of one who had done God's own will? That will would not have been fulfilled unless it were harmless;

¹⁰³ nor would God fulfill what He saw was asked badly or ignorantly, especially by one who was pleasing to Him; for even a man should not do that. And Anna, though she was barren and loved God, asked to have a son and received one (1 Sam. 1); and if this had been something contrary, she could have been warned by Him whom she loved not to ask for a harmful thing. And Samuel, most holy, who was born from her, begot sons, yet did not lessen the merits of his righteousness. From his earliest years he was always advancing, so that in old age he might be praised by a fuller testimony of God. And Zacharias the priest, a just man, in his old age begot a son by God's command; and before that son was born, he merited to prophesy (Luke 1:5). On what grounds, then, is that accused which is clearly shown not to be harmful? And who will deny that what harms no one ought to be called good? And to say something here about the Apostles, which pertains to strengthening the case: certainly Saint John was the guardian of chastity; but his fellow disciple, that is, Saint Peter, is known to have had a wife; and to receive the primacy among the Apostles, the begetting of children was no obstacle to him. How then can that be thought worthy of condemnation which does not hinder merit?

¹⁰⁴ Therefore the Apostle shows that one who has a wife, if he keeps the commandments in other respects, can and ought to be made a priest. For if it were unlawful, he certainly could not say that a sinner ought to be made a priest. And what is clearer? It is the voice of the same Apostle who says: "Concerning virgins I have no commandment of the Lord" (1 Cor. 7:25). For when the Corinthians were harassed by heretics who, in hypocrisy, taught that marriages must be condemned, they consulted the Apostle by

letter whether it was permitted to marry or to dismiss a wife. Then the Apostle commanded that a wife ought not to depart from her husband; and when he had the occasion to say, if he had known that it should be taught so, that it is not permitted to marry, he showed that he could not teach what had not been handed down to him. But which of the disciples would teach what was not handed down by the Master? Or who would not listen to him preaching: "I want younger women to marry, to bear children" (1 Tim. 5:14)? But perhaps it may be said: If it is permitted and good to marry, why is it not permitted for priests to have wives? that is, that once ordained, they may no longer have marital relations? Who does not know that each state has its own law? For there are things which absolutely and generally are not permitted to all;

¹⁰⁵ there are also things which are permitted to some and not permitted to others; and there are things which are sometimes permitted and sometimes not permitted. Fornication is never permitted to anyone; trade, however, is sometimes permitted and sometimes not permitted. For before a man enters church office, he is permitted to trade; once he has become a cleric, it is no longer permitted. And for a Christian to have relations with his wife is sometimes permitted and sometimes not permitted. Because on days of solemn procession it is sometimes not permitted to have relations; since even lawful things must be abstained from, that what is asked may be more easily obtained. Therefore the Apostle says it is necessary to abstain for a time by mutual consent, that one may devote oneself to prayer (1 Cor. 7:5). For according to the Law, on a fast day it is not permitted to strike or to quarrel, afterwards it is permitted; because greater reverence is owed to the things of God. Is everything that is permitted before others permitted also before the emperor? How much more in the things of God? And therefore His bishop must be purer than others: for he seems to bear His person, being His vicar; so that what is permitted to others is not permitted to him, because he must of necessity daily act in the place of Christ, either to pray for the people, or to offer, or to baptize. And not only is intercourse forbidden to this man, but also to his minister:

¹⁰⁶ because he ought to be cleaner, since the things he ministers are holy. For just as, in comparison with a lamp, darkness is not only dim but also filthy, whereas in comparison with the stars a lamp is gloom, and in comparison with the sun the stars are murky, and in comparison with the brightness

of God the sun is night; so also the things that are lawful and pure for us, in comparison with God's dignity are as though unlawful and impure; for though they are good, they do not befit the person of God. Is not the tunic of a man of moderate station, though clean, yet filthy and unsuitable for an emperor? Likewise a Saxon cloak for a senator? And therefore the bishops of God must be purer than others, because they bear the person of Christ, and the ministers of God must be cleaner. For no one serves the emperor without carefulness; therefore they serve clothed in bright and clean garments. But because God by nature is most radiant, it is necessary that His ministers be clean by nature rather than by garments; to whom be praise and glory for ever and ever. Amen.

¹⁰⁷(Genesis 3:1) 1ST CATEGORY OT ¹⁰⁸QUESTION 31. WHETHER, WITH THE WOMAN, A SERPENT SPOKE ACCORDING TO ITS NATURE, OR WHETHER THE SERPENT, ACTUALLY MEANING THE DEVIL, DECEIVED HER? — As far as the historical account is concerned, the serpent is called such by nature, being said to be wiser than all the other beasts that the Lord God had made upon the earth. Indeed, God even pronounced a sentence upon the serpent. For what wonder is it if the Devil was wiser than the beasts, of whom the Apostle says among other things, “Do you not know the depths of Satan? (2 Cor. 2:11). Moreover, it was so truly a serpent by nature that it was told, “Upon your breast and belly you shall crawl, and dust you shall eat all the days of your life” (Gen. 3:14). These things are far removed from the condition of Satan, because he is neither bodily nor mortal. And if the sentence is considered in itself, it will be seen that the sentence given has not harmed the serpent: rather, it was commanded to remain in that state in which it was made. For since it was made a servant of Satan for the overthrow of man, to whom God had subjected all things, God, in that very subjection in which He had subjected all things to man, repressed the pride of the serpent, by which it had begun to be the agent of arrogance. For man seemed to have been placed beneath the serpent, through whom, after receiving counsel, he despised the law given to him.

¹⁰⁹And since serpents are wise, the Lord confirms this in the Gospel, saying, “Be wise as serpents” (Matt. 10:16). Therefore, since it is clear that a true serpent spoke with Eve, what remains is to discern whether it could have been so wise and cunning as to deceive her by trickery. For if it was more wise

than the other beasts, it was not, however, more wise than human beings, since no animal is rational except man. Therefore it is impossible that the serpent itself devised such subtlety: although it is called wise, it is not so beyond its nature. For it does not deliberate or devise or take counsel. Therefore, that it was the Devil who through the serpent bypassed the woman is beyond doubt. By associating himself with the serpent, he acted through it as through an instrument, so that the woman would not recognize the hidden deceit of the Devil, knowing that the serpent was wise. And therefore, though the sentence was given in a bodily form, it fell spiritually upon Satan, because a sentence holds the guilty party. For the sentence was not given by man, who might perhaps destroy an innocent person through error or ill will, but by God, who certainly cannot be deceived, so that His sentence binds only him who is guilty. Since Satan is invisible, yet worked his deceit bodily, the sentence appears to have been given bodily, so that it might spiritually bind him whose deed brought about the pronouncement of the sentence.

¹¹⁰ For Satan, having been cast out from the most sacred dwellings of heaven, thrashes upon the earth, always groaning in utmost shamelessness. But it may perhaps be asked, In what language do you think the serpent spoke to the woman? Surely with the serpent's own mouth. For even today there are people who understand the barking of dogs, the howling of wolves, the trumpeting of elephants, and the crowing of roosters; why then could not the still unrefined woman know and understand the hissing of serpents, since we know many people who can distinguish the voices of birds? And it is also certain that the Devil uses the tongue of that body into which he has entered; otherwise he could not have deceived the woman. And therefore, he spoke through the serpent with the serpent's mouth. ¹¹¹ (Genesis 3:7-9) 1ST CATEGORY OT QUESTION 19. WAS ADAM'S BODY, WHEN IT WAS CREATED, IMMORTAL OR SUBJECT TO DEATH? — God made man in such a way that, as long as he did not sin, he would flourish in immortality: so that he himself would be the author for himself either of life or of death; that by guarding himself from sin, he would, by his own effort, rejoice that he was immortal; but by becoming careless, he would blame himself, because he had begun to be mortal. For as long as he continued in the law of his Creator, he was worthy to eat from the tree of life, so that he could not die. For his body was not of such a kind that it would seem impossible for it to be dis-

solved; rather, the taste of the tree of life restrained the body's corruption. Indeed, even after the sin, it could have remained everlasting, if only it had been permitted him to eat from the tree of life. For how could he have had an immortal body if it was sustained by food? For the immortal does not need food or drink. Food supplied strength, while the tree of life, in the manner of a medicine, prevented all corruption. Therefore it was for man as though it were an secure wall.

¹¹²(Genesis 4:1-18) 1ST CATEGORY OT ¹¹³QUESTION 5. WHY WAS ABEL'S SACRIFICE ACCEPTED, AND CAIN'S REJECTED? — This can be gathered from the words of the very passage itself, since the story is not wrapped in literary pretense. For Scripture's own language shows Abel to be wise and devout in what he did, but Cain careless and thoughtless, and therefore less devout. Abel, then, chose the better parts from the peaceful flock to offer to the Lord his creator, so that from the things God had created he might offer Him the worthiest, thereby proving both his own submission and God's merit, and showing his personal reverence and God as author of all. Cain, crudely, was unable to present this. Fixing his whole mind in the soil, he could not lift the eyes of his heart to heaven to see what would be worthy of the Creator; he offered whatever gifts to God, of whatever sort they were. The same cause is found in the Jews with their crooked minds. They were often criticized when they carelessly offered their own gifts to God's altar, gifts that did not even seem worthy of men, while the Lord said, "You offer to me the blind and the lame; I will not receive these from your hands. Offer them to your governor or your leader, if he will accept them" (Mal. 1:8). It is agreed among all that the greatest gifts ought to be offered to a person of high rank.

¹¹⁴Therefore Cain's gifts were rejected, as the Lord said to him, "Why are you downcast, and why has your face fallen? If you offer rightly, but do not divide rightly, have you not sinned? Be calm. Its turning is toward you, and you shall rule over it" (Gen. 4:6-7). You see, then, that division suffers sin, since, without considering what was worthy of God, he kept the better part for his own use. Therefore he is not criticized because he offered, but because he offered unworthy things. Nor is he condemned on that account, but because, when warned, he refused to correct what he had done. For, "Its turning," He says, "is toward you, and you shall rule over it": that is, since I do not accept it, the gift you have offered is turned back to your own control, so

that from then on you might know what you should do. From this envy flared up so that he killed his brother, so that the unrighteous man killed the one who had first shown righteousness, and a bad example might be given to mankind. Therefore, blinded by the rivalry of jealousy, he not only failed to give thanks that he had not been made guilty, and had learned how to correct this, but even added something worse by which he would deserve condemnation.

¹¹⁵ Such is the case of careless and murderous Cain, like that of the wicked servant who, though his master had forgiven him, went out ungrateful and throttled his fellow servant, so that he might be condemned without excuse both for the past crime forgiven him and for his cruelty against his fellow servant (Matt. 18:27). And yet Cain was not at that moment condemned, but, shamed and guilty, was sent forth under terror upon the earth, so that, if he repented, he might be forgiven. Fearing that someone might kill him for this deed, he said to the Lord, "My case is too great for me to be left; if you cast me out today from your face, I shall hide myself from the face of the earth, and I shall be groaning and trembling upon the earth. And whoever finds me will kill me. (Gen. 4:14) Terrified, then, by the words of the just Judge, Cain fears being despised by the Lord, so much so that he thinks he must flee even from the sight of men; knowing that whoever lives under God's wrath may also be killed by man. But what does the Lord answer him? "Not so," He says—that is, I did not spare you, though you do not deserve to live, so that you might be killed by someone; but so that you might groan and tremble, as one who first gave an evil example upon the earth, when the fruit from the ground does not answer to your labors.

¹¹⁶ Therefore He says, "Whoever kills Cain will pay sevenfold vengeance. (Gen. 4:15) This sentence shows that Cain is rightly to be condemned. For when he saw that a law was given with such a threat, so that no one should imitate his deed, he began to fear more, knowing what evil he had committed. So God promises sevenfold vengeance if anyone should aspire to this crime, so that, seeing that Cain had been made guilty by this act, and while the revelation of the law was not yet clear, he might know that he would be punished sevenfold if he did not avoid it; so that the knowledge of the law would add six plagues beyond what Cain had deserved, and with Cain's plague the vengeance would be counted as seven. By this same number those are to be rewarded who leave all things and follow the Lord, and in the fu-

ture will have eternal life. This is the sign the Lord set upon Cain, lest anyone who found him should kill him (Gen. 4:13–15). In the case of a murder, a law has been set that if anyone commits homicide, since every murder is homicide, he shall be seven times more guilty than Cain was, so that, terrified by such severity, others may restrain themselves from this crime.

¹¹⁷ (Genesis 4:23) 1ST CATEGORY OT ¹¹⁸ QUESTION 6. DID LAMECH KILL CAIN, AS SOME THINK? — Those who think this are mistaken, believing that when Lamech spoke of Cain he meant, “I killed a man who hurt me, a young man who covered me with wounds. (Gen. 4:24) By then Lamech had already been born in the fifth generation from Cain, that is, from Methuselah, Cain’s great-grandson. Lamech mentions this to show that anyone who sins under a revealed law must be bound more strictly. And therefore, if after Cain his imitator was avenged seven times, how much more must vengeance be taken on the one whom neither Cain’s deed and correction, nor the sentence afterward passed on him, was able to terrify, so as to turn his will away from so wicked and cruel a crime? Therefore, after Cain, Lamech committed this murder, and undoubtedly, in line with what was said above, he paid sevenfold vengeance. And he shows what would happen after Lamech to whoever followed his example, when he says, “But on Lamech seventy-seven times” (Gen. 4:23–24). Since a wicked deed not followed by repentance is struck with seventy-seven blows of punishment, therefore also the Savior commanded that one who sins seventy-seven times, if he turns back, is yet to be forgiven (Matt. 18:22). But so that no one may think another committed murder after Cain and before Lamech, because Lamech said, “Cain is avenged” (Gen. 4:24, according to the LXX), as though it had already happened:

¹¹⁹ how could Lamech say of himself that vengeance had already been taken on him, when the murder he confessed to committing was still recent? For it is certain that every act carries its sentence with it. When there is no other expectation than that, once the deed is complete, its due recompense is known, the future is considered as already done. Indeed it was said to Adam and Eve, “On the day you eat of it, you shall die by death” (Gen. 2:17); and certainly they did not die immediately, but after a long interval of time. Yet because they had already lost the hope of immortality, their future death was called present, since it began to be held in view as certain. Therefore, since Lamech admits that he killed a young man, and since it is clear that Cain

could not have lived until that time, or if he did, which seems impossible, he would have been older, Lamech did not kill him.

¹²⁰(Genesis 6:3) 2ND CATEGORY OT ¹²¹QUESTION 5. WHY DOES GOD SAY, “MY SPIRIT SHALL NOT REMAIN IN THESE MEN, BECAUSE THEY ARE FLESH; THEIR YEARS SHALL BE ONE HUNDRED AND TWENTY,” ETC. (Gen. 6:3)? — Since in those days there were giants upon the earth, lethal and proud, arrogant by the greatness of their stature, following the desires of the flesh, born apostates; then, when this displeased God, He promised that He would destroy the human race by a flood and set a time, so that if anyone, upon hearing of God’s wrath and anger in this matter, should wish to correct himself, he would have a span of time to reform. In fact, the ark seems for this reason to have been built over a hundred years. But it is said that twenty years elapsed before the beginning of the ark. Yet the narrative, by what it adds after mentioning the number of Noah’s years, seems to obscure this. For this decree is understood to have been issued before Noah was five hundred years old. For what does it say? “My Spirit shall not remain in these men”; and therefore it adds, “Because wickedness has increased upon the earth, I will blot out man from the face of the earth, down to cattle”; which certainly was fulfilled when the flood took place. For even after the flood we remember that men lived many years: and it is recorded that Aaron, the brother of Moses, lived one hundred and twenty-three years (Num. 33:38–39).

¹²²But Moses himself, so that he could not pass beyond one hundred and twenty years, brought it about that he did not glorify God at the waters of contradiction. For he was to enter into the land of promise, had not sin stood in the way (Deut. 34:7 and 32:48–52). For it seems to some that this statement was made with reference to the time of Moses, since we find that Jehoiada the priest lived one hundred and thirty years (2 Chron. 24:15).

¹²³(Genesis 11:14–21). 1ST CATEGORY NT ¹²⁴QUESTION 108. ON THE HEBREW LANGUAGE, WHERE IT TOOK ITS NAME. — Everything that is from God is rational, and for each thing its origin gives the reason why it exists, so that it may not seem to be named or to subsist without sense, but may show a designation which is understood to be the head, as it were, of its own name. Therefore the reason of a man is the cause by which he stands. Now he stands from four elements, namely earth, air, water, and fire, with God alone as author; the fifth is the soul, as it were a charioteer, to drive the

material and shaped body, and as its commander. And from the ground [humus] we have taken our beginning, and from its name we are called. For we are called “men” [homines] because of the ground [humus], from which our father has his external origin. Therefore cause and reason bring it about that from the name of one person the others subsisting under the same name are called by it, signifying him in themselves. Accordingly, let us see whether it fits, as some think, that the Hebrews are so called from Heber. For as far as the name is concerned, the origin of this name seems to descend from him; for Heber is earlier than Abraham. But if this were true, those who are of the tribe of Heber ought, after him, to be called by the same name; for from Heber Abraham was born in the seventh generation (Gen. 11:16, 26).

¹²⁵ If therefore, after Abraham, or Abraham himself, was called a Hebrew, then without doubt the Hebrews are named from Heber; but if it is not read that they were called Hebrews in the time of Abraham, but after Abraham, then clearly they are not said to be from Heber, but from Abraham: since the sons of Abraham are known to have been first called by this name. For in Genesis Joseph and his brothers are called Hebrews (Gen. 43:32). For knowing that Abraham was he who had come down from Syria into Canaan (Gen. 12:4), and had been multiplied, being filled with all resources for the sake of faith, called king and prophet and father of many nations (Gen. 17:4), who with his three hundred and eighteen home-born servants struck down five kings (Gen. 14:14–15); since these things were not done and spoken in a corner, so as to be hidden, they called those who were of his seed Hebrews. It belonged therefore to the rank and merit of Abraham that he should become the head of those who draw their lineage from him. For by God’s judgment he was placed as prince and origin in the land of Canaan, so that those born from him should have another profession and way of life than he had before he went down into the land of Canaan; for he, being renewed, should establish a new people in devotion to God. Therefore it is that the apostle Paul confesses himself to be “a Hebrew of Hebrews” (Phil. 3:5);

¹²⁶ for this seemed to be a title of dignity. It was a testimony and nobility of lineage that they should be surnamed from his name, who had pleased God in many ways and who was their source. Let this be rejected if it does not agree with reason; let it be despised if it is unlike; let it be torn up if it is foreign to the merits of Abraham; and let us be refuted as his flatterers. What

hostility is this against Abraham, what rivalry, by which his enemies belittle him? And who are these, if not those who are called his sons? In what respect does Abraham displease them, that this glory should be thought unfamiliar to him? And what is there in Heber to please them, that he should be said to have this primacy? If his way of life could be investigated, it would perhaps be found that he worshipped idols, like Thare and Nachor and the father of Nachor, who clearly were not far from him, as Joshua testifies, who says they worshipped idols (Josh. 24:2). Or at least let those who are on the other side show by what reasoning this must be claimed for Heber, lest perhaps we suppress his merit; but there is none, because the Scriptures are common to us all, and it is in the open what is owed to each. For if they think this ought to be defended from the name alone, it is weak and unlikely.

¹²⁷ It would then rightly be vindicated for his name if there were some proofs of causes which confirmed this: for some people of the same name could claim as theirs what does not belong to them. And therefore this is true, because it is established not only by the name, but also by clear reasoning. For since by God's gracious choice it was brought about that in Abraham the human race should be made alive, and that he should become a saving pattern for men, it is not doubtful to anyone that in him was restored that which had been lost through the fault of human frailty. For he was set as a certain image, that after his likeness the human race might return to God, so that both the worship of God and the word which had previously been given for the use of men might be restored to humankind: because as in the beginning in Adam there was the image of God, so that God might be known on earth, so after the ruins of the human race and the forgetfulness of the true God, in Abraham it was refashioned, so that from him faith in God might begin, and again sprout forth into fruit. Where it is not unreasonable that from his name the people that began from him should obtain their designation.

¹²⁸ But lest perhaps they suffer doubt because of the name Heber, since the name Heber sounds closer to "Hebrews," because they are called Hebrews, not Abrahams, let them notice again that they are called Hebrews, not Hebraeans: for he was called Heber, not Hebre. If therefore they think this point must be attacked from here, they suffer what they do, and neither of us will have the victory on this side, except the one who, by giving a reason in order, shows that what he asserts is true. For he who is equal in one matter

must be said to have lost if he is found unequal in another. For the letter was changed because of the sound, so that they should say “Hebraei” instead of “Hebrei,” because it sounds better. For also from Juda they are not called “Judai” but “Judaei. For wherever it seemed awkward, the letter was changed, so that the word might have a harmonious sound. For instead of medio die, we say meridie, and there are many such cases. Therefore it is fitting, as has been shown, that from the name of Abraham both the language and the people should be named. This, then, is the language which we say was first given to Adam and the others, which, because of the presumption shown in building the tower, we believe was scattered into many and confused, so that no longer this one language, but many derived from it, came to exist through the alteration of certain expressions:

¹²⁹ so that they would have one appearance, and yet it would not be lost, but would be completely mixed in with the other languages. For this was done then, so that people would not understand one another and dare greater things (Gen. 11:8). Therefore, it is understood that as many languages then existed as there were people who, being scattered, each in the places where they lived, established a language of their own. But if this is not thought to be the very language which is written to have been then the one language, it will remain to be said that it was gathered bit by bit from the other languages and fitted together into the form of a single language which Abraham used; so that, because he was the father of many nations, he would have a speech composed from many languages, and would be wholly renewed in every respect. But since those whom the Book of Genesis mentions as of one voice and speech (Gen. 11:31), are read to have migrated from the East, and then again to have been scattered by God over the face of the whole earth, that language certainly did not remain there, so that the language first given should remain. Indeed, it does not have any land among humankind, as the other languages do, nor any nation, except the Jews; because it was given to the first man in Paradise. And after the languages were confused, this language, which is now called Hebrew, was nowhere to be found.

¹³⁰ If, then, it has nowhere a place or a nation; and Abraham was by race a Syrian; where came this language to Abraham or to the rest of his offspring, unless because it is either that first language, or at least put together from many? For we see that some languages have certain words similar to it. But this does not so well accord with reason as the other view, if it is said to be it-

self the first: reason shows that this was not done without purpose. Abraham ought to have had the very language which the first man had, so that Moses, when he came to describe the creation and man made by God, would use that speech with which God spoke and named the man Adam, and Adam's wife was called Eve: so that this speech would be in the book of Moses, which had also been in those whom he describes, so that he might truly show in all things the re-establishment of the first cause and the divine favor in Abraham.

¹³¹(Genesis 11) 1ST CATEGORY NT ¹³²QUESTION 117. ON ABRAHAM. — The faith of this patriarch was so exceptional and wondrous that all other righteous people confess him, by God's judgment, as the father of belief; nor is anyone worthy of and dear to God unless he is called his son. The right of his honor and value is faith, which he does not hesitate to give even to incredible things, and among other privileges he was also found worthy to see the Savior in hope of the future Incarnation, as the Lord said and proved to the Jews: Your father Abraham rejoiced that he might see my day; and he saw it and was glad (Jn. 8:56). For since he became father by the value of faith, it was fitting that he should foresee the hope of his future children, which, through the gracious and provident God, would overflow from a human and devout father upon his obedient sons as an inheritance. Let us now see what this faith believed, so that it reached such honor and glory by divine judgment. We have praised the faith, but we have not yet said what it believed. For the Lord, leading him out, showed him the stars of heaven and said: If you can, number them. So shall your seed be. And Abraham believed God, and it was reckoned to him as righteousness (Gen. 15:5–6).

¹³³It would not be a great thing to have believed God, except that what he believed the world judges not to be believed and as foolish, because this is not within the hope of things according to nature. Therefore Abraham, being one out of the world because he believed this, was separated from worldly people and justified. Therefore, believing this is made great by the unbelieving wisdom of the world, and to have believed against its hope is of the highest value. For the despair of worldly men is the value and hope of Christians. For the cause of evil becomes the reward of good: faith is stronger and fuller when it commits itself more to things that are incredible. A man already dried up and from an aged wife believed he would have seed so abundant that it could not be numbered; looking not so much at what was

shown, but at him who showed it, not thinking that he could lie. And therefore it was counted to him for righteousness. For it is dull to believe a thing absurd and known to be impossible, unless there is a person who persuades us to believe it. Therefore Abraham is admirable for his faith and for the discernment of his heart, since he both believes that which is incredible and commits himself to him to whom not to believe is both foolish and dangerous.

¹³⁴ This shows our faith to be reasonable, that it believes this not of any other than of God, that he is able to do what he promises. This, then, is the bulwark of faith, this its triumph. Seeing this, some wise men of the world, because the nature of things cannot do this, say it is foolish to believe. Ignorant that, according to the Apostle, what is foolish of God is wiser than men (1 Cor. 1:25). For they would rightly judge us foolish if we believed of the nature of things what is proved not to be possible. But we, on the contrary, believe that God will be able to do what nature cannot, if he has promised it. What folly can be found in this matter? If, however, the work which is believed possible is unworthy of God, then faith is rightly compared to dullness; but if it is worthy, precisely because it is impossible to the creature, why is the faith not to be praised which attributes so much to the Creator as the creature is denied power to do? Great and admirable, then, is Abraham, who did not doubt to believe God against the world's judgment, because he can do what he promises. A Chaldean by birth, he appears as a master of belief: though skilled in astrology, he still placed God above human counsel, judging it fitting that such things be believed of God as cannot be investigated in respect to how they may come to pass.

¹³⁵ For he strengthened his own weakness by the power of God, since God determined, to proclaim the unique greatness of his majesty, to perform things that are impossible and unheard of to the world; and by doing this he would show himself Lord of the creature, and the creature would subject itself to him whose work would seem impossible to all others; by whose unbelief the most faithful Abraham is raised higher. For his faith is the punishment of unbelievers; the deceit of unbelievers is his glory. For he is the father of the faithful and the judge of the unfaithful. By his example, the good are granted eternal life, and the wicked will receive eternal punishments. In that time, when the world was still small in knowledge and not yet enlightened by signs and wonders that might draw it to faith, he did not deny faith to

God against his own understanding. Therefore holy Abraham was given as a most faithful example to the human race. In him all nations were prefigured as coming to salvation through faith; and that the overflowing increase of his faith might be known, he is tested and ordered to sacrifice his son to God, a thing that had never before been done, and he is neither disturbed by the novelty of the deed nor does he dispute whether a murder ought to be committed at God's command, he who had threatened that murder must not be committed.

¹³⁶ Therefore, fearless and secure about the will of God, he does not hesitate to think that what God commands is provident: and this son, whom two old people received through a promise, the reward of faith, the witness of virtues, and in whom all hope of the promised future seed was held. That he might fulfill this with complete devotion, he did not tell his mother, lest she bring some obstacle to his obedience, knowing that mothers are the more inclined in love toward the affection they bear for their children; therefore he concealed it from her, not doubting that what God commands must be fulfilled, so that by this example we might be taught to carry out God's commands with all carefulness. For if the most faithful Abraham is found obedient in a matter so grave and harsh, how much more should we, to whom things are commanded that can be accepted? O faith dedicated to God, and hope firm in the Lord, which is so dear and sweet that it is preferred to the affections of parents and children, as Scripture says: Taste and see, that the Lord is sweet (Ps. 33:9)! But our patriarch, most faithful Abraham, because he was a prophet, knew what was to follow. Therefore, in accordance with what the Lord had just said, he then acted, so that he preferred God in love over his son, dear as he was, with the Lord saying, "If anyone loves father or mother, or children more than me, he is not worthy of me" (Matt. 10:37).

¹³⁷ Therefore the Patriarch, in order to be found worthy of the Lord above all others, did not refuse even to kill his son. ¹³⁸ (Genesis 13:5-18) 1ST CATEGORY OT ¹³⁹ QUESTION 44. HOW COULD IT BE SHOWN FROM THE TESTIMONY OF THE PROPHETS, ALREADY RECEIVED AMONG THE GENTILES IN THE NEW TESTAMENT, THAT THE PROMISE WHICH GOD MADE TO ABRAHAM HAS BEEN FULFILLED THROUGH THE COMING OF CHRIST? — It is written in the prophet Isaiah: "My house shall be called a house of prayer for all nations" (Isa. 56:7). But perhaps the Jews will say: The house of God, that is, the synagogue, is

open to all. Nor do we object; yet in such a way that, as always, the circumcised join themselves to the Law. For their Law is that by which they were commanded, after the manner of Abraham, to be circumcised. Therefore, nothing new can seem to be signified by this example of the prophet; since anyone coming from any nation has never been forbidden from the beginning of Judaism to join himself to the Law. Nothing new spoken by the prophet can be thought, indeed it would be unessential, if the Gentiles have always been admitted to serve the God of Abraham and are never found to have been forbidden. And this is true, because those who submit themselves to the Law are never found not to have been received. If, therefore, these things are so, it seems needless that the prophet admonished about what, once handed down, has always been observed. And could anyone so dull be found as to say that the prophet spoke something unnecessary and empty?

¹⁴⁰ I do not know for whom it would be safe even to hear this and not oppose it. For since the Jewish people, on account of the sins which they committed against God, seeking help from idols, were often rebuked by the prophets but refused to enter upon the path of repentance so as to return to God, God, in reproach of them, indicated that He would open His house to all nations to pray, so that, the Jews being cast off, He would show that He would place others in their place. For if the nations have always been admitted to the Law, as was said above, how could the prophet say that this would happen in the future, unless he meant something different from what had been previously commanded? He could not speak of a thing which was done daily as though it were going to come. Therefore it is clear that this tends to the ruin of the Jews, to whom the prophet shows that, with them removed, others were to be called and were to receive the house of God's grace, which had been promised to the Jews. What that promise is, the prophet Isaiah teaches, saying: "There shall come out of Zion one who shall deliver and shall turn away ungodliness from Jacob; and this shall be my covenant with them" (Isa. 59:20–21). Therefore this covenant is the removal of sins. This is the New Covenant, which was promised through Jeremiah, who says:

¹⁴¹ "Behold, the days are coming, says the Lord, and I will accomplish for the house of Israel and the house of Judah a new covenant, not according to the covenant which I arranged for their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and I neglected them, says the Lord" (Jer. 31:31–32). This is

their transgression, when they made the image of a calf; then they corrupted His covenant. Therefore also the tablets on which the Law had been given were shattered under the mountain (Exod. 32:4, 19), because they deserved to receive more severe precepts. But because God is mild and merciful, He promised through the prophets that He would change the Law, so as to give another Covenant, which would differ from that which He had given before: that not only what was burdensome might be changed, but also those things which were given in figure, that is, the sabbath and circumcision; so that, since they had long been oppressed, being relieved in all things, they might give grateful thanks to God as petitioners. And because, persisting in their fathers' transgression, they refused to turn their minds away from idols, He testifies that the nations, together with the remnant who kept the faith, will enjoy the Covenant which He had said would come: so that the faithless Jews might be tortured in a twofold way.

¹⁴² For they were burdened for a time by the precepts, and in the future they will pay fitting penalties, because they were found faithful neither in the Old nor in the New Covenant. So He said that He would give a New Covenant, so that the Old, which had been given to the Fathers, would cease. And therefore, whoever serves God in this Covenant does not observe the sabbath, nor new moons, nor circumcision, nor distinctions of foods; but has only the fear of God in faith: because he will not be justified by the Law, but by faith, as the prophet Habakkuk says: "For the righteous shall live by faith" (Hab. 2:4); so that he no longer uses many precepts to gain favor with God, but few. Isaiah again, speaking with the same meaning, says: "Though the number of the sons of Israel be as the sand of the sea, a remnant of them shall be saved. For the Lord shall accomplish and cut short His word in righteousness, because the Lord will make a short word upon the whole earth" (Isa. 10:22–23). For the remnant who will persevere in the faith of the promise, while the others do not believe, He shows the shortened word of the Law: this is the New Covenant which He promised. It would not otherwise be called a Covenant, unless in a similar way this too were confirmed by the witness of blood, just as the Old Covenant, so that both might have one and the same name:

¹⁴³ but in the Old, many precepts, in the New, however, few, as He promised. So that, since He had said that Abraham would be the father of many nations (Gen. 17:4–5), in the same way the sons might be justified as the

father had been justified: so that, once those things ceased which began after the faith of Abraham, those who receive the faith by which that same Abraham was justified might be sons of Abraham, as was said by the Lord. And this is neither strange nor unheard of, that men should be justified without care for the sabbath and circumcision and the rest of the commandments of this sort. For Enoch did not please God by this, that he might be translated; nor was Noah found righteous in the flood by observing this alone; nor was Abraham himself justified after he was circumcised: "Abraham," it says, "believed God, and it was reckoned to him as righteousness" (Heb. 11:5, 7, 8; Rom. 4:3). Then he was circumcised, so that there might be in him a sign that, though he was old, he believed that he would have a son. Therefore it is not circumcision that commends Abraham, but faith. And so, for those who believe, faith is sufficient for justification, that they may be sons of Abraham in faith, not in circumcision, because they have no need of circumcision. For what Abraham believed is not what is believed in their case.

¹⁴⁴ But the Jews were therefore ordered to be circumcised, so that they might have the sign of Abraham's faith, not of their own faith, but so that they might be known as his sons according to the flesh. Yet if they believe, they will be his sons also in justification. For what advantage is it to be called the son of a powerful man if one is powerless, except that it is even more harmful? For it is a disgrace to be the son of a noble and glorious man without honor. Indeed, bodily circumcision is so far from being a merit that God says through the prophet Jeremiah that He will take vengeance on all the circumcised in foreskin, if they are not circumcised in heart (Jer. 4:4). Yet He is not angry with those who are circumcised in heart but uncircumcised in flesh, because no one has ever pleased God without the circumcision of the heart. Whoever, therefore, are circumcised in the flesh signify the lineage of Abraham according to the flesh; but those who are circumcised in heart signify the lineage of God according to faith, because, being circumcised from all worldly error, they confess God as their Father. What then does the circumcision of the flesh profit, if, when faith is lacking in the Jew, he cannot attain to the merit of Abraham? Or what harm is there in foreskin, when no one attains to his righteousness except the one who has followed the faith of Abraham?

¹⁴⁵ They therefore glory in the circumcision of the flesh in vain, since they see that it has no merit before God. And since, as has been shown, it is

better to have faith than circumcision, the Gentiles are better than the Jews; for the Gentiles have faith, the Jews have circumcision. And whom do you think He recognizes more as sons of Abraham: those who are like him according to the flesh, or those who are like him in faith? But the faith of Abraham bears witness. And therefore he glories not in the flesh but in faith. For this reason he has received as sons those whom he sees to be imitators of his glory. For how can he call those sons from whom he sees a shrinking back from that by which he pleased God and was justified? He will therefore be able to judge them not as his sons, but as his enemies. For they appear to be envious of him, despising the faith through which he was glorified. Nor is it surprising if the Jews are found untrusting, not at all accepting the New Testament, when we know that they were not faithful even in the Old. They were always rebellious and disrespectful against God, and therefore they received such commandments by which their necks, which were unbending, might be pressed down. For they never wished to hope for good things from God, whose such great benefits and such wondrous powers they had come to know.

¹⁴⁶ Therefore it is that, among other things, the prophet Ezekiel says: “I lifted up my hand to them in the desert, that they should be scattered among the nations and dispersed in the lands, because they did not perform my ordinances and rejected my commandments. And in what follows: “I gave them laws that were not good, and judgments whereby they should not live in them” (Ezek. 20:23–25). He shows for what reason such great and so harsh commandments were given to them: because they proved ungrateful for such great benefits, and, justice dictating, they were to be pressed by more severe precepts. Therefore He called them “not good,” although they are just: because they did not lead them to justification, but to destruction; and although a punishment rightly inflicted, yet for the one who suffers it, it is not a good. After these things, however, because God is merciful, He promised that He would give the New Testament, in which the shortening of the Law would justify believers, just as Abraham was justified: so that, with new moons and the sabbath and circumcision and the other precepts ceasing, not those that belong to the natural law, that is, murder, adultery, and such things, they might be justified as Abraham was. For, with the faith of Abraham renewed, He willed that all things should cease, so that the time might be such as it was when Abraham believed. But perhaps the Jews say:

¹⁴⁷ “If those things that were given by Moses are said to cease through the shortening of the Law, was circumcision given by Moses so that it should cease? And therefore we have the sign of our father, because we are the sons of Abraham, a sign which, for the sake of the testimony of our lineage, ought not to cease. Circumcision indeed had to be observed in its time, that is, before the New Testament which had been promised was given. But when, by the grace of God, the burdens of the Law were ordered to cease, what need is there of circumcision? Therefore a new Law was given, that is, a spiritual one, so that carnal things might cease, and those who received it might accept its sign: so that just as in the Old Testament they had the sign of Abraham, from whom the Old Testament began, so also in the New they might have the sign of the Savior, who is the institutor of the New Testament. For just as from Abraham they were called Hebrews, so from Christ they are called Christians. Whoever, therefore, are still called Hebrews have not received the New Testament which God promised, bringing to nothing the kindness and mercy of God: for He no longer wished His people to be designated by the name of a man, but agreed to establish them under the name of His Son.

¹⁴⁸ With what courage, then, do the Jews say that we do not use our Law but theirs, when David says, “I will give thanks to you among the nations” (Ps. 17:50), and again, “Rejoice, O nations, with his people”? And to the prophet Jeremiah the Lord says, “Before I formed you in the womb, I knew you; and before you came forth from the womb, I sanctified you; and I appointed you as a prophet to the nations” (Jer. 1:5). Judaism certainly has its own particular signs: for this people is signified either in Jacob, or in Samaria, or in Jerusalem, or in Judea, or in Israel. As for the nations, however, it is clear that He signifies them in a different way than He does the Jews. Therefore Jeremiah is our prophet. For although in all the Prophets God showed that the nations would share in His gift, yet to Jeremiah in particular He says that He has given him to us as a prophet. For he signified that the New Testament would come, which would profit the Gentiles more than the Jews, as now appears clearly. For since the preaching of the New Testament is spread over the whole earth, a faithful Jew is so rarely and with such difficulty found that all the Churches of the New Testament are called “of the nations,” as it was said in the prophet Hosea: “I will call that which is not

my people, my people; and her that was not beloved, beloved” (Hosea 2:24; Rom. 9:25).

¹⁴⁹ Therefore, the Jews having been rejected, He calls the nations with the same mercy and grace with which He agreed to call Abraham. For Abraham did not come to know the Lord without being called. Therefore, He who agreed to call Abraham likewise agreed to call the nations. Why then do they say, “The Law is ours,” when it is clear that the gift of God is for all who are willing? Let this careless violation cease, since the grace of God is common to all. With what shame do they deny that our Christ was promised in the Law, when they see in Him all the signs which the Law foretold as to come? For both according to the promise made to Abraham all nations are justified by believing in Him (Gen. 22:18); and according to the prophet Isaiah He was born of a Virgin (Isa. 7:14) in Bethlehem from the tribe of Judah, as was promised, from the seed of David (Micah 5:2); and in accordance with what Jeremiah prophesied (Jer. 31:31–32), He proclaimed the New Testament which God then promised would come; and after all the signs of power had been shown, He humbled Himself, according to the words of the Prophets; and having suffered all that had been foretold, He rose on the third day, as it is written in the prophet.

¹⁵⁰ And if they inquire about the time of the promise, as it is shown in the prophet Daniel (Dan. 9:24 ff.), they will find it fulfilled in the time when Christ was born and suffered: for from the first year of Darius, king of the Persians, down to the birth and passion of the Lord and the destruction of Jerusalem, which was carried out by Vespasian, chief of the Roman Empire, the seventy weeks were completed, which are four hundred and ninety years, a reckoning made clear through the kingdoms and the successors of the empire. Therefore also it is found calculated by Tertullian in the book which he wrote against the Jews; but, lest this should backfire to his disadvantage, although he calculated correctly, we have passed it over in silence. And who can doubt this number, when now about three hundred years are found in addition to that number? It is therefore shameless, after so many years have been added beyond the time of the coming of the Saviour, to say, “He has not come. Under the Apostles, or at the time when the Lord was living among men, hatred opposing the truth could still hide itself; so that, although it saw all the signs of the Christ who had been promised in the Saviour, it could say that it doubted about the time, to conceal its unbelief.

¹⁵¹ But afterwards, when many years began to exceed the promised number, what shamelessness it is to deny that He has come, whose coming is known to have been fulfilled both by signs and by times! For when something is full and does not overflow, a combative person may say that it is not full; but overflow closes the mouth of the argumentative. So the Jews, in the time of the Saviour, could say, though deceitfully, that the calculation from the time of Darius to the Lord Christ was not correctly made, so that He might not be acknowledged as the one who had been promised. We are mistaken, they might say, in the years and in the months and in the days of the emperors, and we do not make an exact reckoning. But when the times have extended beyond the prescribed number of years of the promised Christ, no excuse can be put forward to deny that He who has come is the Christ, unless, which God forbid, the one who promised is said to have lied. For when the time of the promise has elapsed, and it is denied that the one who was promised has come, what else is charged against the promiser but falsehood? Yet that He who made the promise is truthful, all the signs teach which were foretold in Christ and are known to have been found in Christ. The Jews, however, while they are ashamed to change themselves, do not consider that there will be a judgment to come.

¹⁵² For nothing is worse than for someone to deny that a thing is true when he understands that it is not a lie. ¹⁵³ (Genesis 14:18-24). 1ST CATEGORY NT ¹⁵⁴ QUESTION 109. ON MELCHIZEDEK. — We read about Melchizedek in the book of Genesis; about Melchizedek likewise, in a similar manner, in the Epistle to the Hebrews: “Because,” it says, “Melchizedek, priest of the Most High God, met Abraham as he returned from the slaughter of the kings, and brought out bread and wine, and offered it to him, and blessed him, saying: Blessed are you, Abraham, by the Most High God, who made heaven and earth, who has delivered your enemies into your hands” (Gen. 14:18-20). And in order to indicate who is to be understood under the name of Melchizedek, the Apostle added: “For, without any doubt,” he says, “the lesser is blessed by the better” (Heb. 7:7). He certainly did not refer this to the handing on of ecclesiastical office. For who would question that the rule of the Lord’s ordinance, by which subjects are blessed by the Lord, is better than those who are blessed by it? For the mystery of the Lord operates in those words which contain and recall him. But he wished to show the proper merit and power of his person. Who then is this one, and

how great, in comparison with whom Abraham is called “the lesser,” Abraham who is clearly known, in all the faithful, to bear the mark of noble testimony and faith? Therefore this Melchizedek is not to be understood as having blessed Abraham in the same way as human priests do, so as to give a blessing by commission with sincere words;

¹⁵⁵ but as one who, so to speak, possessed a proper blessing which he received, not by words, but by nature, substantially, so that it is his own. The priests, however, whom we call bishops, have a rule ordered and handed down to them in sincere words, and by placing this rule upon people they bless them: yet not those whom they will, but sometimes even those whom they do not will; because the giver of the rule himself knows to whom the most holy blessing ought to be given or poured in. But he who by nature possesses the blessing substantially, whom he calls priest of the Most High God, gives the blessing by his will. For the words of blessing and his nature are in agreement with his will. Nor does he go wrong so as to will it where he ought not, nor refuse where he ought; but to whomever he gives the words, he gives also the effect. Our priests, on the other hand, daily place upon many the name of the Lord and the words of blessing, but in few is there the effect. There are, again, times when those who are better bless themselves. For although one who is holy bows his head to receive a blessing, yet this is because it is not the priest’s own possession, but God’s invention. For the priest Heli blessed Anna, and the effect followed (1 Sam. 1:17, 20), not by the merit of the priest, but by that of Anna herself, whose pure heart God inspected.

¹⁵⁶ Therefore Melchizedek is said to be better than Abraham, not because of the office of priesthood alone; rather he is also preferred to him by nature, so that he is understood to be beyond men. For it is in no way possible that he who is set before so great a friend of God, and so faithful that, for love and fear of him, he did not hesitate to kill even his most beloved son, should be considered a mere man. By what justice, by what works, could he have merited more than Abraham merited? Nor was there anything further that he could do to enhance the honor of his importance beyond what Abraham did. First, when he did not know God, nor had he seen a sign by which he might be persuaded, when God said to him, “Go out from your land, and from your kindred, and from your father’s house” (Gen. 12:1), he did not delay, but immediately obeyed, fulfilling the will not only of the present God, but also of the future Lord. For the Lord says: “Whoever loves house, or

parents, or brothers, or relatives more than me, is not worthy of me” (Matt. 10:37). What then is Abraham like, and of what kind of merit is he, who fulfilled the commands of the Saviour before they were preached? The Apostle strongly teaches that hospitality must be pursued (Heb. 13:2); Abraham practiced this so diligently and devoutly (Gen. 18:3) that the Apostle seems to have learned from him that this must be preached.

¹⁵⁷ Then, advanced in years, he believed that his offspring would be multiplied in such a way as seems foolish to the wise of this world, like the stars of heaven, so that, before a judgment was passed by the wise of this age, they seem to have been condemned by him. For afterward it was said: “I will destroy the wisdom of the wise” (Isa. 29:14; 1 Cor. 1:19). At God’s command he was circumcised; which is certainly not done without pain: and he did not take it hard, so as to give his descendants a model of patience. From Sarah his wife, now an old woman, a son is promised to him, and he does not doubt (Gen. 17:17); in order to show to future generations that God’s authority must be believed in to such an extent that, even if he commands or promises things that seem irrational, there is no wavering; because his person must be considered more than his words, so that what seems weak or impossible in the words his person may confirm and make appear possible. For it is God who promises, of whom it must be believed that he can do what seems impossible to human beings. What fault, then, can be judged, when one forms a higher opinion of God than humanity does of itself? Therefore the son given to Abraham by God he does not hesitate to kill at God’s command; he does not delay the time;

¹⁵⁸ he is not astonished at God’s will, that he should order to be killed the very son whom he had given as a gift of great favor and wonder: he is certain that God’s will ought not to be reconsidered by a human being, nor that God’s command or deed is without providence. And so that he might fulfill this with every devotion, and swiftly, he does not tell his mother, his wife, not being ignorant that women are more fragile regarding their children and could bring an obstacle to this devotion through the tears of compassion; nor does he reveal it to the boy himself until the hour of his death, so that he might obey the command of God with the full submission of his mind (Gen. 22:3-10); considering this not as murder, but as a holocaust, which was being carried out with a just judge as its author. What greater deeds, then, could Melchizedek perform, by which he might surpass Abra-

ham, whom, as we see, is in no respect found to have been disobedient? For Moses himself, of whom it is read that the Lord spoke to him face to face (Exod. 33:11), when he was sent to the nation and to his brothers, did not want to go (Exod. 4:1). The prophet Jonah broke the command given to him to preach to the Ninevites, and went off to another place where he had not been sent (Jonah 1:1-3).

¹⁵⁹ Job, truly outstanding in all things, nevertheless, moved by the loss of his children, tore his garments and shaved the hair of his head (Job 1:20); Abraham, however, is nowhere read to have been saddened by the death of his most beloved son, the very one he had been ordered to kill with his own hands, nor is he read anywhere to have shuddered when God commanded him. Therefore, through these things it becomes clear that Melchizedek is beyond man, because there was no way he could be better than Abraham except by surpassing him in nature alone. For a nature that is impassible possesses blessedness by its very substance; human birth, however, attains blessedness through deeds. Since it does not have the perfection of divinity, it advances and improves through effort and struggle, becoming better the more it conquers than it is conquered. For if it acted in such a way, which is impossible, that it never sinned, it would become better than God; which is unthinkable, because a nature that can sin as well as not sin, if it always won, would have to be preferred to that nature which does not sin precisely because it is impassible. For it would not seem a great thing not to sin if one could not sin; it is truly magnificent if, being able to sin, one does not sin. This, then, is the difference between the substance of God and that of man: the substance of God is always blessed with the security of its unconquerable eternity;

¹⁶⁰ man's substance, however, becomes blessed through labor. And necessarily one kind of blessedness is that which is impassible, another that of the one who is worn down by tribulations so that he may at some point rejoice. For impassible blessedness lies in this, that it is always blessed; but passible blessedness rejoices, after great perils, to have escaped death. Therefore it is saddened so that it may be able to rejoice, nor is it perpetually secure because of the passibility of its nature. The impassible, however, is always blessed, because it neither knows sadness nor even suspects that it could be saddened. For even human nature, although it attains blessedness through labor, will not remain unharmed, nor will it lack scars. How could it be otherwise, that

nature which, having often engaged in combat and at times been defeated, would not be wounded? But the impassible remains always untouched, unharmed, unbreakable. Therefore Abraham would not be said to be the lesser in comparison with Melchizedek, unless the nature of Melchizedek were superior to that of Abraham. Now what we have said may perhaps seem to belong to human reasoning. But if we look to the Law, far more and greater things will still be said.

¹⁶¹ For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he returned from the slaughter of the kings and blessed him, is first interpreted “King of Righteousness,” and then “King of Salem,” which is “king of peace,” without father, without mother, and without genealogy, having neither beginning of days nor end of life; but, made like to the Son of God, he remains a priest forever. And so that he might highlight, in the places where he had signified these things, what he meant, he added this about him: “You see,” he says, “how great this man is, to whom Abraham the patriarch gave a tenth of the spoils” (Heb. 7:1-4). For in order to show by what power and how great Melchizedek is, he praises Abraham by saying that he is the patriarch, that is, better than all the rest; yet he is least in comparison with Melchizedek. Is it not clear that this one is not merely a man, but better than a man? What does it mean when he says of him that he is king of peace and king of righteousness? Draw nearer and see. From afar, seeing the sun, you think it a lamp; looking at silver, you suppose it to be tin. Can any human being be called king of peace and of righteousness? For peace is proclaimed to men, and likewise righteousness; but this one is called king of peace and righteousness precisely so that righteousness and peace may be known to have their origin from him.

¹⁶² For that which is ruled by him cannot be said to be above him. Men are instructed by righteousness as their teacher and by peace, so as to gain God’s favor. This, then, which is the teacher of men, has Melchizedek as its king. How much, then, is Melchizedek better than man, since that which governs men is under him, that is, since he is king of kings? Therefore, when he is called king of righteousness and of peace, he is shown to be their author, so that just as the Lord Jesus is the author of life, so Melchizedek is the author of righteousness and peace; because those who live through Christ are governed, by the dispensation of righteousness and peace, through him. For he pours righteousness and peace into the hearts of God’s servants, in order

to adorn the discipline of the Lord. We read written in Psalm 84 that "Righteousness and peace have embraced one another, and truth has sprung out of the earth; and to show of what righteousness he was speaking, he said, "Righteousness has looked down from heaven" (Ps. 85:11-12). Scripture points here to the time of the Savior, when the righteousness of God was given to the world through Christ in the revelation of the mystery of the one God that had been previously promised. For it is just that the creature should know the truth of its Creator;

¹⁶³ this righteousness, revealed on earth, removed the disharmony that had arisen from the unrighteousness born of an unknown God, and made those who were at odds into people of peace, when it established men long divided into one faith. Therefore righteousness and peace and truth of the One have embraced each other. From the earth has arisen the teacher of righteousness. For the incarnation of Christ has shown what truth about God himself was to be known. Therefore, this is certainly the righteousness of God. Likewise peace also, as the Apostle says: "The God of peace will soon crush Satan" (Rom. 16:20). I do not see how this can be distinguished: since the God of peace is the Father of our Lord Jesus Christ, and Christ himself as well; for he says, "My peace I give to you" (Jn. 14:27); how then can it be said of Melchizedek that he is king of righteousness and peace, and by what reasoning can he be set apart, I do not understand. I think that, as far as the matter at hand is concerned, there is no difference between "king of peace" and "God of peace. Because no one in the world ought to have been called God, so that this name alone might be reserved to the One from whom are all things, he appointed a king who would bear his image, who, except for the name of God, would have all his authority; but since he is earthly, he is king of men, yet not of peace and righteousness.

¹⁶⁴ For he too has righteousness as his leader, which he is not permitted to despise. For God is his righteousness. Righteousness is God's own attribute, and whoever transgresses it becomes guilty before God's judgment. But Melchizedek, as we are given to understand, is not called king in the way humans are; because he has righteousness under him, which rules over kings. For no one can have righteousness under himself unless his nature is such that he cannot sin. Yet he is said to be above it because he discovered the manner of law by which those who can sin are governed. Therefore the king of righteousness is the ruler of the words discovered by himself, by which a

person can both live well and happily and also believe. We labor long and much, and still we say too little about Melchizedek, unless we return to Scripture, which itself also for a long time knocks and cries out, so as to awaken those weighed down by heavy sleep to understanding, not of night but of day. It says therefore that Melchizedek is without father, without mother, without genealogy. And lest this should be understood otherwise than is worthy, it added: Having neither beginning of days nor end of life. By this it shows that Melchizedek was neither born nor died. What has human refinement to argue against things so clear?

¹⁶⁵ What cunning craftiness of intellect is so deceptive that it dares to resist what is revealed, so as not to receive meaning from the text, but to impose meaning on the text? Violence is done to the Scriptures of the Lord, so that they even feel these as enemies who appear to bow themselves to their authority. For some say that one ought not to believe about Melchizedek as it is reported in the Scriptures, and by this they twist the Scriptures to their own understanding. It would be better for such people openly not to accept the Scriptures than to act deceitfully against them, so that under the name of peace war is prepared, and under the cloak of friendship the enemy lies hidden. They say therefore that Melchizedek's "without father and mother" does not refer to nobility, but to the lowliness of his family, because he is read to have been without father and mother. They claim this was written therefore in order to show that he was of foreigners, not of the tribe from which Abraham sprang, because his lineage is not found in the Law. Therefore, they say, it also added, And without genealogy, so that it might be understood that his origin is in no way described in the Law, so that he may be believed to have become a good man by himself from parents of whatever sort. But now Scripture is so abundant that it sets out everything necessary to the case in orderly fashion. First it says, Without father, without mother.

¹⁶⁶ Let us see whether the mothers of others are mentioned in the Law: it is not written who was the wife of Nahor, Abraham's grandmother, the mother of Terah; nor is it written who was the mother of Abraham, not to speak of the rest. Are these to be said to have been without mothers? If it had said, Without father, there might have been some appearance of a distinguishing feature, because in the Law the fathers of all who existed are recorded. It adds, And without genealogy. If he said this in order to show that his lineage is not in the Law, it would have been enough to say "without fath-

er,” since no one knows his father. Yet further, and much more clearly, he says for the sake of clarity, Having neither beginning of days nor end of life. Say, whoever you are that use violence, how do you interpret this? What is it not to have the beginning of days nor the end of life? It would certainly have been enough to say that his lineage is not written in the Law, and that therefore his origin must be believed to be from foreigners. It can be said that he was translated like Enoch, and therefore did not die. Granted. What is it not to have the beginning of the days of life? Perhaps you will say that his birthday is not written. Whose is written in the Law?

¹⁶⁷ And is this the reasoning, that for anyone whose birthday is not written, it is denied that he has a beginning of days of life? The same could therefore have been said of the others. And even if he had been translated as a man, he still would not have been without an end of life; because whatever is under the prospect of death has an end. Stop, whoever you are who strive for dispute. It is better to be overcome by the truth than to overcome the truth by falsehoods. For that is destruction, not victory; because even if truth might seem to be defeated in man, yet with God it triumphs, because its reason is invincible. Therefore the mind ought to be overcome by the Law, so that it may think what is signified by the Law, not that it should give the Law its meaning by its own judgment, so as to present itself as violently reading the Law. And listen to Zerubbabel, for, he says, above all things truth prevails (3 Esdras 3:12). Already Melchizedek has shown the future mystery of the incarnation and passion of the Lord, when he first delivered to Abraham, as to the father of believers, the Eucharist of the body and blood of the Lord, so that in the father the truth might be prefigured which was to come in the sons.

¹⁶⁸ If he is thought to be a man and a priest in the manner in which Aaron was, or as priests now are, let the place of his dwelling be shown or read; or if there was some temple or synagogue in which he gathered the people and offered their sacrifices, or what people it was that assembled to him. For if he was a priest upon earth, he undoubtedly had a people, and before Abraham, or at least in his time, there was certainly a people who served God. And how then was Abraham made as it were the head of faith, so that from him the people might have the knowledge of God? For similarly, if Melchizedek existed as one who taught the fear of the one God on earth, Abraham was chosen in vain so that from him the people of God should be

named. For there could have been among those who gathered to Melchizedek some who would be called the people of God. And where is that which is read in the canticle of Deuteronomy: For when the Most High divided the nations, as he separated the sons of Adam, he set the bounds of the nations according to the number of the Angels of God. And the portion of the Lord became his people Jacob (Deut. 32:8–9).

¹⁶⁹ Therefore, if there was in the world no people of God except the children of Abraham, on what ground is another people thought to have existed which came forth from the teaching of Melchizedek, when the Prophet denies it? For when he names all the nations that are in the world, and does not say that any people are God's except the children of Abraham, what remains but that, apart from these, it should be denied that the rest had the knowledge of God, because God is known in Judah (Ps. 75:1). But Melchizedek, priest of the most high God, appeared to bless Abraham as a foreshadowing of the future saints: because in time to come a blessing was to be given to the people of God through the chief minister of God, whom we call a priest. Therefore this Melchizedek appeared as the forerunner of the future consecrated Son of God, because he who follows in order goes before in service. Nor, then, are the things we have said about Melchizedek to be wondered at, when Scripture, to the confusion of those who murmur, adds more and says. For after all the things worthy of praise, in order to confuse the spiteful it says: "But made like unto the Son of God, he remains a priest forever. Now consider of whom you are striving to think ill; and if you do not fear him, at least fear Christ, to whom he is reported, by the authority of Scripture, to be similar.

¹⁷⁰ For by degrees he comes, in due order, to his natural merit, so that if any were moved by the preceding statements, by which he is signified as king of righteousness and of peace, and because, having been seen in the flesh, he had neither father nor mother, that is, he appeared as unbegotten, having neither beginning nor end; from the things set forth last he might show the former statements to be believable. For who would dare to say, unless he is mad, that all these things which have been spoken in such exalted terms are unfitting to him who is designated as like unto the Son of God, remaining a priest forever? But one who is like unto the Son of God cannot be so unless he is of the same nature. And what seems incredible, if Melchizedek appeared as a man, when he is understood to be the third person? For if Christ, who is

the second person, was frequently seen in the form of a man, why should there be any doubt about the things that have been said? For we read in the Psalm: "You are," he says, "a priest forever, according to the order of Melchizedek" (Ps. 110:4). None of us doubts that this refers to the person of Christ, because Christ is a priest forever in the same manner as Melchizedek. But Christ is the high priest, Melchizedek the second. For if Melchizedek is a man, how does it fit that Christ should be a priest forever according to his order?

¹⁷¹ Already both are read as being similar and as belonging to a single dispensation, because they are also of a single nature. But since in every respect the authority of the one God must be preserved, therefore the third person is also subordinated to the paternal name. Christ, however, is the vicar and high priest of the Father, and therefore he is also called a priest. Likewise, the Holy Spirit, as it were a high priest, has been called priest of the most high God, not the supreme one, as our people presume in the offering. For although Christ and the Holy Spirit are of one substance, yet the order of each must be observed. Therefore priests or messengers are so called because they show in themselves him of whom they are the messengers: for they are his image. And therefore Christ and the Holy Spirit, naturally possessing the image of God, are called his priests. In them God is seen, as the Lord says, "He who sees me, sees the Father also" (Jn. 14:9). And if in the deeds of God the Lord has been seen, but the deeds of the Holy Spirit are works, with the Lord signifying, "For I cast out demons by the Spirit of God" (Matt. 12:28); then in the Holy Spirit God has been seen.

¹⁷² (Genesis 15:16) 1ST CATEGORY OT ¹⁷³ QUESTION 10. GOD HAVING FORETOLD TO ABRAHAM THAT THE CHILDREN OF ISRAEL WOULD BE FREED FROM THE DOMINION OF THE EGYPTIANS. THE FOURTH GENERATION, WHY DOES THE LAW SAY, "THE CHILDREN OF ISRAEL SHALL COME FORTH OUT OF THE LAND OF EGYPT INTO THE FIFTH GENERATION?" — As far as the words are concerned, it seems to be a contradiction; but if the sense is examined, it will be found not to differ. For the Law speaks in such a way that those who are diligent and attentive may understand, so that the basis of the truth reveals itself not to the careless but to the earnest. Indeed, God said "fourth generation," (Gen. 15:16) and Moses wrote "fifth generation. (Exod. 13:18) Though Moses recorded both, and it is impossible that he should be mistaken, in whom such

great power has worked; therefore the meaning must be investigated, since Scripture never speaks anything uselessly or without forethought. Therefore there are two aspects which each mentions. God indicated four generations that were born in Egypt; Moses, however, adding to these one from which these originated when they entered Egypt, says, "In the fifth generation the sons of Israel went out. For he includes together the generation that entered Egypt and the four that were born there. From Abraham up to the departure of the sons of Israel from Egypt there are eight generations. For they lived two hundred and fifteen years in Canaan from the time the promise was made to Abraham, and two hundred and fifteen in Egypt.

¹⁷⁴ These are the years encompassed by the Apostle to the Galatians when he says, "The Law was given four hundred and thirty years later" (Gal. 3:17). Therefore these four generations were born in Canaan: one in Isaac, another in Jacob, a third in Levi, a fourth in Gershon, and Kohath, and Merari. But when the sons of Israel entered Egypt, Kohath begot Amram: this is the first generation produced in Egypt. Amram then begot Aaron and Moses and Miriam, which is the second generation produced in Egypt. And Aaron begot Eleazar and his brothers, which is the third generation. Then Eleazar begot Phinehas, the fourth generation. These are the four generations brought forth in Egypt. Therefore the Lord says to Abraham, "Your seed will be a stranger, and they will oppress them with slavery; but I will deliver them, and in the fourth generation they will come out from there. (Gen. 15:13) See whether it is not clear that God signified nothing other than what took place in Egypt. Moses, however, in order also to include that generation which entered Egypt together with Jacob their father, from which these four take their origin, said, "In the fifth generation the sons of Israel went out from the land of Egypt."

¹⁷⁵ (Genesis 17:10) 1ST CATEGORY OT ¹⁷⁶ QUESTION 12. WHY DID ABRAHAM RECEIVE THE SIGN OF HIS FAITH, THE SACRAMENT OF CIRCUMCISION? — If you are willing to pay attention, you will see that what you think is at odds with reason is not unfitting. For since he believed he would have a son in whom all nations would be blessed, and from whom holiness was to arise, he received the sign in that part by which the begetting of sons both begins and ceases, so that it might be holier. But if to some people this seems a blemish, let them observe that Abraham rejoiced in it, and that his sons were made glorious by this testimony. For Achior, surely

one of the princes of the Gentiles, seeing that there was such great power in the God of Abraham that Holofernes, the commander of the Assyrian army, whose might made the whole earth tremble, was beheaded with his own sword by the hand of a woman, circumcised himself of his own accord, thinking that by this very act a dignity had been obtained for him (Judith 14:6). Does not a person boast if he has lost an eye or some limb for the name of Christ? Does he not display that very part before human faces so that he may appear glorious? For to lose something for a time for the sake of faith is to make a gain. So Abraham too, by receiving the sign of his faith, was not disfigured, but made better.

¹⁷⁷ In a spiritual sense this signified that the cloud of the flesh ought to be cut away from the hearts of men through faith in Christ: for carnal error stood in the way, casting darkness over human hearts so that they might not know the Creator. But Abraham, because Christ was promised to come from his seed, the one who would wipe away this darkness, was therefore circumcised, because he believed he would have a son who would cut off this error. Now see whether he did not appropriately receive such a sign in that part.

¹⁷⁸ (Genesis 17:10-11) 2ND CATEGORY OT QUESTION 10. WHY WERE CIRCUMCISION AND PRECEPTS GIVEN TO THE PEOPLE, WHICH PREVIOUSLY DID NOT EXIST AND NOW ARE NO LONGER HELD IN AUTHORITY? — Circumcision is a sign of Abraham's faith, so that when this sign was seen in his sons, it might be known that they were his sons, who, believing God, had received this sign (Gen. 17:10-11). But the commandments about Sabbaths and things past were given as testimony, and about things to come which were to have a figure (Exod. 20:9-11). For the future Sabbath, in which He will grant rest in eternity, is foreshadowed by this Sabbath that was made in the completed week. The law of foods, however, was not given at the beginning of the Law, but when, under a leader, they were faithless and did not want to give faith to God's words and promises, they received, because of the hardness of their heart, precepts that were not good, as the prophet Jeremiah says (Ezek. 20:25). This was done so that their neck might be pressed down, for their own improvement. For the whole creation ought not to have been subjected to proud and stubborn men. Later, however, when the mercy of God came, freedom to eat was restored. Therefore the apostle Peter says: Why do you put a yoke upon the neck of the brothers, which neither we nor our fathers were able to bear? (Acts 15:10).

¹⁷⁹(Genesis 17:11-12) 1ST CATEGORY OT QUESTION 29. WHY WAS IT COMMANDED THAT CIRCUMCISION TAKE PLACE ON THE EIGHTH DAY? — It was therefore commanded that circumcision be performed on the eighth day from birth because, according to the number and cycle of the seven days, that day is again found to be the first, as it were, after the sabbath, so that it is no longer regarded as the eighth, but as the first. For since the salvation to come through Christ was predestined for the first day (which is therefore called the Lord's Day, because on it the Lord rose again), which is after the sabbath, the figure of this salvation was given in circumcision, so that the future renewal might be recognized in the law of circumcision. And because human beings were to be saved through faith, which was confirmed on the first day of the Lord's resurrection, the figure of this reality was given in circumcision on the first day, which would also be the sign of Abraham's faith. The whole reason, therefore, is complete: because the sign of the past faith, sealed on the first day, was a figure of the future faith established on the first day.

¹⁸⁰(Genesis 19:25) 1ST CATEGORY OT ¹⁸¹QUESTION 13. IF GOD'S JUDGMENT IS JUST, WHY WERE INFANTS IN SODOM BURNED TOGETHER WITH THEIR PARENTS? — So that the exceedingly wicked crime of the Sodomites might be noticed, their sin reached even to the killing of their own children, so that no trace might remain of their origin. Was it not provided for them that, by not living long, they would not follow the example of their parents? For they are free from hell, having been killed in another's cause. The parents are guilty both for themselves and for these, because, in order that their deeds might be wiped out, all their offspring was erased. For just as children rejoice in the good things of their parents, because they are praised by their parents' due, so also they cannot complain about the death which is inflicted on account of their parents' evils. For just as they are sharers in profit, it is necessary that they also be sharers in loss. Likewise in Egypt, children were struck down for the faults of their parents, but in such a way that it might lead to their modification: so that, since for other reasons they were unwilling to believe in and worship God, who was with Moses, terrified by this plague they might confess with satisfaction, lest they suffer more heavily for this guilt. Therefore this death of the children is the crime of the parents.

¹⁸² For in whatever way the children yielded up their due spirit, they will be future accusers of their parents, because their parents could not overcome their own treachery even by the shedding of their children's blood. So the evils of the parents did not overtake the children in the future, but in the present time. Nor is it any kind of benefit not to be glorious, and yet not to be guilty. For if some people, with prayers and great effort, at the very end of life strive to come to true faith, so that, if not a crown, they might at least deserve pardon, how can those complain at all whose case was such that they had neither any means by which they might ask to be forgiven, nor any exalted merit, because they did not toil at all? Now compare a momentary torment with a long-lasting punishment. Imagine also that many labor hard, and because they cannot persevere, they not only lose the fruit of their labor, but are also punished. Add moreover that it is difficult for those born of the wicked and raised or living among the most vicious people to discipline their minds to follow God's teaching. Consider then whether it was not better dealt with in the case of the children of the lost.

¹⁸³ (Genesis 22:16) 2ND CATEGORY OT & NT QUESTION 3. THE OLD LAW ALLEGES THAT GOD SWORE AN OATH; FOR IT SAYS, "BY MYSELF I HAVE SWORN, SAYS THE LORD" (Gen. 22:16). BUT THE SAVIOR FORBADE SWEARING (Matt. 5:34): HOW THEN DID HE NOT DESTROY THE OLD THINGS? — Before the knowledge of God was on earth, there was no other way to stir people to an unheard-of hope than that a promise should be made to them with an oath, by him whom they did not know as was fitting. But once he began to be known, it was certainly no longer right to swear by him whom it was not permissible to think could lie. Therefore the Lord no longer commanded his servants to swear, but to make themselves such that their words would be trusted. For the necessity of an oath arose either from treachery or from the deceit of the fickle, so that, since people are accustomed to deceive, they might perhaps be restrained by fear of God; or at least it will be enough that the one who is deceived gains offense from this.

¹⁸⁴ (Genesis 27:27) 1ST CATEGORY OT ¹⁸⁵ QUESTION 11. IF THE WILL OF THE RIGHTEOUS MAN IS GOOD, WHY DID NOT ISAAC BLESS ESAU AS HE WISHED, BUT JACOB WHOM HE WOULD NOT BLESS? — The righteous man's will is good, as far as his own conscience is concerned; but with respect to foreknowledge, it is free from opposing

events. For God alone is the one who judges things to come. Therefore Isaac, righteous as to his present human understanding, considered his elder son more worthy to receive the blessing. But God, who is the knower of hidden things, showed that the younger deserved the blessing, so that in the blessing He might show the benefit to be not from man, but from God; for the dignity of the office, not the merit of the man, is what God's blessing follows. Accordingly, it was said by God in Numbers to Moses and Aaron the priests, You shall place my name upon the children of Israel; I, the Lord, will bless them (Num. 6:27): so that the grace, by the handing-on through the minister who ordains, might be poured out upon men, and the will of the priest could neither harm nor benefit, but only the merit of the one seeking the blessing. We may see from this how great is the dignity of the priestly order. For it is said of the most wicked Caiaphas, the killer of the Savior, among other things, This he did not say of himself; but since he was the high priest of that year, he prophesied (Jn. 11:51). By this it is shown that the spirit of graces follows not the person, whether worthy or unworthy, but the ordination of the tradition: so that even if someone is of good merit, he still cannot bless unless he has been ordained, so that he may exercise the office of ministry. It is God's part to grant the effect of the blessing.

¹⁸⁶(Genesis 32:30) 1ST CATEGORY NT ¹⁸⁷QUESTION 71. JACOB IS CALLED "THE MAN WHO SEES GOD," AND MOSES SAW GOD FACE TO FACE; LIKEWISE ISAIAH SAYS, "I HAVE SEEN THE LORD OF HOSTS WITH MY EYES. BUT ON THE OTHER HAND JOHN THE EVANGELIST SAYS, "NO ONE HAS EVER SEEN GOD" (Gen. 32:28; Exod. 33:11; Isa. 6:5; 1 John 4:12); THIS, AS FAR AS IT APPEARS, IS CONTRADICTIONARY. — As far as true faith is concerned, absolutely no one has ever seen God, neither the Father nor the Son. For what is called "seeing" refers to understanding; for sight is as in an image. Just as when we do not know emperors personally, we see them in likeness, not in reality; so too God was seen so that it might be understood that the one who appeared was God, by reason, not by substance; because in His own nature God cannot be seen. And to reveal more truly the hidden things of the question set before us, let us strive to explain the Evangelist's meaning. For John wished to disclose something hidden, which he knew apply to saving teaching: therefore he says, "No one has ever seen God, except the only-begotten Son who is in the bosom of the Father, He has made Him known. Let us observe the Evangelist's meaning:

in order to show that it is true that no one has ever seen God, he teaches that the Son has revealed this; and it is utterly impossible for Him to be mistaken, because He is in the bosom of the Father.

¹⁸⁸ But what is the bosom of the Father, if not the affection of the true Father in love, through the unity of nature in the Son? Wherefore no one has seen God except the only Son: this John the Apostle heard the Son of God saying among other things, "Not that anyone has seen the Father, except Him who is from God; He has seen the Father. (Jn. 6:46) Therefore, in order to advance the condemnation of the Jews, who were unwilling to hear or believe that Christ is the Son of God, the Evangelist shows that this is the Christ who had appeared to the Fathers as God; but that the One who is the Father is never seen except by the Son. For when He denies that God the Father has been seen, and yet confesses that God appeared to the Fathers, He wishes to make it clear that He, the Son of God, is the One who has always been seen by the Fathers as God. Therefore, among other things, He says to the Jews about the Father, "You have never at any time heard His voice, nor seen His form" (John 5:37). Behold, it is not contradictory that God is both seen and unseen.

¹⁸⁹ (Genesis 49) 2ND CATEGORY OT QUESTION 6. WHAT DOES THE BLESSING OF JACOB, WHICH HE GAVE TO HIS SONS (Gen. 48, 49), CONTAIN? — Jacob not only foretold, on the basis of present causes, the future of each tribe, but also, from future causes, future events whose shadow did not yet exist, and he signified these in the Jewish people. For he showed what the future character of each tribe would be in morals, faith, discipline, excess, immorality, and contempt of faith; so that, although they were from one and the same ancestor, they would not preserve unity. Some advanced for the better, others became worse, others remained as they were: so that they might not claim a privilege for themselves on account of their lineage, since it had been foretold by him that some of those who were certainly of his origin would turn out depraved, indeed that many would perish, in such wise that others were signified as coming in to take their place, who, to their shame and condemnation, would be grafted into the nature from which they had fallen. Therefore he declared that the people in all the tribes would be mixed: by this variety it was to be understood that the good would be few, and the evil many. And although he gave the scepter to his son Joseph for a time, he nevertheless set Judah over all. Not because all from

Judah were going to be worthy, but because the Savior, who is truly King, was according to the flesh to arise from that tribe.

¹⁹⁰ (Genesis 50:24) 1ST CATEGORY OT QUESTION 25. WHY DID JOSEPH, AFTER PREDICTING THE FUTURE, REQUEST THE CHILDREN OF ISRAEL TO CARRY HIS ASHES FROM EGYPT WHEN GOD DELIVERED THEM? — It is absolutely certain that Joseph did not give that command to the sons of Israel without purpose. For he who was able to prophesy is not to be thought to have spoken without foresight. Since he was more inclined to devotion toward God the Creator, and knew that he was revered by the Egyptians because of the administration through which he governed Egypt in a time of great famine, after his departure he sought to have this error removed: he was sure of the vanity of the crowd, which honors the dead more like gods than the living, so that the honor due to the Creator would not be given to him. Therefore he showed that he was free from the vain superstition of the Egyptians, when he ordered his bones to be carried elsewhere so that they would not contribute to an injury against God. We find that the Apostles followed the same example. For Paul and Barnabas, when they saw that people wanted to offer sacrifice to them, knowing this was hateful to God, tore their garments, saying, “What are you doing? We too are men, like you,” and so they restrained the crowds (Acts 14:10–17).

¹⁹¹ EXODUS 1ST CATEGORY OT 2ND CATEGORY OT (Exodus 3:2) QUESTION 42. WHY WAS THE ANGEL WHO WAS SENT TO SPEAK TO MOSES APPEARED TO HIM ON THE MOUNTAIN IN THE MIDST OF FIRE AND A BUSH? — God is most high; therefore it was fitting that He should appear on a height, that is, in a place close to heaven. And because fire always strives upward, growing toward heaven, the Lord of heaven ought to appear in it, He who urges what is earthly toward what is above. As for the bush, He caused His appearance there on account of sins. For since He had come down to give the Law because of sins, and thorns signify sins, because, he says, “I looked that it should yield grapes, but it yielded thorns” (Isa. 5:2), and the Law did not come at once to punish, but first to reveal, therefore the fire did not burn the bush; that is, the Law when given did not make sinners guilty for past sins. For sins are not of nature, but arise by accident; so the material of the bush, that is, of thorns, does not have a root armed with thorns. Reason therefore shows why the Lord appeared to Moses in this way.

¹⁹² (Exodus 3:2) **QUESTION 7. OT WHY DID THE ANGEL SENT TO SPEAK TO MOSES APPEAR IN THE FIRE AND IN THE BUSH?** — The angelic nature in itself is simple, and its substance as such desires higher, not lower things. Therefore the Lord appeared in fire, whose nature is always reaching upward, where Christ is. But He appeared in the bush for this reason: because it has thorns that hurt, and it is easily combustible, and yet it was not burned by the fire. Take the fire as representing the Law, because for sinners it is fire. The bush, however, signifies sins, because in comparison with other trees the bush is shown by the Savior to be an evil tree; and sins are nothing other than evil. Therefore, although the fire appeared in the person of the Law, it did not consume the bush: just as the Law, given with regard to past sin, did not in fact punish, but rather restrained the full force of its justice, so that later, once given, if it were despised, it would punish. For this reason, then, the Lord appeared in fire and in a bush, because in the bush the fire signified the Law.

¹⁹³ (Exodus 4:24) **1ST CATEGORY OT** ¹⁹⁴ **QUESTION 16. WHY DID THE ANGEL WHO WANTED TO KILL MOSES, IN THE ROUTE, BE APPEASED BY THE CIRCUMCISION OF HIS CHILD?** — What Moses had done without taking counsel was corrected by the appearance of the threatening angel. Finally, when the angel saw being done what had been neglected through carelessness, he ceased from his wrath. Therefore Moses saw the angel so hostile against him and ready for punishment, because the fault of a man of high rank is a grave sin. For the more exalted his position is, the more serious is his offense. Therefore whatever is done by a man of highest standing, as the leader of the people, is a most bitter sin. He was going to the sons of Israel, sent by the God of Abraham, and he was not bearing the sign of Abraham's righteousness, in which he knew the Jews took pride, so that he would either be called a deceiver, or not be considered sent by that same God who had chosen Abraham. For while living in Midian he had by no means circumcised his sons: whom he ought either not to have taken with him to Egypt, since he was going there to lead the others out; or certainly to have taken them circumcised, for the reasons we stated above. Therefore Zipporah, the wife of Moses, because Scripture speaks briefly, knowing well for what reason the angel appeared hostile to her husband, took a stone, circumcised her son, and the angel departed.

¹⁹⁵ For by that action the anger was softened by the same cause by which it had been kindled. Sometimes Scripture speaks in brief form, wanting things to be understood from the reasoning presented: just as in that passage where the Savior says among other things to the Jews, Why do you also transgress the commandment of God in order to establish your tradition? For God said, Honor your father and mother; and, Whoever curses father or mother, let him surely die. But you say, Whoever shall say to his father or mother, Whatever gift you might have had from me shall profit you, shall not honor his father or mother (Matt. 15:3–6). Without doubt the Savior said this in summary, so that the Jewish priests may be understood, in that, being devoted to greed, they despised the Law of God. For in sinful conspiracy they gave counsel to sons that, when they cursed father or mother, whatever they might offer as if a gift to God would dissolve the sentence previously given against those who curse: and therefore the sons, made secure, in defiance of God's commandment despised their parents. So also Moses, when he saw the angel hostile to him, understanding the cause, showed his wife what ought to be done so that the angel who sought to kill him would depart from him. This is to be understood covertly in this case, just as in the passage we mentioned above concerning the priests.

¹⁹⁶ (Exodus 7:10) 2ND CATEGORY OT QUESTION 8. THERE WAS NO OTHER SIGN THAT MOSES PERFORMED OPENLY BEFORE PHARAOH EXCEPT THE SERPENT (Exod. 7:10) — Whoever considers this blameworthy should say what else ought to have been done. For indeed he made a serpent, which both inspired terror yet did not harm, because it is somewhat slow to injure due to a certain stupor. For if he had made a lion, or a bear, or something of that sort, how would those present have escaped? He did not wish to kill anyone, but only to instill fear and to show power; so that since the first transgression began through a serpent, in like manner the calling to mind of the knowledge of God and the correction of conduct might come through the sign of a serpent, so that as sin came about, so it might also be corrected. Just as sin came through a woman, so it was taken away through a woman, namely Mary, the Mother of the Lord, from whom Christ was born and condemned sin. Eve was still a virgin when she transgressed, just as Mary was a virgin. In this way, therefore, the things that had perished were recalled to their former state: for the kingdom too had been lost through the tasting of wood, and again through wood it was sought. For

“the Lord,” it is said, “reigned from the tree” (Ps. 95:10). In a similar way, the world in which it was made, in it also must be reformed, that is, at the beginning of the first month, which is Passover. Therefore no nature will be evil except transgression alone; since sin has been corrected through that by which it was also committed.

¹⁹⁷ (Exodus 12:11) ¹⁹⁸ **QUESTION 116. THE REASON FOR THE PASSOVER.** — Passover, dearest brothers, is named from “passion,” as the prefiguration of this tradition teaches us, which was fulfilled in Egypt through God’s servant Moses, as Scripture says: “It is the victim of the Lord’s Passover” (Exod. 12:11). What then is the reason that the mystical ceremony was celebrated by blood, and the restoration of life came through death; so that when death thought it was increasing its power, it was diminished and dissolved by receiving the blood of the Savior; and when it believed it was acting with strength, it collapsed, weakened? For death found death through His work, by divine ordering: so that, since it always wills evil, it was allowed to prevail for a time, in order that, its own work of injustice being destroyed, it could not complain that its kingdom had been taken away. For although God can do all things, He nevertheless does nothing that is contrary to reason. The justice that He requires is the very justice He performs; He does not presume upon His power. Therefore there is great providence toward the human race, in that, while preserving justice, He therefore loosed what had been justly decreed, and rescued man from death, although he was not held without cause. But because he had been deceived by the Devil’s envy, it was just that he should be helped. For the sentence was God’s, but it was Satan who had brought this about.

¹⁹⁹ Therefore, just as it was seen to be just that man should be delivered, so it would have been unjust that this should be done by mere power, with justice disregarded. Since man, overcome at the Devil’s persuasion, was to receive mercy, the Devil, as accuser, resisted. Therefore it was brought about that the one who gloried in man’s sin should be caught sinning, so that then at last, made guilty, he would not dare to contradict. Therefore it came to pass that the Son of God was born as man, and, proclaiming justice, provoked the Devil because He restrained men from his vices, to the point that he even killed Him who knew no sin. Then he was found to have sinned, and more gravely indeed than the man whom he accused. For while, by God’s decree, he claimed man for himself on account of sin, since he who sins be-

longs in part to the Devil, he was found to have sinned more, when he killed Him who had not sinned, that he might seize Him for himself. Through death, therefore, destruction entered into death; so that, in order that blood might be restored, blood was shed. Because, as I have said, the author of death, who is the Devil, since he was found to have sinned in the death of the Savior, lost His blood together with that of us all: for just as through one Adam, who sinned, he held all in death, so through one who did not sin he lost all.

²⁰⁰ Therefore the blood of the Savior, shed unjustly, obtained this reward: that, recovering with triumph the blood of His own stock, He might return restored human nature to its former state in a better condition. Conquered death could not resist Him who had conquered it. Blessed, then, is the mystery of Passover, which redeemed us by blood, with death having been conquered through death, just as poison is often overcome by poison.

²⁰¹ (Exodus 20) 1ST CATEGORY OT ²⁰² QUESTION 7. WHAT ARE THE TEN WORDS GIVEN ON THE TABLETS; OR WHAT DID EACH TABLET CONTAIN, AND HOW MANY WORDS DID EACH HAVE? — He called ten sentences “ten words,” because the Savior also used the word “word” to mean a sense or meaning, when he said among other things to the Jews, I also ask you one word; answer me: the baptism of John, where was it, from heaven or from men? (Matt. 21:24). This sense he called a word. In a similar way, the ten words written on the two tablets are said to be ten meanings. Indeed, he says, You shall not have other gods besides me (Exod. 20:3): this is the first word. And he added the second, You shall not make for yourself any likeness in heaven above, or on the earth beneath, or in the water under the earth. (Exod. 20:4) Then he added the third, You shall not take the name of your God in vain. (Exod. 20:7) For the Lord will not cleanse him who takes his name in vain: that is, You shall not take the name of your God in a lie, so that you swear falsely by it. Then in the fourth place he says, You shall keep the sabbath of the Lord your God, (Exod. 20:8) and you shall do no servile work on it. These four words properly belong to God, and are contained on the first tablet. The remaining are these: the first word is, Honor your father and your mother;

²⁰³ the second, You shall not murder; the third, You shall not commit fornication; the fourth, You shall not steal; the fifth, You shall not bear false witness; the sixth, You shall not covet anything of your neighbor’s (Exod.

20:3–17). The Apostle Paul proves that these were written on the second tablet, saying, Honor your father and your mother, which is the first commandment with a promise (Eph. 6:2). For how could it be the first, unless he had begun with it on the second tablet itself? He says “with a promise” for this reason, because he immediately added, That you may live long upon the earth, and that it may go well with you. This is the promise made to those who keep the commandments. Therefore you have both the commandments distinguished, and their number completed, and what and how many were written on each tablet. ²⁰⁴(Exodus 20:5) 1ST CATEGORY OT

²⁰⁵QUESTION 14. WHAT DOES IT MEAN THAT GOD, WHO IS PROCLAIMED AS JUST, HAS PROMISED TO REPAY THE SINS OF THE FATHERS UPON THE CHILDREN TO THE THIRD AND FOURTH GENERATION? — Anyone who doubts that God does nothing and says nothing unjust is out of his mind. Therefore, if the words of the Lord are not suppressed, but everything that relates to this same question is set forth, what seems obscure will come to light, and what is thought hardly just will be recognized as devout. For whoever suppresses the words of a question is either ignorant or shifty, preferring accusation to teaching. Further, the Lord indeed promised that He would repay the sins of the fathers upon the children, but upon those who hate Him, that is, those who, involved in their fathers’ evils, have served idols just as their fathers did. For he is an enemy of God who transfers the honor of His name to a creature. Just as the sons of the righteous, being themselves righteous, dignify the line of righteousness in themselves, while both the righteousness of the fathers and their own are exalted; so also the sons of the utterly wicked, being themselves wicked, increase hatred, because they are children of the evil and have copied their wickedness to the ruin of many. God therefore appears to speak with terror; but it is true, and it has its basis.

²⁰⁶For who does not detest both an evil man and the son of an evil man in a double way, just as he judges both a good man and the son of a good man deserving of double honor? He therefore promised to repay to the third and fourth generation so that, if after an evil father the son does not follow his father’s treachery, but the grandson becomes an imitator of his grandfather’s evils, he may know that he will not be exempt from the severity of judgment; or if the grandson, not following his grandfather but his father’s footsteps, loves the Covenant of God, the great-grandson may not be ignor-

ant that the sentence reaches to him, if he rivals the disloyalty of his great-grandfather. By this revealing of the Law God wished to deter wicked fathers, so that, recognizing how much evil the pursuit of idolatry produces, they might be recalled to reverence for the Creator by affection for their children; or so that the children, fearing lest they experience their fathers' sins, might obey the Law of God. But those who add to their wickedness began to interpret this differently, saying, "Our fathers have eaten sour grapes, and the teeth of the children are set on edge," so that, feeling secure about exemption, because the sins would be repaid to their children, they would have no devotion either in spirit or in flesh. Therefore it is said to them, "The son shall not die for the father, nor the father for the son;

²⁰⁷ but the soul that sins, it shall die" (Ezek. 18:2, 4). In order that they might learn that it would not be without penalty for them, but that the sins of the fathers are repaid to the children in this way: since they have followed the wickedness of their parents and have repeated the evils which should have been blotted out, they are punished more bitterly. After God showed what evil idolatry produces, He immediately added what good follows for those who love Him, saying, "And showing mercy to thousands upon thousands of those who love Me and keep My commandments" (Exod. 20:6): so that the good of a father is repaid not only up to the great-grandson, but up to thousands upon thousands. Suppose, for instance, that someone from the seed of David loves God, knowing for certain that David lived a thousand years earlier: to this man the mercy of God is added, so that in time of need, with two reasons to support him, he may merit to receive mercy, because he himself is a worshiper of God, and because he is of the seed of one who loved God. And in this the mercy of God is praiseworthy, that He repays to those who hate Him only up to the third and fourth generation, and not to thousands upon thousands: so that, if evil is drawn out into a fifth generation, from there it again begins to have its starting-point, so that from that point it is counted up to a third and fourth generation.

²⁰⁸ But someone will say: It seems more just that more should be repaid to the originator than to the imitator. Vengeance is rightly given to the originator; but what is said about more being repaid to the sons is a punishment upon the fathers. And if you seek the reason, by the coming of the Law sinners become more guilty, like Lamech and those after Lamech. Yet it seems to some that the sins of the fathers were repaid to the children in this way:

when they were led into captivity because of their fathers and remained there up to the fourth generation. If this is true, He repaid the sins of the fathers not only to those who hated Him, but also to those who loved His name: for Daniel was taken away, and the three youths, and Baruch, and Ezekiel, and Ezra was born there. It clearly appears, then, that what we said above fits the question that has been proposed.

209 (Exodus 28:26; Deuteronomy 7:14) 1ST CATEGORY OT 210 QUESTION 17. WHAT DOES IT MEAN THAT THE LAW CALLS THOSE ACCURSED WHO HAVE NOT LEFT SEED IN ISRAEL, WHILE THROUGH ISAIAH IT IS SAID THAT EUNUCHS SUFFER NO DISADVANTAGE, BECAUSE THEY CANNOT GENERATE OFFSPRING? — Because it had begun to be understood in a way different from how it was spoken, therefore the prophet Isaiah later showed in what sense it had been said. For since this had been set down in the manner of a sentence of judgment on account of God's displeasure, because those who abandoned God were struck in this way, that even though they took wives they would not leave offspring, human error seized on this as if those would be guilty before God who either did not want wives, or, having taken them, could not generate children as is usual; as though God sought nothing else but offspring, just as they are criticized through the prophet Malachi. Therefore Isaiah, in order to console those whom wrong understanding had saddened, taught that it is no hindrance if someone either cannot have children or does not wish to, provided that he keeps God's law. For that curse applied to those who, though they could and wished to, by divine judgment standing against them were barren, so that they might have no fruit of God's creation, which they despised; so that when they saw either that they could not generate, or that they in no way possessed those born, they might recognize this as the wrath of an outraged God and, turning back, make satisfaction.

211 For even holy men, when they were eager for children and did not obtain this, thought that sins were standing in the way and were grieved, not knowing that it was the providence of God for whom they were being reserved. Finally, by God's arrangement, Hannah conceived and bore Samuel (1 Sam. 1:20), and Elizabeth John (Luke 1:57), and Manoah's wife Samson (Judg. 13:24). For the spiritual understanding in this matter is this: that those are held accursed who have not left seed that shall see God, that is, who have not instilled either a son, or a servant, or a neighbor, who will teach the fear

of God upon the earth. ²¹² (Exodus 34:29) 1ST CATEGORY OT QUESTION 8. WHY DID MOSES, COMING DOWN FROM THE MOUNTAIN WITH THE TABLES OF THE LAW, HAVE A FACE SO BRIGHT THAT IT COULD NOT BE FIXED ON HIM? — Having received authority over sinners, he came down from the mountain with honor, his face glorious. For the Law was given against sinners. Moses therefore, because he had not sinned, appeared glorious, to such an extent that he could not be seen by sinners. For it was shown in him that sinners do not deserve to behold the glory of God. After the idol of the molten calf and the breaking of the tablets on which the Law had been given, Moses again went up the mountain with tablets; and when he came down after receiving the Law on them, his face became glorious, so that the children of Israel could not gaze upon his face, nor could Aaron, because he too had sinned. But with a veil placed over his face he spoke to them, so that they would remain unworthy of the glory of God as long as they continued in sins (Exod. 34:29). Therefore the Apostle says, “When one turns to God, the veil is removed” (2 Cor. 3:16), so that, cleansed by the gift of God, they might become worthy to contemplate the glory of God. In the breaking of the tablets that he had previously received, he prefigured the depraved people of the Jews, because by persisting in sins they would become unworthy of God’s promise. But in the fact that the Law was given again, another people was signified, for whom the Law given on the mountain would be of benefit.

²¹³ LEVITICUS (Leviticus 7:1; Jeremiah 7:1) 1ST CATEGORY NT ²¹⁴ QUESTION 103. HOW HAS THE LORD IN LEVITICUS COMMANDED THAT SACRIFICES AND LIBATIONS BE OFFERED, WHICH ELSEWHERE HE REJECTS? FOR IT IS CLEAR IN LEVITICUS THAT THE LORD COMMANDED THE FATHERS TO OFFER LIBATIONS OR SACRIFICES OR BURNT OFFERINGS: YET HE SAYS THEREFORE THROUGH THE PROPHET JEREMIAH: THEREFORE SAYS THE LORD, GATHER YOUR BURNT OFFERINGS WITH YOUR SACRIFICES, AND EAT FLESH; FOR I DID NOT SPEAK TO YOUR FATHERS, NOR DID I COMMAND THEM, IN THE DAY THAT I BROUGHT THEM OUT OF THE LAND OF EGYPT (Jer. 7:21–22) ABOUT BURNT OFFERINGS AND SACRIFICES. — If you look closely, there is really no question to be raised on this matter; nor should you think the Lord lied or changed, as if he commanded and later denied. For of this kind of sacrifices and drink offerings or

burnt offerings, nothing is found that he commanded, regarding those of which he now testifies that he spoke. Notice that there are two kinds of sacrifices: one which was commanded to be offered for each specific kind, and another which was called voluntary. As for that which was commanded to be offered in various kinds, whether for sins or for firstborn, it was prescribed what it was, of what sort, and how it was to be offered. But the voluntary sacrifice was certainly not commanded, because it was left to free choice, so that if anyone wished to offer, he would offer what seemed good to him; for these sacrifices were voluntary.

²¹⁵ And because they offered these carelessly and rashly, without considering that whoever offers to one greater should offer chosen gifts, it is therefore said to them, I did not command you about these: but if you wish to offer, you ought to offer what is worthy. Therefore it is found that Cain also sinned, when he did not consider that what is better ought to be offered to God. For when they claimed to offer these to appease God, in that very act they provoked God to anger, so that in what they said they were doing well, they sinned by offering unworthy burnt offerings to God. Therefore he says in the prophet Malachi: "If you bring a blind or lame or sick animal as a victim, it is not good. Offer it to your leader or governor; if he will receive you, says the Lord almighty" (Mal. 1:8). From this it is that through Isaiah God complains of the same matter, saying: "What are your sheep of burnt offering to me? Nor in your sacrifices have you honored me. For I did not make you for this purpose, that you should toil over incense, or that you should buy incense for me with silver; nor have I desired the fat of your sacrifices: instead, you have stood before me in your sins and iniquities" (Isa. 1:11).

²¹⁶ It is therefore clear that complaints arose because, while they were offering voluntary sacrifices, they were not honoring God in them, since they offered what was unworthy, although these were in no way a matter of necessity. For if they had been commanded, they would seem to offer whatever they could by necessity; but when they offered these of their own free will, they ought to have offered such things as would show God's service in themselves. But because their mind wandered through the desire for idols, they acted in these matters without due thought. Therefore they are reproached in a twofold way, because they dared to offer to God while acting wickedly, and they offered things that were unworthy; since wicked deeds are not redeemed by sacrifices, but by weeping and mercy. Therefore David, when he had

sinned, says: "If you had willed it, I would have given sacrifices: surely you will not delight in burnt offerings. The sacrifice to God is a regretful spirit; and a broken and humbled heart God does not despise" (Ps. 50:18–19). Finally, Samuel says to Saul, who, after he had despised the command of the Lord, thought God could be appeased by a sacrifice: "For," he says, "God does not desire sacrifice more than that his voice be heard" (1 Sam. 15:22). And Scripture says: "I desire mercy rather than sacrifice" (Hos. 6:6). The Jews, though unjust and without mercy, thought God could be made favorable by offerings;

²¹⁷ just as even now certain people, despising righteousness, think they are to be praised for their offerings. An offering is therefore good, if righteousness is preserved and mercy is not neglected; because what we ask for ourselves, we must also grant to others. ²¹⁸JOSHUA 1ST CATEGORY OT 2ND CATEGORY OT (Joshua 7:24-25) QUESTION 36. IF THE SOUL THAT SINS SHALL ITSELF DIE, WHAT DOES IT MEAN THAT ACHAR, THE SON OF CHARMI, SINNED, AND THIRTY MEN WERE KILLED ON HIS ACCOUNT? — Scripture spoke in a different sense from what is proposed. For it did not speak of that death which is of course common to all, but of that which is called the second death. This is what befalls sinners; but for those who died in battle, Achar's sin was not avenged to them; rather, it harmed them by preventing them, lacking divine protection, from prevailing over their enemies. For it is not by reason of Achar that they were made weak, but because they were in no way fortified by God's help, so that, being unable to act bravely, they were killed. Indeed, they were few against many, from which it is clear that they were overcome. There is therefore no injustice in the will of God. For He has it in His power whether He wishes to help: if He is present, He is merciful; if He is unwilling, He is just; for in such matters He is not a debtor, so as to be bound and liable. Therefore it is that Joshua, son of Nun, in distress tore his garments (ibid. 6), understanding that God had not withdrawn His help without cause.

²¹⁹ (Joshua 7:24-25) QUESTION 14. IF THE SOUL THAT SINS SHALL ITSELF DIE, HOW IS IT THAT, WHEN CHARMI SINS, THIRTY-SIX MEN APPEAR TO HAVE BEEN KILLED ON HIS ACCOUNT? — Charmi indeed sinned, and died by stoning. But those thirty-six men who died in battle were not crushed by God, but were not helped. Through their own weakness, since they were unable to act bravely, they were killed. Therefore,

on account of Charmi this came about or was hindered, because those who should have been helped were neglected by God. So, therefore, Joshua, son of Nun, in distress tore his garments, because he understood that God his helper had withdrawn His aid in this situation. JUDGES (Judges 11:39) 1ST CATEGORY OT ²²⁰QUESTION 43. SINCE ABRAHAM WAS FORBIDDEN TO SACRIFICE HIS SON, WHY WAS JEPHTHAH NOT FORBIDDEN TO CARRY OUT THE SACRIFICE OF HIS DAUGHTER? (Gen. 22:11–12; Judg. 11)? — There is a great difference between Abraham’s case and Jephthah’s case. First, Abraham was legitimately born, whereas Jephthah was illegitimate, for he was the son of a prostitute. Next, Abraham was of excellent conduct, but Jephthah was a leader of bandits. Abraham was a righteous man, proven in temptation; in Jephthah, however, there is no testimony of righteousness. Abraham, therefore, was commanded to offer his son to God so that it might be shown to people how greatly Abraham trusted God, since at His command he did not hesitate even to kill his own son. For He who, contrary to worldly hope, could cause him to be born of a barren old woman, was clearly able, contrary to worldly reasoning, to raise him from the dead (Heb. 11:19). By this act Abraham’s righteousness was increased. For God showed that He did not desire the boy’s blood, but that His servant Abraham might become greater by this deed. For He wills those who love Him to suffer something, so that His advancing them may appear just. But Jephthah, a violent and thoughtless man, in foolish devotion promised a gift to God, saying: “Whatever comes out to meet me from the doors of my house when I return from the slaughter, I will offer it to God.

²²¹ Was he forced to make this vow, or did he understand how a vow ought to be made? What if a dog or a donkey had met him, which the Lord forbade to be offered? Or if someone else’s son, or his wife, so that in another’s grief he might exult that he had paid his vow? Therefore, what his careless mind had vowed to another’s ruin was, by divine judgment, turned back upon himself. And Jephthah was so senseless that he did not afterwards recognize that he had vowed foolishly, so that his error, which began with him, might be corrected by him. For he ought to have understood that God does not delight in such a sacrifice, and to have prayed for pardon for his foolishness, and offered something else that was not against the Law. Instead, he showed himself “faithful” by becoming a murderer, whereas it is clear that foolish faith not only fails to benefit, but harms. Therefore in the

matter of his daughter he himself was struck down, and for this reason God took no notice of such a sacrifice. For if He had forbidden it, Jephthah would have seemed to want to offer something else to Him, although he knew that what was unworthy must not be offered. But his daughter gained by it: because she, innocent, died on account of her father's sins, she escaped the punishment of hell, which perhaps she might not have attained by living long.

²²² And as for the triumph of Jephthah's victory, it was not achieved by his merit nor by that of the people; for it is not written that they requested God to give them a defender. Or did the Lord send Jephthah himself, or speak to him? Rather, because the Philistines were praising their gods as those who had made the sons of Israel subject to them, and were reviling the God of Abraham, therefore, for the honor of His name, God took vengeance on the Philistines, even if not for these men's sake, yet for Abraham's merit and His own glory. Or shall Samson be called worthy because the Spirit of the Lord came upon him while he was consorting with prostitutes (Judg. 14:6, 19; 15:14), when this is to be understood as done for the destruction of the Philistines? ²²³ 1 SAMUEL (1 Samuel 7:9) 1ST CATEGORY OT

²²⁴ QUESTION 46. WHETHER SAMUEL WAS ONE OF THE SONS OF AARON, AND WHETHER HE IS TO BE CONSIDERED A PRIEST? — There are some among us who, partly occupied with secular affairs and partly less studious concerning the Holy Scriptures, fall into error, thinking that Samuel was a priest, that is, that he traced his origin from Aaron, whose offspring the Lord God ordained should be born priests, not made priests. Nor was it granted to anyone except his sons to place incense on the altar. Some, going even further astray, indeed deny that Samuel was of the line of Aaron; that is, they say he was not born a priest, and nevertheless assert that he exercised the priesthood. These must first be answered. For it is worse to deny that Samuel was born a priest and yet claim that he exercised the priesthood, than to say he was a priest from among the sons of Aaron. In the latter case it is ignorance; in the former, foolishness. For when those who think he was born a priest learn that he was not of the sons of Aaron, they will clearly see that he was not a priest, being unaware that no one was permitted to perform any priestly act unless he was of the seed of Aaron.

²²⁵ For they know the established fact, indeed it is evident, that Korah, since he was not of the sons of Aaron and wanted to place incense upon the altar, was swallowed up with his associates by the opening of the earth (Num.

16:1–34). And Uzziah the king, since he was certainly not of the seed of Aaron but of the tribe of Judah, and boldly undertook to perform priestly functions while standing before the altar, was struck with leprosy on his forehead and therefore died (2 Chron. 26:16–21). But those who say that Samuel was not born a priest and nonetheless assert that he exercised the priesthood speak quite foolishly; and to persuade a fool of what is good is the greatest labor. For with what dullness are they led, that, while the sun is shining upon the earth, they say that it is night? For when they read, and they read this not in one place only, that it is decreed by God that no one should dare to exercise the priesthood except Aaron and his sons, they stubbornly contend that Samuel was a priest. They do not understand that if Samuel was not born a priest and yet exercised the priesthood, he must be called a shameless pretender; for God established that priests should be born, not made. And I think it is not safe to hold this opinion about Samuel. For how could it be that a praiseworthy man, praised by God's own testimony, did what he knew was forbidden?

²²⁶ He was certainly aware of the punishment for such belief, having seen it carried out once and again. Nor could he have sought to this by God's judgment, whom he knew to be binding; if he had perhaps heard such a thing from God, he would rather have believed himself to be tested, knowing that God's decree in no way can be revoked. He could more likely have believed that, under the appearance and name of God, this was being done with him in order that he be deceived by the adversary, than that God could change His judgment. Indeed, when Balaam had been forbidden by God to go to Balak, and later asked again whether he should go, God, angered with him, rebuked him through the mouth of a donkey, because the donkey, seeing the angel who was forbidding the way, refused to continue the journey begun (Num. 22:28). But Balaam, though forbidden by God to go, asked again whether He wished him to go, and therefore judged of God as of a man, who through his ignorance is changeable and alterable. Yet Balaam is nowhere praised by any divine testimony; for he was a soothsayer. But Samuel, a man dear to God and knowing that God's judgments are fixed, how could he believe that anything should be done other than what he knew was established by God? "But," they say, "when Eli died, and his sons who were priests, Samuel began to exercise the priesthood. This neither the text teaches nor reason admits.

227 In saying this, they suppose that at that time there was no one left to perform the priesthood, so that when those three were dead, unless Samuel offered the people's gifts, the priesthood would have ceased to be exercised. This claim is hostile to God. By it God is judged negligent, as though ignorant, since He establishes something that cannot endure. For why did He decree that no one other than the sons of Aaron should exercise the priesthood until the end of the age, that is, until the times of the coming of Christ, if He knew this would fail? But if He did not know, which be far from us to say, then He was negligent; and therefore it could have happened that, when those failed, not even Samuel was a priest. But if God is provident and fore-knowing, what He established remained in force; and if what He established remained in force, Samuel did not exercise the priesthood, since he was not God's priest. For in the Old Law God decreed that priests should be born; in the New Law the Lord ordered that priests should be made. Let them now choose one of two: either prove Samuel to have been born a priest, or made a priest. Yet they agree that he was not born a priest, because they know he was not of the sons of Aaron.

228 If therefore Samuel was not born a priest and is nowhere read or proved to have been made a priest, since God had not ordained that priests should be made, it is absolutely clear that Samuel was by no means a priest. But the objectors, with their eyes closed, say: "If he was not a priest, yet he acted in the stead of a priest, because it is written that he offered a sacrifice to God. Who would dare deny what is proved by Scripture (1 Sam. 7:9)? Samuel indeed offered a sacrifice to God, but from this it is not shown that he acted in the position of a priest. For he is always said to offer whose offerings they are that the priest places upon the altar. And Saul offered in this very manner, that is, through a priest, just as sacrifices are now offered; and David offered, and Solomon offered, and the others likewise offered. Did they all act in the position of a priest? Although the priest performs his own proper office, yet he is said to offer in whose name the priest acts. The offering is accounted to the one whose gifts are presented. And if a man was not a priest, how could he act in the stead of a priest? Can a deacon act in the position of a priest? A captain may indeed act in the position of another captain, and a magistrate in the position of another magistrate; yet a private person cannot act in the position of any authority.

229 How much less can one who is not a priest act in the position of a priest? With what reasoning would he dare desire to that which he knows is not permitted to him? For if a priest is lacking in some place, a priest from another place can be asked to come and take his place; yet a prophet, even if he lives a holy life, cannot perform what he knows has by no means been granted to him. For it is one thing to live well, and another to receive the authority of a certain office. Just as someone who is a priest ought not to think that his life is thereby automatically worthy, so also someone of holy conduct and life ought not on that basis claim the priesthood for himself. For although the priesthood is a good thing, it will nevertheless be evil for the one to whom it has not been granted and who ventures upon it. For if we look at what is written about the holy Samuel, we shall see what testimony Scripture gives him, saying: "And it became known," it says, "to all the people that Samuel was faithful as a prophet to the Lord" (1 Sam. 3:20). And in the Psalm: "Moses and Aaron among his priests, and Samuel among those who call upon his name" (Ps. 98:6).

230 Who does not notice from this distinction that the persons are separated on account of their dignities, so that Moses and Aaron are recognized as having obtained priestly dignity, whereas Samuel is regarded as having been worthy before God among the prophets, who by their prayers called upon God to protect his people, as we read? Moreover, priests are shown to have by no means been lacking, to such an extent that, when the Ark had been brought back from the Philistines by the Levite bearers, the men of Bethshemesh offered sacrifices to God in Samuel's absence. And when Saul had been made king, Ahimelech was the great-grandson of Eli the priest, who carried the vestment. "But here," they say, "Samuel seems to have been a priest because he was clothed with a vestment. As though deacons today are not vested with dalmatics, just as bishops are. And we read that David too was clothed with a vestment, and with a double vestment (2 Sam. 6:14). But Samuel, while still a little boy, was girded with a vestment (1 Sam. 2:18): could a little boy offer to God the people's gifts? You see therefore that "vestment" is indeed one word, but it does not always signify one and the same thing. For priests carried the vestment; they were not clothed with it. Kings, however, and the Levite Samuel were clothed with the vestment. Therefore sometimes "vestment" signifies a garment, sometimes a sort of small chest which the priests carried for inquiring of the Lord.

²³¹ So far as appears, it has been proven that Samuel was not a priest, but a prophet. Now we answer those who, not knowing that Samuel was not of the sons of Aaron the priest, suppose that he was a priest; for it would not have been lawful that someone descended from the line of Aaron should not be a priest. I want such people first to recognize that, if Samuel was a priest, then without doubt Elkanah his father was also a priest; it would likewise have been fitting that his sons be priests. But because they were not priests, he appointed them judges over the sons of Israel (1 Sam. 8:1), just as Samuel himself was. For we read that he judged the sons of Israel. Elkanah, however, Samuel's father, precisely because he was not a priest, "went up," it says, "year by year from his city Ramathaim to worship and sacrifice to the Lord Almighty of hosts; and there were Eli and his two sons, Hophni and Phinehas, priests of the Lord" (1 Sam. 1:3). What could be clearer, than that Elkanah came to offer his gifts before the Lord through the priests at the appointed time, according to what Moses had established, that three times a year they should offer their gifts and tithes in the place where the Ark of the Lord and the priests were? Especially since he had two wives at the same time, which is unlawful for priests.

²³² For Elkanah was of the Levites, as the order of generations is set forth in the book of Chronicles (1 Chron. 6:33). For at that time the Levites did not yet have a fixed order of ministry established concerning the priests and the Ark of the Lord. David, indeed, in his reign arranged courses for the priests and Levites, so that from twenty years and up, which in the Law is from twenty-five years and up, they would begin to perform their service in the Lord's ceremonies; and so that there should be, from the sons of Aaron, that is from the line of Phinehas and Ithamar, twenty-four classes of priests, which would perform their courses at appointed times. The Levites, moreover, were appointed to be doorkeepers of the tabernacle, bearers of the Ark of the Lord, watchmen, keepers of the vessels, and receivers of common offerings. And twenty-four classes of singers, harp-players, and other musicians were established, so that these too, that is, all the Levites, would have their appointed turns in time; for it was necessary for them also to have leisure, so that they could take care of their households. And not only do these matters contribute to the above-mentioned case, namely that Samuel was not of the sons of Aaron; but also what his mother says to the Lord: "If," she

says, “you give me a son, I will lend him to the Lord all the days of his life” (1 Sam. 1:11).

²³³ She would not have said this if he were to be born a priest; he would have been obliged to serve at the altar. But because he was a Levite, and as yet no law had been laid down for the Levites, but each man acted according to his own will, so that as wanderers they presumed unlawful things, for Jonathan, the son of Moses’ son, although enrolled among the Levites, presumed to exercise the priesthood for the tribe of Dan, on this account we read in the book of Judges: “Each man did what was right in his own eyes, because there was no king in Israel” (Judg. 17:6). Therefore Hannah vowed, saying, “I will lend him to the Lord,” so that he might not wander with the rest. And so that the question may be examined more fully, let us also treat that point which is said of Elkanah, that he came year by year to offer his gifts and tithes: how did he offer tithes if he possessed nothing? For the Levites did not receive fields, since they sought their livelihood from the tithes given by the people. But it can be, and so it may be understood, that he could have had the property of his wife, or a purchased possession; for they took wives from other tribes, not only they, but others as well, so that even priests took wives from other tribes. For Jehoiada the high priest took as wife from the tribe of Judah the daughter of King Joram (2 Chron. 22:11).

²³⁴ (1 Samuel 15:24; 2 Samuel 12:13) 1ST CATEGORY OT ²³⁵ QUESTION 18. WHY IS IT THAT SAUL, WHEN HE SINNED, ASKED THAT PRAYER BE MADE FOR HIM SO THAT HE MIGHT BE FORGIVEN AND COULD NOT OBTAIN IT, WHILE DAVID, WHEN HE SINNED, ASKED AND OBTAINED PARDON? — It is not fitting that God’s judgment be revoked: for human weakness and ignorance ought to be instructed by God’s judgment in what it does not understand, so that from God’s decision it may grasp the truth, and recognize that nothing else ought to have been done than what it sees God has done, knowing that He is not a respecter of persons (Acts 10:34). For if God received David’s prayer and rejected Saul’s, we must not think that God did anything unjust. Knowing with what nature each one spoke, He accepted the petition of the one whom He saw asking for pardon with a troubled heart; but He despised the other, because the pain of repentance had not touched his soul. For God is more a hearer of the heart than of the voice. Therefore it is said, Man looks on the outward appearance, but God on the heart (1 Sam. 16:7). Therefore we too are often deceived, be-

cause hoax in words and in countenance misleads us: for we cannot see what is in the heart. Wherefore we must follow God's judgment, who examines each person according to the heart, in which the nature of each one is found. We discover that the Savior did this as well. For He did not receive the scribe when he presented himself (Matt. 8:19);

²³⁶ but He called Levi as he sat at the tax booth (Matt. 9:9; Luke 5:27): because the scribe's words were not followed by the heart, whereas Levi, in silence, had in his heart what the scribe had in his words. But Jesus, who, as it is written, knew what was in man (Jn. 2:25), chose Levi. Moreover, David did not wish that another should be humbled for him as Saul did, but he himself, as a pleading with a troubled heart, asked for pardon. ²³⁷ (1 Samuel 26:16) 1ST CATEGORY OT QUESTION 35. HOW CAN DAVID STILL CALL SAUL THE ANOINTED OF THE LORD, AND DO HIM HONOR IN THIS EXCELLENCE AFTER THE LORD HAD DEPARTED FROM HIM? — David is not unaware that there is a divine institution in the office of the royal order; therefore he honors Saul, who is still placed within that same institution, lest he seem to do injury to God, who has decreed honor for these orders. For the king bears the image of God, just as the bishop does that of Christ. As long, therefore, as he is within that institution, he is to be honored, if not for his own sake, then for the sake of the order. Therefore the Apostle says, Be subject to the higher powers. There is no power except from God; and the powers that exist are ordained by God (Rom. 13:1). From this it follows that we honor even a pagan who holds power, although he himself is unworthy, since, while holding God's order, he gives thanks to the Devil. For authority demands honor, because it deserves it. Therefore the dream of the coming famine was revealed to Pharaoh (Gen. 41:1–37); and Nebuchadnezzar, while others stood by him, alone saw the Son of God in the fiery furnace (Dan. 3:92), not indeed by his own merit, he who wished to be adored in an idol, but by the merit of the royal order.

²³⁸ 2 SAMUEL (2 Samuel 28:7–20) 1ST CATEGORY OT ²³⁹ QUESTION 27. WHEN SAMUEL WAS SUPPOSEDLY RAISED UP BY THE PYTHON-ESS, AND HE WAS SEEN BY HER AND SPOKE TO SAUL—THIS STORY IS REPORTED IN THE BOOK OF KINGS? — I consider it an unworthy deed if assent is given in accordance with the wording of the story. For how could it happen that a man holy by birth and righteous by the works of his life might be drawn by magical art? Or if he was not drawn against his will,

did he give consent? To believe either of these about a righteous man is absurd. For if he was brought unwillingly, his justice has no support; but if he came willingly, he lost the spiritual merit which, being in the flesh, he had sought: which is very absurd, because whoever departs from here righteous, remains righteous. Moreover, this is a trick of Satan, by which, so that he may deceive many, he even pretends to have the good in his power. The Apostle, among other things, says, "Satan himself transforms himself into an angel of light" (2 Cor. 11:14). For, in order to cause an error in which he himself might glory, he disguised himself in the guise and name of a righteous man: so that he might lie and claim that the hope proclaimed to the worshipers of God would accomplish nothing, when he pretended that the righteous going forth from here were in his power. But some are deceived by the fact that he did not lie about the death of Saul and his sons:

240 as though it were a great thing for the Devil to foresee the day of a body's fall beforehand, when certain signs are accustomed to appear in those who are dying, from whom the protection of God seems to have been removed. How much more the Devil, whom prophetic oracles testify to have been exalted with angelic majesty; of whose greatness the Apostle says, "Do you not know the height of Satan?" (see 2 Cor. 2:11). What wonder, then, if he was able to foresee a death that was close at hand, since this is the very thing by which he deceives and wants to be worshiped as if he were in God's power? For Saul, made senseless by such dullness, fled to the pythoness. Corrupted by the cause of sin, he turned himself to those things which he had condemned. But if someone, on account of the story and the things expressed in words, thinks they should not be passed over, lest the logic of the narrative be empty, he will indeed do rightly, provided he does not drag this into the realm of truth, but keeps it to sight and understanding. For Saul, having become reprobate, could not have a good understanding. The narrator described Saul's mind and Samuel's appearance, expressing the things that were said and seen, omitting whether they were true or false. For what does he say? When he heard in what form he had been raised up, "He understood," he says, "that this was Samuel. He reported what Saul understood;

241 and because he did not understand rightly, he adored someone other than God, contrary to Scripture; and thinking it was Samuel, he worshiped the Devil, so that Satan might have the fruit of his deceit. For this he strives after, that he may be worshiped as though he were God. For if Samuel had

truly appeared to him, surely that righteous man would not have allowed himself to be worshiped, he who had preached that God alone is to be adored. And how could the man of God, who was with Abraham in refreshment, say to a man of disease, worthy of the burning of Gehenna, “Tomorrow you will be with me”? In these two points the unwary Satan betrayed the subtleness of his deception, both because he allowed himself to be worshiped in the guise and name of Samuel contrary to the Law, and because he falsely claimed that a man weighed down by sins, although there is a great distance between sinners and the righteous, would be with Samuel, the most righteous. In truth, it can seem reasonable if the name of Samuel is left aside, since Saul was going to be with the Devil. For he passed over to him whom he worshiped. For the Devil, always lurking under a veil, reveals himself when he invents things that clash with the persons through whom he seeks to deceive.

²⁴² 1 KINGS (1 Kings 3:11) 2ND CATEGORY OT QUESTION 18. WHY DID SOLOMON HAVE THE SPIRIT OF WISDOM (1 Kings 3), WHEN HE DID NOT HAVE A PURE LIFE? FOR HE TOOK GREAT DELIGHT IN WOMEN, AND BY THIS HE SINNED (ibid. 11). — At first Solomon received the spirit of wisdom by his own merit; but later, when he began to make excessive use of women and thereby to sin, if he had the spirit of wisdom, he had it by reason of his royal office, just as Nebuchadnezzar, by reason of his royal office, saw Christ in the furnace. 2 KINGS (2 Kings 2:10) 1ST CATEGORY OT ²⁴³ QUESTION 26. QUESTION ABOUT ELISHA: DID HE OBTAIN WHAT HE IS SAID TO HAVE ASKED TOO HARSHLY OF ELIJAH? — Elisha, eager in spirit for performing miracles and enticed by the example of his master, when he received the permission to ask for whatever he wished, greedily for good things requested that the spirit be present in him in double measure compared with what it was in his master. To him the man of God Elijah said, “You have asked a hard thing. For in his eagerness he did not consider that the disciple is not above the master (Matt. 10:24). Yet Elijah, knowing that he had not asked this out of ambition for present glory, replied: “Nevertheless, if you see me taken from you, it shall be so for you. (2 Kings 2:10) This meaning must be weighed carefully. Having first said with some displeasure, “You have asked a hard thing,” he added, “Yet if you see me taken up, it shall be so for you,” and therefore he did not seem to have refused him. He showed that it would be so for him as was fit-

ting, not as he himself had requested. For Scripture intends many things to be understood completely, so that the sense gathered from the words may not be contrary to the rule of religion. Indeed, such a hard request ought in justice to have lost its reward;

²⁴⁴ but because he desired the good so earnestly, God, who knows what should be given to each person, did not allow him to be deprived of the merits of his good intentions. Let us therefore see whether the merit of Elijah would allow that Elisha should deserve to receive a double portion of his gift. For it was said by the Holy Spirit through Zechariah what the merit of John would be: "He shall go," he says, "in the spirit and power of Elijah" (Luke 1:17). He therefore shows John to be equal to Elijah. And the Lord says, "Among those born of women there has arisen no greater prophet than John the Baptist" (Matt. 11:11). He did not say, "He is greater than all," but, "No one is greater than he"; that is, he has an equal, but he has no superior. Elijah therefore is equal to him, certainly not lesser than he; how then is Elisha greater than Elijah, when John, than whom no one is greater, is equal to Elijah? For when Elisha came to the crossing of the waters, he did not receive honor from them so as to be able to cross, unless he invoked the God of Elijah (2 Kings 2:14); so that by this his hard request might appear corrected, since he was heard only in the name of Elijah, lest he be thought to have obtained what he had asked too harshly, as though the dispensation of the Spirit granted to Elijah were not sufficient for the merit of that time.

²⁴⁵ TOBIT 1ST CATEGORY NT ²⁴⁶ QUESTION 119. ON TOBIT. — Such is the providence of the Lord God toward us that, unwilling for us to go astray, He has given both the law and examples of good works, by which life can be conducted modestly and peacefully in the fear of God. For He who is the author of life certainly does not will that His work be subject to death. Although nature itself is not without a law, yet because the Lord is good and merciful, He has shown by writings and examples, as the present reading shows, so that there might be a greater knowledge both of what must be followed and of what must be avoided. Therefore the holy servant of God, Tobit, has been given to us as an example after the law, so that we may know how those things which we read are to be carried out; and if temptations come, we may not depart from the fear of God, nor hope for help from any other than Him, remembering that it is written: I have been young, and now am old, and I have never seen the righteous man forsaken, nor his off-

spring begging bread (Ps. 36:25). Therefore, whoever hopes in God with his whole mind can never be deceived. Although for a time tribulations may arise through the plots of Satan, the examples of holy men teach us that these are not permitted by God except for the increase of our merits:

²⁴⁷ for if they are accepted with a calm spirit, here comfort with effect will be given to us, and in the future eternal life with glory. For since our God is just, and with Him there is no respect of persons (Rom. 2:11), He allows us to be tempted because He loves us, so that after toil He may be able to bestow upon us the richest rewards. Accordingly, when the Apostle prayed that temptations might depart from him, the Lord said, My grace is sufficient for you; for strength is made perfect in weakness. Therefore the Apostle added, When I am weak, then I am strong; and he says, I rejoice in my tribulations, that the power of Christ may dwell in me (2 Cor. 12:9–10). We are taught by Scripture how praiseworthy the holy Tobit is: neither captivity diminished his devotion, nor did the loss of his eyes persuade him to cease blessing God, nor did the exhaustion of his substance turn him aside from the path of righteousness and truth (Tob. 1–3). For necessity tests the righteous man; and to preserve righteous in poverty is true and perfect righteousness. From that very source from which the devotion of some is diminished, the praiseworthy Tobit drew increase. For, it is said, poverty humbles a man; and one who is humbled cannot preserve righteousness. But the soul of the holy Tobit, lifted up toward God, was neither broken by captivity nor cast down by poverty:

²⁴⁸ for even against the edict, he committed the bodies of the slain to burial, and, confident in the generosity of God, he showed mercy out of that very little he had, knowing that mercy shown from limited resources is especially pleasing to God; as also did that widow whom the Lord in the Gospel praised highly (Luke 21:2–4). For he is truly faithful, he does not doubt the promises of God, who gives from the little he has. Therefore, consoling his soul with the hope of future things, Tobit, consecrated to God, was found strong and unwavering in temptation, showing that in necessity one must be all the more watchful in the fear of God; for if necessity does not drive us to seek God's help, how much less will security? Holy men, being certain that God has reserved to Himself the judgment of all things that happen in this world, not only bore with tribulations and losses and other disasters or insults without distress, but even accepted them gladly: as did our apostles, who

rejoiced after being beaten, because they were found worthy to suffer dishonor for the name of Christ (Acts 5:41). For the misfortunes that unjustly happen to the faithful, whether in tribulations or in insults, are signs of future merits. Therefore the just Tobit pleased God so greatly that by a double kind of merit he obtained his reward:

²⁴⁹ for in the present life he recovered the sight he had lost through the ministry of an angel, and was enriched also with possessions pertaining to this present life; and in the future he was made an heir of the kingdom of heaven. In this we are taught that whoever obeys the law of God with all his heart and does not doubt His promises, God often increases his riches even in this world, and in the future grants him eternal life. There is also another point that invites us to divine service. For holy Tobit not only obtained rewards for his own righteousness; there is added to the fullness of his glory also the good that comes from those who become his imitators. For in imitators examples are praised. This too can happen for us, if we live in such a way that it is fitting for us also to have imitators.

²⁵⁰ (Tobit 12:7) 2ND CATEGORY OT & NT QUESTION 8. IN TOBIT IT IS SAID: "TO REVEAL AND CONFESS THE WORK OF GOD IS HONORABLE" (Tob. 12:7). BUT THE SAVIOR, WHEN PERFORMING THE WORK OF GOD, SAYS: "TELL NO ONE" (Mark 8:26). — The Savior did not say that the work of God ought to be concealed; for elsewhere he says: "Go and tell how great things God has done for you" (Mark 5:19). Rather, he sometimes rejected their testimony and checked their boasting, lest he should appear, as would seem absurd to the wise, to be bearing witness to himself as a deceiver. JOB 1ST CATEGORY NT ²⁵¹ QUESTION 118. ON JOB. — Great is the love, dearest brothers, of Almighty God toward the human race: when it is understood, it leads to the heavenly kingdoms; when it is not understood, it leads down to Hades. For God wills His favor to be received with gratitude and to be fruitful, so that it may profit us and give Him delight in showing mercy. Therefore, since He is good and wills all men to be saved, He has shown us a model of righteousness in His servant Job, as the present reading bears witness, so that by following him we may both avoid evil and attain to good, and not only be freed from punishment, but also receive reward. How admirable, then, is the most holy Job, who, before the written law was given, displayed in his deeds the pattern of the Law; taking no instruction from any external teaching in this matter, but guided by

nature itself, in which God decreed that the seeds of righteousness should naturally reside, he preserved reverence for his Creator through devout virtue. How great, then, is the praise he deserves, and with what words should his deeds be celebrated, since we can find no equal to him either before the Law or after the Law? For although someone might be able to imitate his achievements, he is still not to be compared with him, nor will he be rightly called his equal. It would not be his own achievement that he became such a man if he merely followed another's example.

²⁵² But Saint Job, having seen nothing of the kind, nor read of it in any books, showed himself to be such that he had nothing in himself derived from another, but rather imparted to others, offering the pattern of wondrous deeds by which God might be won. Therefore he is praised by the testimony of the Lord, who says: Have you considered my servant Job? For there is no one like him on the earth, a true worshiper of God (Job 1:8). Who could have deserved so much that the Lord should bear such witness of him, unless it be this man who is found not as an imitator, but as the author of the things he did? Therefore he is proclaimed a true worshiper of God. No counterfeit impression of a fabricated truth can appear in one who has no such predecessor. Everyone who pretends, pretends to what is seen and imitated. And yet even greater things than these are said. For in these praises there were no proofs of tribulations, but only a purpose dedicated to God, established in exercise and observance. Since this did not appear to the tempter to be complete for the crown of merits, he asked that he might be allowed to test Job's righteousness with various temptations, so that, pressed in many ways, he might somewhere be entangled and exceed due measure. For it is for this end that various punishments are usually inflicted on sinners:

²⁵³ since no one can bear all forms of torment, one of them may wring from him a confession of the truth. Therefore the tempter was allowed to destroy and ruin all his possessions, even to the death of his sons: so that if he could bear the loss of his oxen, he might not bear that of his sheep; or if he could bear the loss of his sheep, he might not bear the loss of his camels, nor of his servants, nor of his entire substance; or if, because he was of great spirit and of pure devotion, he was not overcome by all these things, then at least he might be broken by the compelling affection of love through the immediate death of all his children. But because, before the written Law was given, he had the Law written in his heart, neither losses nor griefs made him any

less devoted to God, so that he gave a pattern of loving God with all the heart above all things. How great, then, is the glory he deserves, who before the Law kept the Law, so that the Law that was to come might be shown in deeds, not words, as to how it should be observed, he being its author in action? And because the tempter is disrespectful, this glory did not seem sufficient to him for proving the righteous man, unless he manufactured something else against him which he knew could not be tolerated by a man;

²⁵⁴ he asked again that he might strike Job himself with a cruel wound from the crown of his head to the nails of his feet. And when this was granted, since no trust should be placed in him, he was commanded to spare his soul for the sake of free will, and not to dare anything violent against him whom he could not overcome by right reason. Having received this power, and his cruelty raging anew within him, he struck the righteous man with a very great blow, so that there was nothing in his body that was free from injury, something no man could have endured except Job alone, who was able to conquer Satan. And when even so the hatred of the Devil could not draw from the righteous man any murmur against God, remembering his former cunning by which he deceived Adam, he strove to see if he could also deceive this man through a woman; for one is more easily deceived by someone of one's own household. And in all these things Satan, utterly shameless, achieved nothing, indeed suffered loss: he not only found God's servant immovable, but even his teacher. For in the very extremity of his necessity, Job not only persevered in the fear of God, but also, rebuking his wife who suggested the opposite, taught that all things which happen by God's permission must be bravely endured (Job 2:1–10):

²⁵⁵ which belongs to a double punishment of the foolish Satan, because he neither persuaded what he wished, and while envying this man, he made others learn what he did not even want this man to know. How much temptation profits the servants of God and harms the Devil we are more fully taught by this reading. For when he thinks he is harming them, he is advancing them; and when he persecutes one, he rouses many to virtue. Seeing this man protected by the helps of God, many become his imitators. Therefore, wishing to make a gain, he suffers loss. His rage is always ruinous to himself. For when he persecutes the righteous so that they may not be rewarded, he makes them more worthy; and when he envies Saint Job, he doubles his excellence in heaven and on earth; for here he is increased, and in heaven he is

received with the Savior; so that all these things may contribute to the glory of the saints, and to the punishment of the Devil.

²⁵⁶ PSALMS (Psalm 1) 1ST CATEGORY NT ²⁵⁷ QUESTION 110. ON THE FIRST PSALM. — “Blessed is the man who has not stood in the way of sinners. (Ps. 1:1a) But if he has stood, he is no longer blessed, but guilty and worthy of blows. For he seems to have some hope of correction, because he is not wicked, but a sinner. But if there is one who has not gone in the counsel of the wicked, and has not stood in the way of sinners, he is blessed in a two-fold way. For he cannot be blessed if he does not go into the counsel of sinners yet stands in the way of sinners; for even if he is not destined for destruction, he is still accountable to punishment. Then he added, “And has not sat in the chair of pestilence. (Ps. 1:1b) He says this is the blessedness which consists in these three steps and is guarded by this threefold rule; that is, that one neither go into the counsel of the wicked, nor stand in the way of sinners, nor sit in the chair of pestilence. But since only two kinds are mentioned, that of the wicked and that of sinners, in the record of those things just mentioned, to which class did he wish to assign this third, which he added, saying, “And has not sat in the chair of pestilence”: to that of the wicked, or of the sinners?

²⁵⁸ But let us see what it is to sit in the chair of pestilence, and then we shall understand to which class he assigns this. We call that the chair of pestilence which is outside the ordering of God, clearly devised for this purpose, that unjust judgments may proceed from it. For this reason it is called the chair of pestilence, because it is a corruption that produces death, just as iniquity produces condemnation. Therefore that chair which is the chair of death is not from God. For Moses received the chair of life. It was given for this purpose, that in it there might be the authority of the just judge or of the creator God. Therefore the Lord says, “The Scribes and Pharisees sit on Moses’ chair” (Matt. 23:2); and the Apostle, “There is,” he says, “no power except from God; and those that exist are ordained by God” (Rom. 13:1). Therefore he says to the leader of the people: “You indeed sit judging according to the Law, and against the Law you order me to be struck” (Acts 23:3). When he said “according to the Law,” he indicated the just and saving authority of the chair. But in that he said “against the Law you order me to be struck,” he showed that very judge to be unjust, so that, sitting in God’s

chair, he judged unjustly. Therefore also Daniel says, “The kingdom is God’s, and he will give it to whom he will” (Dan. 4:14).

²⁵⁹ For just as the authority of an earthly emperor runs therefore through all, so that in all there is reverence for him, so God has ordained that from the king the authority of God should begin and run through all: although the world often does not understand this, and subjects itself to others placed in power than it ought, still the ordinance is that there should be one who is feared. Where, then, this ordinance is not, there the chair of pestilence is found. Nowhere is the authority of the one God denied except among those who proclaim fear and reverence of many gods. These, then, are those who sit in the chair of pestilence, because what their priests proclaim is death. For they deem it necessary that worshippers of the one God, as fools and enemies, should either be held up to reproach or removed from this life. This is the very material of wickedness, which also extends into other areas, through which it may display the laws of its own wickedness. For at Jezebel’s command the priests of iniquity sat in the chair of pestilence, who, against the innocent Naboth, though they were not judges, plotting stubbornness, with false witnesses corrupted, pronounced a sentence of death (1 Kings 21:11–13). Therefore also in another Psalm he says, “I will not sit with the wicked” (Ps. 25:5). For this is the judgment of him whose also is the chair of pestilence. Therefore, if, while sitting in God’s chair, they oppress the innocent, the judgment will be unjust, not the chair.

²⁶⁰ For where the chair of pestilence is, the judgment cannot be other than iniquitous, even though they may attach to themselves certain coverings, as it were, by which they cloak their wickedness so that those who see are deceived. For sheer wickedness cannot be put forth by itself, because it finds no buyer; and where the law of the Devil is, if he himself is named, he is shuddered at. But as honey is mixed with poison that it may lie hidden, so too they mix certain just things into the law of the Devil, and apply to it the name of truth; yet each person’s understanding must be judged, because sometimes it shows something true in order to deceive, so that when it proclaims evil things they may be thought good. Since we have asserted that the chair of pestilence is not from the ordering of God, we also call the chair of pestilence that of those who, outside the Church or against the Church, have set up chairs for themselves. For whoever presumes what is not granted is guilty; how much more if he also corrupts the tradition of him whose seat he

takes? For they disturb the order begun by the Apostle Peter and preserved up to this time through the succession of bishops in an unbroken line, claiming for themselves an order without an origin, that is, professing a body without a head; therefore it is fitting to call their seat also the chair of pestilence.

²⁶¹ Nor will it be without punishment merely because they do this under the name of God. For it is clear that they conduct their own causes under the name of God. They do not do this out of zeal for God, but wishing to defend a place for themselves. Though we know that Korah and the two hundred and fifty men, who by presumption made offerings to God, were swallowed up by the opening of the earth (Num. 16:31, 35), and that King Uzziah, when he made an unlawful offering to God, was struck with leprosy on his forehead (2 Kings 15:5 and 2 Chron. 26:21). Since it has become clear that the chair of pestilence belongs to the wickedness mentioned above, let us pursue what follows. For he added: "But his will was in the law of the Lord. (Ps. 1:2a) He says that his will is in the law of the Lord who, despising the wicked and abandoning sinners, refusing the chair of pestilence, has fixed his will in the law of God. Therefore he called this man blessed. And it continues: "And in his law he will meditate day and night. (Ps.1:2b) It is clear that such a man, free from all allurements and untouched by those things that are opposed to the law of God, occupies himself with nothing else than the law of God; strengthened by the sacraments of the Son of God, by day he persists in good works, and by night in prayers.

²⁶² For this is he of whom it is said in the Song of Songs that he sleeps and his heart keeps watch (Cant. 5:2). Therefore he says: And he shall be like a tree that is planted beside streams of water. (Ps. 1:3a) Who doubts that one who meditates on the law of God has hope of receiving the reward? For just as a tree planted beside water cannot be barren, so one who diligently studies the law of God by frequent use cannot fail to obtain the effect of his work. And he added: Which will yield its fruit in due season. (Ps. 1:3b) Every plantation that is well tended gives fruit at the proper time; so too the one who obeys the law of God will have fruit at the appointed time. For then he will receive the reward of this devotion, when the Lord Jesus Christ begins to sit in judgment of the living and the dead. Then he subjoined: And its leaf shall not fall. (Ps. 1:3c) It is clear that in a tree whose leaves do not fall, he has signified life. For a tree nourished by the moisture of running water keeps its leaves. And the Lord Jesus also says: If they do these things in the green

wood, what will happen in the dry? (Luke 23:31). In the green wood he signified life and fruit.

²⁶³ Therefore, just as a tree with the help of running water does not feel dryness, so the one who studies the law of God, when temptation approaches, remains safe by the protection of God and does not lose but gains salvation, as the Apostle says: Through many tribulations we must enter the kingdom of God (Acts 14:21). And it continues: And all that he does shall prosper. (Ps. 1:3d) It is clear what he says, that one who keeps faith with the law of God, eager for his commandments, becomes happy in all his deeds, just like Joseph, who, because he placed the fear of God before this present life, God made all that he did prosper in his hands. And he added: Not so the wicked, not so. (Ps. 1:4a) The repetition of the phrase signifies that it will in no way turn out differently from what he promises, because nothing will be prosperous for the wicked in the future, but all things adverse, even to their destruction. Therefore he says: But like dust which the wind drives away from the face of the earth. (Ps. 1:4b) In the same way he says that the wicked perish like dust which the wind blows away from the face of the earth so that it may vanish. Once lifted away from its own substance, scattered through the air, it gradually disappears; so too the wicked, cast out by the ministering angels from the presence of God their author, without whom one cannot live, will perish. And it continues:

²⁶⁴ Therefore the wicked shall not rise in the judgment. (Ps. 1:5a) What he says is fitting. For why should those rise in the judgment who chose to believe that no business of God was entrusted to them for which they would have to render an account? Since they spurned and denied the law of God, there is nothing from which they might produce an account, so as, when questioned in the judgment according to the law entrusted to them, to present their case. Therefore, found to be arrogant and rebellious against God, they rise only to see that what they refused to believe is true, so that they may perish, because they judged God to be a liar. And he added: Nor sinners in the council of the righteous. (Ps. 1:5b) In this psalm the Psalmist denotes three kinds of men: the wicked, sinners, and the just, in the order in which the error began. But the wicked are strangers to these, because, as I said, they refused to live under the decree of God. Sinners, however, who act under the law of God, are to stand before the tribunal of Christ, separated from the righteous, so that they may render an account of the command-

ments of the law they received, in which they did not labor, so that they may have more praise than blame. The righteous, however, found to be very zealous in the exercise of fulfilling the law, are to be rewarded. And he added: For the Lord knows the way of the righteous.

²⁶⁵ (Ps.1:6a) God is said to know these who, mindful of his precepts, persist in good works so that, counted as righteous, they may be crowned. But to those who, forgetful of him, are negligent about the care of their soul, he will say: Depart from me; I do not know you, workers of iniquity (Luke 13:27). And it continues: And the way of the wicked shall perish. (Ps.1:6b) Therefore the psalm is begun and ended so that, when the case of the wicked is treated, they may be shown to be accountable to nothing other than destruction. For, as I have said, God is therefore said to know the way of the righteous because they walk in his law; but the way of the wicked, because it is outside the law of God, shall perish. For all the ways of the wicked are dark (Prov. 4:19), as Solomon says, but those of the virtuous are very bright, with Christ our Lord as their guide.

²⁶⁶ 1ST CATEGORY OT 2ND CATEGORY OT (Psalm 31:9) QUESTION 38. IF A HORSE AND A MULE DO NOT HAVE UNDERSTANDING, HOW MUCH LESS SO DOES THE EARTH, A THING WITHOUT SENSATION? WHAT THEN DOES IT MEAN WHEN THE EARTH IS SAID TO BLESS THE LORD (Ps. 31:9; Dan. 3:74)? — It is not to be understood in the way the words sound. For a work, although it is mute, is said to cry out the praise of its Creator: for it urges those who look upon it to bless the Maker; just as every well-crafted vessel praises the craftsperson. Indeed, when it is read in the Psalms, Shall the dust give thanks to you, or declare your truth? (Ps. 29:10) Therefore, in every insensible substance, it is not the will, of which there is certainly none, but the works that bless the author. But if you wish to take this spiritually, understand that man is signified by “earth,” according to the saying of the prophet: Remember, O Lord, that we are dust (Ps. 102:14); he whom the works of creation exhort to burst forth in praise of his Maker.

²⁶⁷ (Psalm 31:9) QUESTION 16. IF A HORSE AND A MULE DO NOT HAVE UNDERSTANDING, HOW MUCH LESS SO DOES THE EARTH, A THING WITHOUT SENSATION? WHAT THEN DOES IT MEAN WHEN THE EARTH IS SAID TO BLESS THE LORD (Ps. 31:9; Dan. 3:74)? — Let the earth bless the Lord, he says; that is, let it praise and confess your truth.

How then in the Psalms does he say, Shall the dust give thanks to you, or declare your truth? (Ps. 29:10) It is not to be understood simply as it is read and as the words sound. For the earth does not have understanding, that it might give thanks to the Creator. But if you take this spiritually, understand “earth” as man, according to the saying of the prophet, Remember, O Lord, that we are dust. (Ps. 102:14) The work of the created world urges him to burst forth into praise of the Creator, so that he may gain the confession of His truth through those things which, although silent, are said to cry out the praise of the Creator, whose work they are. This, then, is the reason why, in the creation, the earth is said to bless God.

²⁶⁸ (Psalm 19:4; 40) 2ND CATEGORY OT QUESTION 17. HE HAS, HE SAYS, SET UP HIS TABERNACLE IN THE SUN (Ps. 18:6), THAT IS, HIS BODY IN WHICH CHRIST DWELT, WHO WAS SCOURGED BY PILATE: HOW THEN IS IT SAID IN THE PSALM OF CHRIST, THE SCOURGE SHALL NOT COME NEAR YOUR TENT (Ps. 90:10)? SINCE HE CALLED HIS BODY A TEMPLE. — The body of the Son of Man and of the Son of God is understood to be a temple. Yet God, that is, the Son of God, although he came in the flesh, dwelt nonetheless in the soul. Therefore both soul and body are the tabernacle of the Son of God, although there is one God and man, the Son of God and the son of man. Therefore from this standpoint it is said that the scourge did not come near his tabernacle; that is, his soul, in which his divinity dwells, was free from the punishment of hell or its rulers. Lest anyone think that because here he was crucified as if a sinner, though he is innocent, and the flesh suffered, his soul suffered some sorrow in the lower regions, Scripture shows that his soul could not be disturbed in hell, because he descended there for this very purpose, that is, he allowed himself to suffer, so that he might put the darkness to shame and render its rulers powerless. Hence the Lord himself says: My soul is sorrowful even unto death (Matt. 26:38). It was allowed, as belonged to its nature, to be sorrowful, immediately bearing off the trophy, and the spoils of those by whom it had been saddened even unto death, after death now established in eternal joy. It can also be understood of the whole man; for he who knew no sin could not be scourged by the law.

²⁶⁹ (Psalm 23) 1ST CATEGORY NT ²⁷⁰ QUESTION 111. ON PSALM 23. — The title of the Psalm hints at its meaning. For, about to speak of the mystery of Christ our Lord, he marked the Lord’s day, saying: For David, on

the first day of the week. For when it is said, For David, it relates to the one of whom this David bears the image, of whom the prophet says: And my servant David shall pasture them (Ezek. 37:24). Now the “first of the sabbath” is the first weekday. For after the sabbath the first day is the Lord’s day, as the Gospel affirms, saying: Now on the first of the sabbath Mary Magdalene and the other Mary came to the tomb, etc. (Matt. 28:1). On the Lord’s day he signified the mystery of the Savior. But so that the Psalm might be expounded according to the order of reason, he began from the person of God the Father, so that the mystery of the divinity might not be revealed to men without order. For whoever wants to lay out some case, unless he grasps its head and origin, will not be able to show its proper nature or teach what its truth is. And so the Prophet began therefore and said: The earth is the Lord’s and its fullness. (Ps. 23:1a) He preserved the truth of things by saying: The earth is the Lord’s and its fullness. For he followed the authority of the ancient saints, who said that the earth and the things that are in it belong to the Lord God.

²⁷¹ And he added: The world and all who dwell in it. (Ps. 23:1b) Lest perhaps it be thought that he had signified something less when he said, The earth is the Lord’s and its fullness, he revealed his meaning by saying, the world and all who dwell in it, so that he might teach that absolutely all the earth is the Lord’s, and the things that are in it, so that nothing should be excepted that is not God’s. As some heretics think, who, according to the saying of the apostle Peter, deny dominion to God (2 Pet. 2:10), about whom the prophetic oracles have taught that all things belong to God for condemnation. And it continues, He has founded it upon the seas; (Ps. 23:2a) that is what he expressed in another psalm, saying, You formed the earth upon the waters (Ps. 135:6): so that testimony might follow faith, he shows how he made it. For while there was confusion of things, and neither earth nor water had its own distinct form, at God’s command the earth was gathered together and fixed upon the waters, so that both earth and water might have the proper character of their origin. Therefore in the book of Kings there is the voice of God saying, Did I not make the waters? And he added: And he prepared it upon the rivers.

²⁷² (Ps. 23:2b) Therefore it is prepared upon the rivers, since it contains within itself stored waters, which, flowing as though through the pipes of veins, give it solidity, lest it be completely dry, fragile, and useless for cultiva-

tion. For they grant a vital effect to the roots of growing things, and at the same time they are a help against thirst in dry places. And to show that profession without a good life does not profit greatly, he says: Who shall ascend the mountain of the Lord, or who shall stand in his holy place? (Psalm 23:3-4) He sets forth what sort of person one must be who professes God as creator, lest, because he has shown that those who, as I said, deny God's dominion are to be punished, those who confess him should think themselves free from punishment if they do not live rightly. By the mountain of the Lord he means heaven. Therefore in another psalm he says: I have lifted up my eyes to the mountains, from where help will come to me (Ps. 120:1). The place of the Lord is where he appears. It is said to Joshua son of Nun, when the Lord had appeared to him, The place on which you stand is holy ground (Josh. 5:16); and Jacob, where he saw God, said, This is the house of God (Gen. 28:17). And it continues: Innocent of hands and pure of heart.

²⁷³ (Ps. 23:4b) This person he calls worthy to ascend the mountain of the Lord, that is, into heaven, or to stand in his holy place, if someone is innocent in works and has a pure heart in the cause of God, that is, of faith. A person of this kind can ascend into heaven and stand in his holy place. For when he departs from this life he ascends into heaven. Then, when the city Jerusalem descends from heaven at the coming of the Lord, he will be worthy to stand where the Lord is going to judge the living and the dead as one who is innocent; but the ungodly and sinners will be unworthy to stand in the holy place of God's judgment, because the ungodly will rise to destruction, sinners to punishment. For if the sons of Israel, because of sin, could not bear to look upon the glorified face of Moses when he came down from the mountain (Ex. 34:29-30), how much more will a conscience burdened by sins dread to behold the Lord himself of glory sitting on the throne of his majesty? For they will hear, I do not know you, workers of iniquity (Matt. 7:23). And he added: Who has not taken his soul in vain. (Ps. 23:4c) Now he touches on the very kinds of sins. First of all, in this place, he is innocent and has a pure heart, who is free from the fornication of idolatry.

²⁷⁴ For this is vanity itself, and whoever bends himself to it brings his soul into bondage to corruption. And it continues: Nor has sworn deceitfully to his neighbor. He has mentioned two causes, which are principal: those of God and of neighbor; because whoever is found upright in these will without doubt be approved in other matters also, as the Lord says, You shall love the

Lord your God with all your heart and with all your strength. This is the first commandment. And the second is like it, You shall love your neighbor as yourself. On these two commandments hang the whole Law and the Prophets (Matt. 22:37–40). Who then, loving God with all his heart, would not keep his law? Or who, having love for his neighbor, would strive after sins? since it is because of fear of God that he loves his neighbor. And he added: He shall receive blessing from the Lord, and mercy from God his Savior. (Ps. 23:5) Now he shows what is the reward of one who has had faith and love in the cause of God and man, of the creator and of neighbor: that he will both be blessed by the Lord, so that he may appear praised, and will obtain mercy in those things which he has not been able to fulfill. For no one can be so watchful as never to err at all; but because he is found zealous and faithful in great matters, he may also receive mercy from his God in lesser ones.

²⁷⁵ He is therefore called Savior, because he does not will the death of one who is dying, but that he should turn back and live (Ezek. 18:32). And it continues: This is the generation of those who seek the Lord, who seek the face of the God of Jacob. (Ps. 23:6) He has said there is one generation of those who seek God, and of those who seek the face of the God of Jacob, and this is not idle. For although both are good, yet by these words he has indicated two degrees. It is a good thing to seek God; it is a fullness of good to seek the face of the God of Jacob. For those are more worthy who are before the face of the judge. Of these merits, therefore, this is the generation: because innocence and purity of heart bring one to this point; just as, in turn, if one is to come to evil, unrighteousness and iniquity go before. For there are two generations: one on the side of iniquity, which is the mother of Cain; the other on the side of righteousness, which is the mother of Abel: the latter consists in faith and good conduct; the former in treachery and crooked works. These are the two laws, of good and of evil, of God and of the Devil; and whichever one a person has followed, he will be called its son. And therefore this is the generation of those who seek God:

²⁷⁶ faith in God and love for neighbor, as we have said above. For whoever has faith in God is always seeking his help; nor does he show himself unjust to men who wishes to have God as his gracious protector. The sign of this is when he is called the God of Jacob, because God is known in Judah (Ps. 75:2). But why are they said to seek his face, when Moses heard, For, he says, my face shall not be seen by you (Ex. 33:20)? If therefore even Moses

sought the face of God and could not see it, then these are said to seek in vain, because they are not better than Moses. But no one should be said to seek the face of God in vain, because they are therefore said to seek the face of God so that it may be known whom they seek, since they are worthy also to see him. For everyone who is sought is then known if his face is seen. But since the face of God cannot be seen by mortals, this expression stands for “face” when it is said, the God of Jacob. Diapsalma. In this passage Diapsalma signifies a change of person. For after those things which pertain to the person of God the Father, he adds those which pertain to the mystery of God the Son, so that the full order of Father and Son is preserved.

277 For the Law was given through Moses so that it might be as an instructor for men, instructing and preparing them as a teacher of righteousness, so that they might become worthy of the year of the Lord’s expiation and the day of recompense; so that those who under the hope of the future Christ had been faithful might receive him and be able to escape Adam’s sin, being secure regarding their own, because his coming, which they had hoped for, would grant them mercy concerning those things in which it slipped upon them so that they sinned. This is what he mentioned above, saying, He shall receive mercy from God his savior. He therefore says: Lift up your gates, you princes. (Ps. 23:7a) This is the voice of the holy angels, of whom he says in the Gospel that, he says, angels came and ministered to him (Matt. 4:11). These then speak to the princes and powers against whom the Apostle says we have our wrestling (Eph. 6:12), that they should lift up the gates of their prince, that is, of the Devil, who is the prince of princes set in error, through which one goes into Gehenna. These gates are unbelief and the deceit of idolatry. And it continues: And be lifted up, you everlasting gates. (Ps. 23:7b) Faith and hope with love are everlasting gates, because what is proclaimed through truth cannot be abolished. But those gates which I said are unbelief and the deceit of idols are temporal, because no lie remains.

278 For when the truth is revealed, it will perish. They are therefore taught to take away the gates of their prince of darkness, that is, that with the error of many gods removed, the faith of the one God may be brought in, in Christ. This is what the Apostle testifies that he was sent to teach, that he might show not only to men, but to princes and powers in the heavenly places the mystery of the one God in Christ (Eph. 3:8–12). And he added: And the king of glory shall enter. (Ps. 23:7c) He commands that the deceit-

ful gates, subtly fashioned by the Devil, be taken away, these are presumption, through which he thought himself a god, so that the king of glory may enter, who is Christ Jesus our Lord. For faith in God enters no one's mind unless he has removed from himself the error invented by the Devil's transgression. And the princes mentioned above cannot receive Christ the king into the faith of the one God unless they cast from themselves the tradition by which slander is brought upon the one God; not only the earthly slander, but also that which in heavenly places has been seized by the prince of princes, Satan. For the error which they conspired among themselves, so that at the Devil's instigation they called themselves gods, they also arranged here on earth, so that this error might be its image here. And it continues: Who is this king of glory?

279 (Ps. 23:8) Lest it might perhaps be thought that Christ was called king of glory unnecessarily, he introduces the person of one asking and saying, Who is this king of glory? As though he were in amazement or wished to be taught whether it is true and fitting to call Christ king of glory. And therefore they answered him: The Lord strong and mighty, the Lord mighty in battle, so that by this being added he might learn Christ to be king of glory, not by basic words but with testimony. For the strength and power by which he subdued and crushed the Devil with his attendants show him to be the king of glory. And he added: Lift up your gates, you princes, and be lifted up, you everlasting gates; (Ps. 23:9a) that is, since by the testimony of his power, which it is wicked to contradict, you have learned that it is worthy that Christ be called king of glory, remove error from your minds. And in that he says, The king of glory shall enter, it is shown that they cannot share in the faith of Christ unless they have cleansed their hearts from all impurity of idolatry. For unless man has been renewed, the Holy Spirit will not enter him. And it continues: Who is this king of glory? (Ps. 23:9b) This repetition brings confirmation. For everything that is heard as new is not grasped in the heart unless it is repeated.

280 And it brings wonder and astonishment when that which has never been heard before is spoken. And he added: The Lord of hosts, he is the king of glory. (Ps. 23:10) By repeating the same, he teaches that it is rightly said that this one is king of glory, who is the Lord of hosts. For he is not undeservedly called king of glory who rules over the powers. Where the Apostle: For if they had understood, he says, they would never have crucified the Lord

of majesty (1 Cor. 2:8). ²⁸¹(Psalm 35:7) 2ND CATEGORY OT & NT QUESTION 7. WHAT DOES IT MEAN IN THE PSALM, “MEN,” HE SAYS, “AND BEASTS YOU WILL SAVE” (Ps. 35:7); AND IN THE PROPHET JONAH, “I WILL NOT SPARE,” HE SAYS, “THE CITY IN WHICH LIVE ONE HUNDRED AND THIRTY THOUSAND PEOPLE, AND MANY ANIMALS” (Jonah 4:11); WHEREAS THE APOSTLE SAYS, “DOES GOD CARE FOR OXEN?” (1 Cor. 9:9). — As far as the wording goes, it seems contradictory; but if the purpose of man and of animals is considered, it will become clear that it is not different. God takes care of all, as the maker of all; but he does not preserve animals for their own sake, he preserves animals for the sake of men, not men for the sake of animals. Therefore, in caring for men, he keeps the animals, so that his concern is not for oxen, but for human beings. For what hope is there in animals?

²⁸²(Psalm 39; 50) 2ND CATEGORY OT QUESTION 12. WHY IS IT THAT IN THE LAW EVEN AARON HIMSELF IS TOLD THAT HE MUST OFFER BURNT OFFERINGS FOR HIS SINS, WHEN DAVID SAYS, “FOR FAULTS YOU HAVE NOT REQUIRED A BURNT OFFERING” (Ps. 39:7), AND LATER, “YOU WILL NOT TAKE PLEASURE IN BURNT OFFERINGS” (Ps. 50:18)? HOW DID HE COMMAND THAT THERE BE OFFERED WHAT HE DOES NOT TAKE PLEASURE IN? — It is clear that God does not take delight in burnt offerings, but that by way of satisfaction for sin, through the groaning and sorrow of the heart, pardon can be earned. He willed that the sacrifice should be a testimony of sin, so that the sinner, by the offering of the sacrifice, might confess that he had sinned. But how forgiveness might be obtained, He showed in another place, saying, “Break your bread for the hungry; if you see one naked, clothe him, and do not despise your own flesh and blood” (Isa. 58:7), or certainly, “A contrite and humbled heart, O God, you will not despise” (Ps. 50:19). First, then, He instructed that the offense must be confessed; then He showed how it can be forgiven. For He never commanded a sacrifice for an obvious, clear offense, but for sins of ignorance; because even when a man does not know, he sins, and when he thinks he is acting rightly, by a certain intention he goes astray. Such a sin, He said, can be cleansed by a sacrifice.

²⁸³(Psalm 39:16) 2ND CATEGORY OT & NT QUESTION 6. WHAT DOES IT MEAN WHEN DAVID SAYS, “LET THEM BE CONFUSED AND ASHAMED WHO SAY TO ME, ‘WELL DONE, WELL DONE’” (Ps. 69:4),

WHILE THE LORD SAYS, “WELL DONE, GOOD AND FAITHFUL SERVANT” (Matt. 25:21, 23), ETC.? THAT WHICH DAVID TOOK AS SOMETHING BAD, THE SAVIOR SHOWS TO BE WORTHY OF GOOD MERITS. — This does not differ much from the previous question. For one and the same word has different meanings, as I mentioned above¹. For the detractors of David, since they supported his destruction, were rejoicing at his misfortunes. While he was suffering pressures and distresses from Saul and from his son Absalom, they said that this was rightly and well done to him. It is like when someone says, of a man who is suffering wrongs, “It serves him right”; that is, to rejoice in another’s troubles: this is to say, “He is getting what he deserves.” In a similar way, the Savior, rejoicing in good works, proclaims a man’s merit by saying, “Well done, good and faithful servant.” For he exults because the servant has made himself more worthy, saying, “Well done,” that is, “You have acted rightly, so that you might place yourself in a position of greater merit.” Therefore one word is applied to two opposite causes. For we are accustomed to say of someone, “He has been judged.” But how it is said is made clear by the cause that either follows or precedes. For sometimes it is said with reference to good, sometimes to evil; just as desire is sometimes directed to good, sometimes to evil.

²⁸⁴1 In the second part of the New Testament questions, question 54. (Psalm 50) 1ST CATEGORY NT ²⁸⁵QUESTION 112. ON PSALM FIFTY. — The Fiftieth Psalm is placed here not according in chronological order, but according to rationale. For its title is governed not by number, but by meaning. As far as history is concerned, it comes before the third. For the prophet Nathan rebuked him for his sin before his son Absalom rose up against him to deprive him of both life and kingdom. This is therefore the reason why the Fiftieth is placed here, as is evident from the Law. For there it is established that the number fifty carries remission. It comes after seven weeks and is the first that bears the type of the Lord’s Day: because just as after seven days, the first day is that which was made at the beginning, and which, after each completed week, is always the first; so also, after seven weeks, the fiftieth, when counted, is in mystery the first, and is called in a double sense the Lord’s Day: first, because it was made at the beginning by the Lord, and, always recurring upon the completion of the weekly cycle, is the first; then, because on it the Lord rose again, having triumphed over death, it is also called the Lord’s Day. Not without reason, then, in the number fifty, which

we observe as mystically signifying the first, remission is contained. Indeed, the Law was given on the fiftieth day.

²⁸⁶ For from the departure of the children of Israel out of Egypt, they were commanded on the forty-eighth day to be washed, so that, purified for two days, on the third day they might be ready to receive the Law (Exod. 19:10, 11). And what else does that washing indicate but that remission was granted on the fiftieth day, so that, purified, they might receive the Law? From that point on, with past things blotted out, they should render an account of their conduct according to the Law entrusted to them. For this same reason the Law also commanded that a purchased possession be restored in the fiftieth year (Levit. 25:10). From this, therefore, comes the title of the Fiftieth Psalm. In it King David asks for remission according to this prefigured meaning; therefore he says: Have mercy on me, O God, according to your great mercy. (Ps. 50:1a) Knowing that he had sinned gravely, King David therefore asks, saying: Have mercy on me, O God, according to your great mercy. For mercy is great when great sins are forgiven. And he adds: And according to the multitude of your tender mercies, blot out my iniquity. (Ps. 50:1b) To make clear that he had sinned grievously, he calls his sin “iniquity,” because iniquity is no light fault; and he who blots out iniquity, that is, does not credit it, abounds in mercy.

²⁸⁷ He therefore tries in no way to excuse himself in his case, so that he may not only soften the mind of the Judge toward him, but also move Him to compassion. For the mind is stirred to mercy when it sees the accused confess his sins in such a way as to show that he is grieved because he has sinned. For whoever does not grieve seems to mock the judge; for he prays only to escape, meaning to commit the same again. And he continues: Wash me thoroughly, he says, from my injustice, and cleanse me from my sin. (Ps. 50:2) Since he proclaims the abundant mercy of God, he begs to be cleansed completely, so that nothing of fault or injustice may remain in him that could cause suspicion. And that he might obtain or secure this very thing, he adds: For I know my iniquity, and my sin is always before me. (Ps. 50:3) Because he knows that he has sinned grievously, he is anxious lest it be not entirely forgiven him. Considering the greatness of his sins, he fears, knowing that grave sins are not easily forgiven; and therefore he confesses with tears, keeping his sin before his eyes, in order in every way to make the Judge merciful toward him. For he knows it is written: Declare your iniquities first, that you

may be justified (Isa. 43:26). And he continues: Against you alone have I sinned, and done evil before you.

²⁸⁸ (Ps. 50:4a) Now, from another angle, he provides a remedy for his fault, so as to bring his petition to its effect. By this line of argument he declares himself innocent in the primary matter: for whoever sins against another god is an enemy of the God who is Creator. For he chooses another in place of Him, to whom he attributes His authority. Therefore, showing that he is free from such iniquity, he says: Against you alone have I sinned, and done evil before you; (Ps. 50:4b) that is, because I have sinned against you, and not against any other whom through error I might call god, my guilt is less than that of others, who are subject to punishment. For I am not wicked, but a sinner, because I have not sinned against you yourself, but against your Law; nor have I denied you, but, confessing you as God and Lord, I have sinned against a man. Therefore, since in that which is your own proper cause I am not guilty, forgive what I have done against a fellow-servant. For therefore I have sinned that I neither denied the honor of your name nor gave it to another. There was therefore reason for the Judge to be moved to mercy. For although many sin against Him, whom He even urges to turn back to Him, yet when those who do not sin directly against Him nevertheless ask pardon for other reasons, He readily receives them. For the Lord always wills His servants to flee to His help.

²⁸⁹ Therefore he adds: That you may be justified in your words, and prevail when you are judged. (Ps. 50:4c) While asking for mercy, he prays that God may not change His justice, since justice is ordinarily a middle course such that it is not equal toward those who do not sin and those who do, that is, that it renders to each according to his works; but the innocent man in the mystery of God does not fail to understand what he asks. For knowing that God has frequently said in the Law, For I am merciful, says the Lord your God (Exod. 22:27), from there he begs that this faith may remain firm, and that God may be justified in His words, by remaining in what He has spoken, and not be overcome by the sins of men so as not to show mercy. For those who sin, knowing what God has promised to those who live well, and that He perseveres in this, judge Him to be a liar. For by living badly they do not believe that what He promised is true. Therefore King David asks that God may overcome this opinion men entertain, and may give what He has promised, so that those who, not keeping the commandments, judge that

He will not give, may be put to shame. And he continues: Behold, I was conceived in iniquities.

²⁹⁰ (Ps. 50:5) Now, with this added, he recalls the cause of the weakness of the human race, namely that it is easy for man to sin, so that he might soften the severity of the judgment upon himself. For he makes mention of the first fault, by which Adam, through transgression, made the human race subject to sin. Under the persuasion and deceit of the enemy, conceiving iniquity, he subjected all his offspring to iniquity, so that all born from him by breeding should be liable to sin. Therefore he added, “And in sins my mother conceived me,” (Ps. 50:5b) so that the transmission of sin from Adam would be an obstacle for those conceived and born, hindering them from living a good life; and therefore mercy should not be denied to the suppliant, since he has a hostile enemy who urges him to sin. For through sin the Devil, having subjected the first man to himself, received power to mingle with his flesh and, with a certain restraint of offenses, suggest pleasures, by which he strips captive man of life. Remembering this, the teacher of the Gentiles says: “I see another law in my members, warring against the law of my mind” (Rom. 7:23); so that, seeing this, the Judge may stretch out his hand to one in sorrow and under assault. And it continues: “Behold, you have loved truth.

²⁹¹ (Ps. 50:6a) Because you love truth, he says, come to the aid of the one who prays, the one whom you know lays bare the true impairments of his heart, and to every guilty person you once, moved by mercy, decreed to give help, so that the error committed on earth might be corrected by heavenly providence. For this reason he adds: “You have made known to me the uncertain and hidden things of the heart. (Ps. 50:6b) By “uncertain and hidden things of the heart” he means those things which God has provided for the protection of the human race, just as the Apostle says: “What eye has not seen, nor ear heard, nor has entered into the heart of man, the things that God has prepared for those who love him” (1 Cor. 2:9). Who are those who love God, if not those who consent to his law, neither hiding nor excusing sins? These “hidden things of the heart” are revealed to those who love God, so that, because they grieved at being overwhelmed by sins, they might not deny it when corrected, crediting it both to themselves and to their origin, and not transferring to God as author the things they did in sin. Their hearts were illumined by spiritual brightness, so that they might see God’s provid-

ence in Christ, namely that he was going to come to condemn the sin which, from Adam's transgression, ruled over the human race. This, then, King David prays for:

²⁹² that what God had decreed for the future, seeing the human race toil, he might first grant to himself, constrained by the same necessity in which he had decreed to help all; so that the gift which was to be free and could not be given before the time, might, to him, be granted in advance for his prayer and tears. He does not remain silent about how this is to happen, saying: "You will sprinkle me with hyssop, and I shall be cleansed. (Ps. 50:7a) Rightly does he ask to be cleansed by the sprinkling of hyssop. For with this the sons of Israel smeared their doorposts with blood, that they might be kept safe from death (Exod. 12:22–23); so here too he prays by the sprinkling of hyssop to be cleansed from his sins, lest he be touched by death. And it continues: "You will wash me, and I shall be whiter than snow. (Ps. 50:7b) Clearly, God's work differs from man's work: therefore he says, "I shall be whiter than snow," because what God has done is much better than what man has done. For this reason he asks to be cleansed by the sprinkling of hyssop, so that as the bodily flesh is washed with water, in the same way, through the signification of hyssop, the stains of souls may be washed away by spiritual means. For the sprinkling of hyssop is a kind of purification, so that by means of what is visible, one may be cleansed invisibly. And it continues:

²⁹³ "You will give joy and gladness to my hearing. (Ps. 50:8a) There is no doubt that the voice of one proclaiming forgiveness brings joy to sinners. For who does not rejoice when he hears that pardon is being granted? For when God forgives, he is safe both in the present and the future. "And the bones that have been humbled shall rejoice. (Ps. 50:8b) There is a twofold sense in which the bones are humbled: both in that he was humbled so that he might sin, for no one who sins is exalted, and in that afterward he, as a suppliant, might beg pardon. For he certainly, rolling in sackcloth and ashes, begged for mercy; which, once obtained, he was raised up in the exultation of his mind and the restoration of his body. And he added: "Turn your face away from my sins, and blot out all my iniquities. (Ps. 50:9) With this form of words he asks for forgiveness, just as it was established for the future through faith in Christ, that the Savior, who is promised to him spiritually, should begin with him to grant all sins to those who are converted. For the one whose sins are not looked upon and whose iniquities are all blotted out has

no basis on which he may be found guilty, and the mouths of his enemies are closed. For whoever does not look upon sins does not assign them. This is what it means to turn one's face away from someone's sins: not to accept an accusation against him.

²⁹⁴ And what does it mean that, though he was corrected for two sins, he adds by accusing himself of many? And when he heard from the prophet Nathan that his sin was forgiven, why does he still ask with diligent prayer that he might attain pardon, unless it is because he is not acting only on his own behalf, but under the accusation of his sin he recounts the miseries of the whole people? For he asks for restoration for himself, since no one to whom forgiveness is granted is without shame, unless he is restored to his own place, so that the dignity of his position may excuse his shame; but for the others he signifies the blessing of God that was going to be in Christ, washing away all sins. And it continues: "Create in me a clean heart, O God, and establish a right spirit within my inner parts. (Ps. 50:10) This is to ask for mercy with a good heart. He not only prays concerning past things, but is also concerned about future things, so that, as a sinner resolving to hate sin lest he sin, he may be helped by God through the spirit of righteousness which he prays to have established within his inner parts; that is, that a new spirit may be placed in him for this purpose: that it may guard him from sins, lest he be forced to do what he is known to be unwilling to do.

²⁹⁵ And he can have a clean heart if he does not sin either within or without; that is, neither in deed nor in thought. Because it is almost impossible that this be observed in all things, at least in the cause of God it must be observed, which is the principal thing: that a clean heart be kept in the mystery of God and of Christ, while faith in them is preserved unaltered; for it is also said elsewhere: Who can boast that he has a pure heart, or that he is free from sins? (Prov. 20:9). Finally, King David had a clean heart in the cause of God, because he neither ever sought help from vanity, which is idolatry, nor failed to fulfill anything else that was commanded from him by God. Therefore of the rest he added: Cast me not away from your face, and take not your Holy Spirit from me. (Ps. 50:11) This is the meaning which I mentioned above: that, though assured of pardon, he is anxious about renewal. For he to whom there is only forgiveness is usually separated from the face of the Lord. For although vengeance is not taken on him, yet in the mind of the Lord or of the judge his crime is not blotted out. Therefore he

prays that his sin may be utterly wiped away, and that he may be worthy to approach the face of the Lord and to prophesy again; and this came to pass. For this is what he says:

²⁹⁶ And take not thy Holy Spirit from me. This is the Spirit of the prophets. And it follows: Restore to me the joy of your salvation, and strengthen me with a princely Spirit. (Ps. 50:12) He asks that the joy be given to him which was promised in Christ, that, washed from every stain and renewed, he might rejoice in the salvation he had sought; and that he might not be moved, but confirmed in the kingdom by the Holy Spirit. This Spirit he therefore called princely, because he is above every creature, through whom kings reign. And he adds: I will teach the wicked your ways, and sinners shall be converted to you. (Ps. 50:13) He says this in order that in him the wicked may learn the mercy of God, who receives and advances sinners that confess to him; nor does he neglect sinners who are converted, but encourages them while he has mercy on others. And it follows: Deliver me from blood-guiltiness, O God, God of my salvation. (Ps. 50:14) By saying this he shows his sin to be deserving of death, that he may proclaim how great the mercy of God is. By this he also stirs others to flee for refuge to the mercy of God. Therefore he subjoined: My tongue shall exult in your righteousness, O Lord. (Ps. 35:28) He says that he rejoices in the righteousness of the Lord, because he abides in that which he promised, saying: But my mercy I will not take away from them (Ps. 88:34).

²⁹⁷ Therefore King David, joyful and secure in this respect, proclaims the righteousness of his God. And it follows: You shall open my lips, and my mouth shall declare your praise. (Ps. 50:15) So he opens his lips, while he does not allow him to be kept down on account of sin. For once freed, his mouth stands open; but the sinner's mouth is shut: seized by shame and fear, he does not dare to speak; whereas the one absolved and liberated, exulting, proclaims the praise of the Judge. For the Apostle also, as he himself testifies, because he was free from men, says: Our mouth is open to you, O Corinthians (2 Cor. 6:11). And he added: For if you had desired a sacrifice, I would indeed have given it. (Ps. 50:16a) He speaks from what is known, knowing that holy Samuel said to King Saul, who thought that his sin could be wiped out not by sorrow of mind nor by the mercy of tears, but by the offering of sacrifice: God does not will sacrifice rather than that his voice be heard (1 Sam. 15:22); because sacrifices of that sort can do harm, but cannot appease God. For God

is appeased in this way: if the soul, mindful of its sin, in tribulation and sorrow of heart, weeps over what it has done. And it follows: With burnt offerings you will not be delighted. (Ps. 50:16b) Nor is God delighted with burnt offerings in such cases.

²⁹⁸ For the soul itself must make satisfaction for itself, not redeem itself from outside. These things indeed can give help. For as the mind was delighted in sins, so it must be afflicted in repentance, and then it will please God to wipe out its sins. Therefore he subjoined: A sacrifice to God is a troubled spirit: a contrite and humbled heart, O God, you will not despise. (Ps. 50:17) He shows what kind of sacrifice for sins God accepts; for he cannot appease God who has rejoiced against his own salvation, unless he has been troubled in heart, and therefore is restored to life. Finally, every restless or undisciplined person often comes to harm, so that he injures the members of his body, which certainly cannot receive the remedy of health without pain: so also sinners cannot redeem their sins, unless the soul that has sinned has felt pain. For this is just: that because he rejoiced against reason, he should, according to reason, suffer grief. And it follows: Deal kindly, O Lord, in thy good will with Sion. (Ps. 50:18a) By Sion he means the Church, so that our perseverance may not seem unacceptable; to which, that God may fulfill his promise, he suggests this, knowing that he would then receive full remission when God should have accomplished in Christ what he had decreed: that is, that those who hope in the promised salvation may be freed from every sin;

²⁹⁹ because through Christ they will be delivered not only from their own sins, but from Adam's sin, which has come down to all by propagation. And he added: And the walls of Jerusalem shall be built up. (Ps. 50:18b) Were they destroyed? But by "the walls of Jerusalem" he means the Church, which was to be built up, ordered by faith in Christ. Its walls are understood to be holy men, as the Apocalypse of the apostle John teaches us; for both the city of Jerusalem and its walls are to be understood as the servants of God (Rev. 21:12). Knowing also through Christ the promise that was to be fulfilled for the liberation of the servants of God, the king David prays that it may be fulfilled; that is, that by faith the Church may be built up, and that those who hope for salvation from this faith may be delivered. And it follows: Then shall you accept the sacrifice of righteousness, oblations and burnt offerings. (Ps. 50:19a) He says this because he would then have oblations and burnt offerings as acceptable to himself when the Church had been built;

and not at random or according to every custom, but, he says, you shall accept the sacrifice of righteousness. A sacrifice is just when a worthy gift is offered; moreover, nothing is so just and worthy a sacrifice as that we offer ourselves to God.

³⁰⁰ For since God is spirit (Jn. 4:24), spiritual sacrifices are to be offered to Him, so that a living victim may be offered by one who lives. Since he had said, in the matter of sin, that God is by no means delighted with carnal sacrifices, he shows that in the future it was to be offered to God in a spiritual manner, and that He would accept it; because these are the sacrifices worthy of God: that is, in the past they were lesser, because they were carnal; now they are greater, because they are spiritual. And he added: Then they will place calves upon your altar. (Ps. 50:19b) If, by the ceasing of former sacrifices, he indicated that spiritual sacrifices would follow, what does it mean that he said, Then they will place calves upon your altar, unless that by these bodily things he signifies spiritual realities; especially since he had said that He does not take delight in carnal things? Therefore, in speaking of calves, he signified the new people, reborn through faith in Christ, whose devotion is daily poured out upon the altar of the Lord. For since he is understood to have spoken concerning the Church, the sacrifices of the Church must also be understood to have been meant as spiritual.

³⁰¹ (Psalm 77:25) 1ST CATEGORY OT ³⁰² QUESTION 20. WHAT DOES THIS SAYING MEAN, “MAN ATE THE BREAD OF ANGELS”, WHEN ANGELS DO NOT NEED FOOD, SINCE THEY ARE SIMPLE BY NATURE AND ENDOWED WITH SPIRITUAL POWER? — The bread that he calls “of angels” is manna. Now manna is interpreted as “What is this? For when the children of Israel saw something like white coriander seed fall upon the ground, they said to one another, “What is this? (Exod. 16:15). In the Hebrew language this is called “MAN HU. This bread or food, therefore, was not created by the law of the world, by a mixture of elements; but it came from above, provided by a spiritual ordering. Nor indeed was it kept in the heavens beforehand, since it was created by the power of God in a moment for the nourishment of bodies. It was called, however, the bread of angels because it was created by that same power by which angelic nature survives and lives. For without God there is no life. By the fact, therefore, that it is said to have come from heaven, it is called the bread of angels. In order to recall how great and of what sort God’s benefits toward man are, he spoke in

this way, so that, recognizing them, they might give thanks to God, who governs His servants with such care that, while they are still in the flesh, He will, if necessary, provide for them those things by which the angels live.

³⁰³ The Apostle said among other things, “The Rock was Christ” (1 Cor. 10:4), so that, because water flowed by Christ’s power from the rock (Exod. 17:6), Christ might be called the rock. In a similar way, because manna came down from heaven by His power, manna, that is, bread, is so called, so that what was done then may be thought to have been a figure of that reality which is now offered in the Church; so that the Christian people, whom Scripture signified in the angels, should be the “bread” eaten by men, that is, by the Jews. And because the grace is greater now than it was in the prophets, and freedom has been given through Christ, for “where the Spirit of the Lord is, there is freedom” (2 Cor. 3:17), by comparison of times and graces Christians are called angels: and the Jews, whom he called “men,” have been satisfied with the bread of these, which is Christ. For Christ belongs especially to these, to whom He has been revealed, and who are judged worthy to be called by this name. Therefore the question stated above can be understood in a twofold way: so that the bread may be called both that of the heavenly angels and that of Christians, according to the things that have been said.

³⁰⁴ PROVERBS (Proverbs 10:27) 1ST CATEGORY OT QUESTION 33. SOLOMON SAYS, “THE YEARS OF THE UNGODLY WILL BE SHORTENED”; HOW THEN IS IT THAT WE SEE SOME UNGODLY PEOPLE LIVING TO AN OLD AGE? — It would indeed be fitting that all the ungodly not only should be deprived of this light more quickly, but in fact should not enjoy even a single moment of life, since, forgetful of their Creator, they attribute the authority over all life to a creature. But Scripture is addressing those ungodly people who, while living under God’s Law, were more inclined toward idols. For they are worse than other ungodly people: knowing God and despising Him, they obey servants. And that these are the ones spoken of, the Apostle proves when he says, “Now we know that whatever the Law says, it speaks to those who are under the Law” (Rom. 3:19). The Gentiles, however, are not counted in the number of the living.

³⁰⁵ (Proverbs 18:17) 1ST CATEGORY OT QUESTION 30. IN PROVERBS IT IS SAID, “THE RIGHTEOUS MAN IS THE ACCUSER OF HIMSELF AT THE BEGINNING OF HIS SPEECH”. HOW IS HE RIGHTEOUS, IF HE IS

A SINNER? — All truth is righteous. Therefore, because he confesses what he is, he is righteous: for he speaks the truth; but sinners who defend their own misdeeds cannot be justified. Therefore such a man is rightly called righteous, because in declaring his sin he naturally asks that it be forgiven, begging the mercy of God. For he knows what is written in the Law: “Confess your sins, that you may be justified” (Isa. 43:26). But what does it mean to confess at the beginning of one’s speech, if not to admit one’s fault not under obligation, but voluntarily? For who, even one who fears God, is without sin, since faults are mixed in even with our thoughts, and at times we sin against our will? Yet this can also be said or thought of one who is called a catechumen, so that when he comes to the faith he may be justified. For when he asks to be changed, he undoubtedly confesses himself a sinner, that he may be justified.

³⁰⁶(Proverbs 22:2) 1ST CATEGORY OT ³⁰⁷QUESTION 32. WE READ IN SOLOMON: “THE RICH AND THE POOR HAVE MET TOGETHER; THE LORD MADE BOTH OF THEM”. HOW THEN IS THERE NO RESPECT OF PERSONS WITH GOD? — Far be this wicked claim from the minds of the faithful. For, lest Scripture should teach that the poor are to be despised and the rich to be honored, it shows that God is the maker of both, not, of course, in their poverty and riches, but in the fact that they exist. For if they differ from one another in wealth, they do not differ in the substance of their nature. Nor, because the circumstances of this world bring some people gain, whether prosperous in riches or unfortunate in poverty, are those to be despised whom God has not cast down, or those to be esteemed to whom truth has not developed witness. Those are indeed to be despised who corrupt morals and are sacrilegious against the Law of God; but those are to be honored who love God and cultivate discipline. For these are held as rich before God, who live a good life; and the more they are despised in the world, the more they are honored in heaven.

³⁰⁸For those who have the benefit of time for increasing their resources, if they know themselves and understand the will of God, who has given the earth to all, and commands His sun to rise on everyone, and pours out His rain without distinction (Matt. 5:45), while the injustice of the times, or of chance, or of want denies to some what God has given to all, they themselves supply it to them, so that by fulfilling God’s will they may be rich not only in this world, but also in heaven, lest the riches of a brief time shut them out

from eternal riches. But those whom people think should be despised because of their poverty, if they reflect on God's future judgment, there they will always be rich, where the rich of this age will be in need, repenting that they were not poor. ³⁰⁹ ECCLESIASTES 1ST CATEGORY OT 2ND CATEGORY OT (Ecclesiastes 9:4) QUESTION 39. WHAT IS THIS THAT IS READ IN SOLOMON: "THERE IS HOPE," HE SAYS, "FOR ONE WHO IS JOINED TO ALL THE LIVING; FOR A LIVING DOG IS BETTER THAN A DEAD LION" (Eccles. 9:4):" — The "darkness" signifies paganism and ignorance. By what he then adds, "A living dog is better than a dead lion," he wants us to understand that there is greater hope in the pagan people than in the apostate. For just as the lion is stronger than all wild beasts, so is Christianity stronger than all sects. If therefore anyone has turned away from it, he loses salvation, so that he is worse than a pagan. For it can happen that a pagan comes to believe and gains the salvation which the apostate has lost. But if he does not believe, still the apostate is worse; for it is worse to have lost salvation than never to have had it. The Savior shows that the "dog" signifies the pagan when he says, "It is not permitted to take the children's bread and throw it to the dogs" (Matt. 15:26).

³¹⁰ (Ecclesiastes 9:4) QUESTION 19. IN SOLOMON IT IS SAID, "HOPE IS IN THE DARKNESS, AND A LIVING DOG IS BETTER THAN A DEAD LION." (Eccles. 9:4)." — "Darkness" signifies ignorance and paganism: because there is more hope in the pagan than in the apostate. He calls the latter the "dead lion," that is, the Christian apostate: for as long as he remained in the faith, he was a lion; but when he fell away, he is called dead. The "dog," however, is the pagan in whom there is hope that he may believe: for as long as he lives, there is hope for him. But the apostate's hope will perish. For the Savior shows that the "dog" signifies the pagan when he says, "It is not permitted to take the children's bread and throw it to the dogs." (Matt. 15:26) (Ecclesiastes 7:17) 1ST CATEGORY OT QUESTION 15. SINCE THE LAW PROCLAIMS WHAT IS JUST, AND HE IS TRULY JUST WHO POSSESSES FULL JUSTICE, HOW IS IT THEN THAT SOLOMON SAYS, "DO NOT BE OVERLY JUST"? — Excessive justice falls into sin, while moderated justice makes people perfect. For he who is overly just is not without hatred; because if you answer sinners on every single point, you will not fail to find where you yourself sin. Indeed, God's justice is moderated. For sometimes He pardons sinners, sometimes He grows angry, sometimes He repays them not as

much as they deserve: He bears with them, so that there may be those who progress. Since the Law cannot soften itself, it must be hardened by us, so that it can be of benefit to those acting under it. Therefore this man is not overly just, who is an imitator of God.

³¹¹ (Ecclesiastes 13:16; Psalm 142:2) 1ST CATEGORY OT QUESTION 22. WHY DOES SOLOMON SAY, "JUSTIFY YOUR SOUL BEFORE YOUR DEATH," AS WE READ IN A PSALM, "NO LIVING MAN WILL BE JUSTIFIED IN YOUR PRESENCE?" —A person justifies his soul before death when, through hope of future life, he reaches faith, so that he may not die in transgression. But Solomon is speaking of someone who lives under the Law and does not conduct himself justly. If such a person corrects his mind so as to walk in the paths of righteousness, he justifies his soul before death. For Solomon, because of the coming judgment, has given this advice, lest anyone careless about himself should die in his sins. David, however, spoke about the perfection of righteousness: for no one will be justified before God so as to be worthy of the promise, unless he has died in righteousness. As long as a person lives, he does not yet possess the full merit of what is to come. Therefore the Savior says, "He who perseveres to the end, he shall be saved" (Matt. 10:22; 24:13).

³¹² WISDOM (Wisdom 1:13; Sirach 11:14) 1ST CATEGORY OT ³¹³ QUESTION 34. HOW IS IT THAT THE SAME SOLOMON SAYS, "GOD," HE DECLARES, "DID NOT MAKE DEATH," WHILE IN ANOTHER PLACE HE SAYS, "GOOD THINGS AND EVIL, LIFE AND DEATH, POVERTY AND RICHES ARE FROM GOD" (Wisdom 1:13; Sirach 11:14):" — There is no doubt that all good things are from God, but the "evils" he mentioned are evils only in that God is avenging himself on us. For even though punishment is justly inflicted, it still seems an evil to the one who suffers it. Therefore God speaks through the prophet to sinners, saying, "I will bring evils upon you," that is, "I will deal with you by punishments. Life and death are from God in this way: he gave a law which promises life to those who keep it, but death to those who reject it, yet that death which is called the second death. For when he judges each person according to what he deserves, it is from him, whether it be freeing leading to life or guilt leading to death. He is therefore not the originator of death, but its judge, because the cause of death is sin. How then could God bring about death, he who does not know how to sin? But when he repays sins, death is said to be from him, although it

is not from him, but from the one who has sinned. By the same reasoning, poverty and riches are from God.

³¹⁴ Some people, having the fear of God, despise luxury, avoid a wasteful life, and do not turn their eyes away from the needy and the poor: such people increase their store of good things. For it is written in Proverbs, "Poverty and dishonor are removed by discipline" (Prov. 13:18). But those who do not have the fear of God, living more loosely and despising the needy, as it is written, will come to want; they are not only careless and reckless about themselves, but also ridiculers of the law that has been given. In this way God has made poor and rich: because when transgression of the law gives rise to poverty, it is said to be done by God as the author of the law; and when some, through fear, keep the discipline of the law, they become rich by God, the author of the law. ³¹⁵ (Wisdom 11:17) 2ND CATEGORY OT QUESTION 20. IN WISDOM IT SAYS, "HE CREATED, IT SAYS, THE WORLD FROM UNSEEN MATTER"; AND ELSEWHERE, THAT WE HAVE BEEN MADE FROM NOTHING (Wis. 11:18 and 2:2). — That God created confused substances at the same time is shown by the meaning of the Scriptures, with darkness of course being mixed in. He called this confusion of things, that is, air, fire, water, earth, darkness, unseen matter, just as it is read in Genesis: "Now the earth, he says, was invisible and without form" (Gen. 1:2). From this confusion, therefore, he created the world by establishing the firmament, so that, with the waters gathered together within it into one place, a dwelling might be made for the human race. For when the substances had been distinguished and separated, he made in the hollow space a habitable home. ISAIAH (Isaiah 4:1) 1ST CATEGORY OT

³¹⁶ QUESTION 47. HOW DO THE SEVEN WOMEN MENTIONED IN ISAIAH, "AND SEVEN WOMEN SHALL TAKE HOLD," ETC. (Isa. 4:1), SIGNIFY THE SEVEN CATHOLIC CHURCHES? — "And seven women," he says, "shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let your name be called upon us; take away our reproach. It is absolutely clear that by the seven women the seven Churches are signified: for although the Church is one, it is called sevenfold, so that the one body may consist of a sevenfold number of members. For not only we, but also the citizens above are members of the Church, whose head is Christ (Eph. 5:23). Whether therefore the Churches are called one or seven does not conflict. It is called one because it has one head, which is Christ; it is called

seven because, just as the members are diverse, so also the spiritual powers, among which we too are reckoned, have diverse functions, on account of which they are called “of the air. They are diverse for this reason, that not each one can do all things, but all together are the body of Christ: for he is the head of the body, the Church (Col. 1:18), from whom the whole body exists, that is, from whom all things in heaven and on earth have their origin. In this Church which is on earth, mention is made of all the Churches:

³¹⁷ for when in it the mystery of the Creator is proclaimed, this teaching is also revealed to the heavenly beings. When it is made known to those below, it is necessary that those above also hear. Therefore the Apostle says, “To me, the least of all the saints, this grace was given, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all as to what is the dispensation of the mystery hidden from ages in God who created all things, so that through the Church the diverse wisdom of God might be made known to the principalities and powers in the heavenly places” (Eph. 3:8). Through this Church, therefore, the heavenly beings are taught, because “Truth,” it says, “has sprung out of the earth” (Ps. 85:12). In order that mention of the higher ones might be made, seven Churches are here named in one people, and these seven Churches the prophet presents as suppliants to the Savior made man. For they understood that Christ was born for this purpose, that he might take away reproof, first indeed of those who were living under his Law, and then of the rest. They had also in memory that it was written, “There shall come out of Zion one who shall deliver and shall turn ungodliness away from Jacob” (Isa. 59:20). These seven Churches therefore laid hold of one man, that is, of Christ born, saying, “We will eat our own bread, and wear our own apparel: only let your name be called upon us; take away our reproach.

³¹⁸ (Isa. 4:1) What is it that they pray for? If they use their own bread and are clothed with their own garments, that is, if they live and are not naked, what do they lack? For if bread signifies life, and clothing signifies being clothed with God, for whoever is without God is called naked, therefore the Apostle says, “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27); and again, “So that we may not be found naked when unclothed” (2 Cor. 5:3): what is it that they ask, that their reproach may be taken away, unless that this people is signified in the number of the seven Churches, which, living under the Law, was expecting Christ promised for

the abolition of sins? Therefore they say, "We will eat our own bread," that is, we will be fed by the words of the Law which hand on the one God: for "Not by bread alone does man live, but by every word of God" (Deut. 8:3; Matt. 4:4). "And we will wear our own apparel," that is, we will be known by the name of our Creator: for each person is said to be clothed in that which he is and professes. Indeed, senators or officials are understood from their garments to be what they are. But because these things are not sufficient to win God's favor, it was further ordained that through the mystery of the knowledge of the one God, man should become heir of the kingdom of heaven.

³¹⁹ For cleansed from sins by faith, and alienated from the second death (which, by the judgment pronounced on Adam, kept men in the underworld), held by none, he goes into the paradise of God the Father, of which the Lord said to the thief that he would be with him there (Luke 23:43). For although the aforesaid people, signified by the seven Churches, was under God's law, and by devotion bound both for its own sin and for its ancestral sin, "For all," he says, "have sinned and fall short of the glory of God" (Romans 3:23)—therefore the Churches mentioned above pray that their reproach may be taken away by the call of the name of Christ: for those who bear his sign, by which he conquered death, cannot be held by the enemy. And not only these Churches pray that the name of Christ be called upon them, but also the spiritual ones above, dwelling in the heavens. For although the spiritual and heavenly powers are such, yet they are subject to reproach if they are alienated from their Creator, and they will not be members of the body if, not recognizing their head, they wander. And the prophet bears witness in the following words to what we have explained, saying, "In that day God shall give light by counsel upon the earth. And he added, "For the Lord shall wash away," he says, "the filth of the sons and daughters, and shall purge the blood from their midst" (Isaiah 4:2, according to the LXX).

³²⁰ What is more evident than that in that day, that is, when the promise of God was fulfilled and the mystery of faith was declared to men, they were enlightened, so that, purified through knowledge of the Creator, those who had been guilty of death might become heirs of eternal life? The prophet therefore spoke in a general way, so as to signify that all need the gift of God, so that both sinners and righteous may be known to have awaited the

mercy of God: sinners on account of their own offenses, that they might be snatched from the jaws of death; and the righteous, absolved from their ancestral sin, with the sentence given in Adam wiped out, by which all were held by death, might enter the kingdom of God with the liberty received, now made not servants, but sons of God. ³²¹1ST CATEGORY OT 2ND CATEGORY OT (Isaiah 9:8)

³²²QUESTION 37. WHAT DOES IT MEAN THAT DEATH WAS SENT INTO JACOB AND CAME INTO ISRAEL, WHEN JACOB HIMSELF IS CALLED ISRAEL? — He gave two names to one people, so that from the names their merits might be understood. For the one who was surnamed Israel was previously called Jacob. Wrestling with the Savior, he realized that the one whom he saw in bodily form was God; and therefore he was called “the man seeing God” (Gen. 32:24–28). Therefore the people whom he calls Jacob, in this passage and for this reason, signifies the carnal people, in the way that names are given by parents to their offspring. But these, that is, the Jews, because of their evil deeds were not called Israelites, since they sacrificed to calves and lights in Samaria, by the zeal and command of King Jeroboam. The people, however, who in Jerusalem offered sacrifices in the temple of the Lord through the priests of God, were called Israel. Samaria therefore, because of its wickedness, was handed over to captivity and death; but Jerusalem was spared, because it had kings who loved God. Yet when Jerusalem itself followed the wickedness of Samaria, the sentence that was given against Samaria also encompassed it. Therefore it is said, “God sent death into Jacob,” (Isa. 9:8) that is, into the people of Samaria, who lived carnally, as we said above;

³²³“and it came into Israel,” that is, into the people of Jerusalem, because it followed idolatry, imitating Samaria, so that in like manner it might be led into captivity by Nebuchadnezzar, just as Samaria was by Shalmaneser, king of the Assyrians. This is plain: the sentence pronounced against the wicked also finds the good, once they cease to be righteous. For death, once sent into Jacob, as was shown above, came into Israel, not passing over Samaria, but when the cause for which it was sent into Samaria was found in Jerusalem, being sent there it also came into the place where the same situation existed. For vengeance follows the cause, not discerning the person. ³²⁴(Isaiah 9:8) ³²⁵QUESTION 13. WHAT DOES IT MEAN THAT DEATH WAS SENT INTO JACOB, THAT IT HAS COME INTO ISRAEL, SINCE

JACOB HIMSELF IS ISRAEL? — He gave two names to one people. For the one who was first called Jacob later received the name Israel, when he wrestled with the Son of God and saw Him through understanding, “the man seeing God. (Isa.9:8) Therefore the people whom he calls Jacob, in this passage and for this reason, is understood as not seeing God, but is regarded as carnal, because of its evil works: so that, just as Jacob, before he saw God Christ, was not called Israelite, so these, while they are called the people Jacob, are signified as not seeing God. Israel, however, he calls the people who, by the works of God, are made worthy to see God. Therefore the people Jacob, because it relied on carnal help, despairing of the assistance of God (for it loved idols), is given over to death, when the king of Assyria is stirred up against them. This is understood of Samaria in what was said by the prophet Isaiah, which was the first to do evil before God, establishing calves for sacrifice, having invented new priesthoods through Jeroboam. Therefore death was sent to them:

³²⁶ for they were the first to be taken and deported by Shalmaneser, king of the Assyrians, so that by their example the people of Judah and Benjamin and Levi, those two tribes that remained, and the half tribe in Jerusalem under Rehoboam, the son of Solomon, who in the temple of the Lord offered sacrifices through the priests of the Lord, might be warned. These he calls the people Israel because of the tribes of Judah and Levi, who themselves, though they ought to have acted rightly, frightened by the example of Samaria, behaved wickedly, serving idols. Yet there were some kings in Jerusalem who, after the passing of Solomon and his son Rehoboam, followed the way of David, walking rightly in the sight of God. But all the kings of Samaria acted wickedly in the sight of the Lord until their deportation. And therefore they are called by the carnal name. And because Jerusalem followed their wickedness, it too is given over to captivity by Nebuchadnezzar, king of Babylon; and this is “to have sent death into Jacob and to have come into Israel. It was sent to Samaria; but when the cause for which it was sent to Samaria was found in Jerusalem, being sent there it also came into the place where the same situation existed. For vengeance does not follow the place, but the cause.

³²⁷ 1ST CATEGORY OT 2ND CATEGORY OT (Isaiah 54:1) QUESTION 40. WHAT DOES THE PROPHET MEAN WHEN HE SAYS, “REJOICE, O BARREN ONE WHO DOES NOT BEAR; BREAK FORTH AND CRY

ALoud, YOU WHO DO NOT LABOR, BECAUSE THE CHILDREN OF THE DESOLATE ARE MORE THAN THOSE OF HER WHO HAS A HUSBAND." — Since the children of earthly Jerusalem have fallen away from God, joy cannot be ascribed to her, but rather sorrow. Therefore, as a criticism to this Jerusalem, the prophet says that that higher Jerusalem should rejoice, the one the Apostle calls "our mother" (Gal. 4:26): because without groaning and pains she has far more children than this Jerusalem, which in tears gives birth carnally, namely, the Jews, whereas the other gives birth to Christians spiritually through faith. He calls her "desolate" because she is the life that Adam, the first man, abandoned when he followed death. So when people are reborn, they return to the life they had deserted. This life is Christ, because he says, "I am the life" (Jn. 14:6). And God the Father is also life, because the Lord says, "As the Father has life, so he has given the Son to have life" (Jn. 5:26). Without doubt the Holy Spirit is life as well, since the Lord says, "He will receive from what is mine" (Jn. 16:15). Whoever receives from life is necessarily life. Therefore the three are one life. This is the life by faith in whom we are reborn. She is our mother, as we read in Genesis, because she, namely, Life, is the mother of all the living (Gen. 3:20). And who are the living, if not those who believe?

³²⁸ (Isaiah 54:1) **QUESTION 15. WHAT IS IT THAT THE PROPHET SAYS: REJOICE, BARREN WOMAN, YOU WHO DO NOT GIVE BIRTH; BREAK FORTH AND CRY OUT, YOU WHO DO NOT LABOR IN CHILDBIRTH, BECAUSE THE CHILDREN OF THE DESOLATE ARE MORE NUMEROUS THAN THOSE OF HER WHO HAS A HUSBAND? —** In this passage we understand two mothers: the heavenly and the earthly, that is, the free Jerusalem, of which the Apostle says that she is our mother, and this Jerusalem which he says is in slavery with her children, that is, the Jews. For the prophet, proclaiming the coming of the Lord and seriously calling out in joyful voice for the time of grace, exhorts the heavenly Jerusalem, called "desolate" because she did not yet have dwelling in her the children generated through faith, to rejoice. For the time had come when she should have the children foretold long ago, and many more than those of this Jerusalem, because Christians have surpassed the number of Jews. She is therefore called barren because she is a virgin, who does not bring forth a son through physical union and embrace, but spiritually through faith alone. Therefore she is not said to be in labor; for one who is in labor suffers pains.

This one cries out instead in the joy of human salvation. But earthly Jerusalem is said to have a husband because she gave birth carnally. For the city is presented as a kind of mother, just as that heavenly dwelling to which we are called is called our mother.

³²⁹ MATTHEW (Matthew 1:1) 2ND CATEGORY NT QUESTION 3. WHY DOES MATTHEW, WHEN WRITING THE GOSPEL OF CHRIST, SAY, “THE BOOK OF THE GENERATION OF JESUS CHRIST, THE SON OF DAVID” (Matt. 1:1), WHEN ABRAHAM CAME EARLIER? — Matthew began this way so that he might first speak about him, describing his genealogy from the promise of his incarnation, just as the Apostle says, “whose are the fathers, and from whom, according to the flesh, Christ came” (Rom. 9:5). Therefore he said, “The book of the generation,” because the incarnation of Christ is constituted from many and diverse people, so that, since many began to exist from one, he might draw bodily lineage from all. From Jews and Gentiles, and from the worthy and the unworthy: for Ruth was a Moabitess, and Bathsheba became a wife from being an adulteress; so that, drawing the flesh of all to himself, he might call them back to their true unity. For this reason he says, “Jesus Christ, the son of David,” though Abraham came earlier, because Christ is called in a special way the son of David on account of the kingdom: so that, just as God is from God, so also a king should take his origin from a king according to the flesh. For therefore it was said to David: “Of the fruit of your womb I will set one upon your throne” (Ps. 131:11).

³³⁰ (Matthew 1:17) 2ND CATEGORY NT QUESTION 4. WHAT IS THE REASON THAT THE APOSTLE MATTHEW, MENTIONED ABOVE, DIVIDED ALL THE GENERATIONS INTO THREE PARTS (Matt. 1:17)? — Causes and times produce divisions. Therefore he distinguished from Abraham up to David. For the first part of the cause is from Abraham up to David, because Abraham is the father of faith and David the father of the kingdom. For Saul, having become unworthy, deprived himself of the kingdom. From David, however, up to the exile is another part of the cause, in which the Jews, having become depraved, lost the kingdom. But after the Babylonian exile up to Christ is the third part of weeping and misery, of captivity and dispersion for them; because although after the Babylonian exile and the period of seventy years, when, having been released by Cyrus, they returned to their own, they never afterwards had either cause or rest. For Judea could

not rule thereafter, but they were always anxious and wandering everywhere. Indeed, at the time of Christ's birth they were in captivity, saying: We have no king but Caesar (Jn. 19:15). For this reason Matthew made three stages of the genealogy, in order also to show the changes of merits and causes from the promise that was made up to Christ, while the seasons of the years remain in one grace until the end.

³³¹(Matthew 1:17) 2ND CATEGORY NT QUESTION 5. SO, SINCE THERE ARE FORTY-ONE GENERATIONS, THE EVANGELIST SEEMS TO HAVE COUNTED FORTY-TWO (Matt. 1:17). FOR THREE TIMES FOURTEEN, WHAT DO THEY MAKE IF NOT FORTY-TWO? — According to the number, forty-one generations are counted; but according to the reasoning, forty-two are demonstrated. Now Jeconiah, who was born at the time of the exile, that is, made king, as is contained in Chronicles, brought the second section to an end. And because after the exile he remained in the kingdom by the permission of King Nebuchadnezzar, the third section begins from him, which runs up to Christ. Therefore Jeconiah is counted twice, so that he both closes the second section and begins the third. For it is written therefore: "And after the exile to Babylon, Jeconiah begot Salathiel" (Matt. 1:12). Up to this Salathiel, those from Judah reigned, namely, those of whose stock Joseph is born. For Jeconiah's first son was named Assur. But since Joseph derives his lineage through Salathiel, Assur is passed over, and Salathiel is joined to his father Jeconiah, so that the line might lead to Joseph, to whom the Virgin Mary was betrothed. And after Josiah, Jeconiah follows. But because the line comes to Joseph through Joachim, the father of Jeconiah, he (that is, Joachim) is omitted, and Jeconiah is placed in his stead, so that the number of fourteen generations should not be exceeded, and because after Jeconiah come Salathiel and his son, through whom Joseph arises.

Questions on the Old and New Testaments, Part 2

AMBROSIASTER

4th century

Anonymous Latin commentator on Paul.

QUESTIONS ON THE OLD AND NEW TESTAMENTS (PART 2)

¹1ST CATEGORY NT 2ND CATEGORY NT (Matthew 1:16; Luke. 3:23)

²QUESTION 56. WHY IS IT THAT IN MATTHEW JOSEPH'S FATHER IS WRITTEN AS JACOB, AND IN LUKE AS HELI, SO THAT HE SEEMS TO BE IGNORANTLY DESCRIBED AS HAVING TWO FATHERS, OR AT LEAST SO THAT WHO HIS TRUE FATHER IS REMAINS UNKNOWN (Matt. 1:16; Luke 3:23)? — There is no doubt that Jacob was Joseph's father. For the line from David through Solomon maintains its course and, proceeding straight, reaches Jacob, whose son is Joseph. Heli, however, the son of Matthat, holds the line from David through Nathan, David's son, down to the time when the Savior came. Therefore each Evangelist, following from David the line of different brothers, makes, as it were, a fork: so that Matthew descends from David through Solomon to Joseph, while Luke, starting from Heli, who lived in the Savior's time, ascends through the stock of Nathan, the son of David, and joins the tribe of both Heli and Joseph, showing that both are of one and the same stock; so that when he associates Joseph with Heli, he shows them not to differ in lineage, but to be brothers. And by this not only is the Savior shown to be the son of Joseph, but also of Heli. For by the very reasoning by which the Savior is called the son of Joseph, he is also the son of Heli, and of all the others who belong to the same tribe. Therefore the Apostle says, "whose are the fathers, and from whom is the Christ according to the flesh" (Rom. 9:5).

³Moved by divine prompting, Luke ascends from Heli through the line of Nathan to David, and through Thara, David's father, ascends to Shem the

son of Noah, and still further, beyond the Flood, reaches Seth the son of Adam, who was given in place of Abel; and in the same way he makes the Savior the son of Adam as he was said to be the son of Joseph and of Heli. Then, going beyond Adam, he assigns Christ to be the Son of God before all flesh. The opinion held by some, that Heli had taken the wife of Jacob, as the Law commanded that if anyone died without children, his brother or kinsman should take his wife and raise up seed for his brother (Deut. 25:5), and that it therefore happened that Heli fathered Joseph for Jacob, whose wife he had taken, and that in this way the genealogies were joined, so that Joseph is rightly said to have Heli as father, is neither plausible nor useful for anything. Rather, what was said above joins by genealogy two brothers, sons of one man, and shows Christ to be the Son of God before every generation. For when the Evangelist reports, saying, "And Jesus himself, when he began, was about thirty years old, being the son (as was supposed) of Joseph, who was the son of Heli" (Luke 3:23), that is: Jesus was thought to be the son of Joseph; and he was not only Joseph's son, but also Heli's.

⁴Not because he calls Joseph the son of Heli, but because in the same sense in which Jesus was called Joseph's son, he was also Heli's son, since Joseph and Heli were sons of brothers, namely of Solomon and Nathan, the sons of David. Therefore, by ascending through David to Abraham and Noah and Seth and to Adam himself, and beyond Adam, he teaches that Christ is the Son of God. For when he says, "who was the son of Seth, who was the son of Adam, who was the Son of God," he indeed calls Christ the son of Adam in the same way that he was called the son of Joseph. For Mary says to him, "Son, why have you done this to us? Behold, your father and I have been seeking you sorrowing" (Luke 2:48). But beyond Adam he joins Christ to God the Father, so that he who was called son of these, from Adam up to Joseph and Heli, may be understood to be before them all as the true Son of God, to the confusion of Photinus, who insists that Christ is only from Mary, and did not exist before. Of those whose son he was not, he was called son; yet of God, whose true Son he was, this was denied. If, however, which is unlikely and of no benefit, Joseph is called Heli's son in the way we mentioned above, it will appear that the Evangelist did not say this of Christ, that he was the Son of God, but of Adam.

⁵For by listing fathers in the order of successive sons, he comes to Enos, whose father he calls Seth, and Seth's father he calls Adam, and Adam's fath-

er he calls God; and I do not see what good there is in asserting it this way. But if, in the order we have described, all the fathers are said to be Christ's fathers, just as he was said to be Joseph's son, because it is written, "whose are the fathers, and from whom is the Christ according to the flesh," (Rom. 9:5) then by this order he is read as son of Seth and son of Adam. And above all these he is designated the Son of God, so that he is said to exist before those whose son he is called. ⁶(Matthew 1:16; Luke. 3:23) ⁷QUESTION 6. THEREFORE, IN MATTHEW JOSEPH'S FATHER IS WRITTEN AS JACOB, AND IN LUKE AS HELI; SO THAT HE IS EITHER IGNORANTLY DESCRIBED AS HAVING TWO FATHERS, OR AT LEAST IT IS UNCLEAR WHO HIS TRUE FATHER IS? — There is no doubt that Jacob was Joseph's father. In fact, the genealogy starts from David, descends by Solomon and reaches in a straight line until Jacob, of which Joseph is the son. The genealogy of Heli, on the contrary, the son of Mathat, is true of David, but descends by Nathan, also son of David, until the time of the advent of the Savior. Now, the two evangelists, following the genealogy of each of the two brothers, made a split, that is to say that St. Matthew descends from David by Solomon to Joseph; while St. Luke ascends from Eli, contemporary with the Savior, by the line of Mathat, son of Nathan, son of David, and he unites the tribes of Eli and Joseph, to show that they are of the same family. By associating Heli with Joseph, he shows that their genealogy is no different, but that they are brothers, and that consequently the Savior is not only Joseph's son, but also Eli's son. For the same reason, in fact, that the Savior is called the son of Joseph, he is also the son of Heli and all the others who are of the same tribe, a truth which the Apostle expresses in these terms: fathers the patriarchs, and from whom came out according to the flesh, Jesus Christ.

⁸(Rom. 9:5) It is by a divine inspiration that St. Luke ascends from Heli by the line of Nathan to David, and by Tharam his father, to Sem, son of Noah, and before the flood, to Seth, son of Adam, given to him to replace Abel, and he presents the Savior as sons of Adam for the same reason that he calls him sons of Joseph and Eli. He raises him even above Adam, and before the existence of all flesh, he declares that Christ is the son of God. There are some who think that Heli had married Jacob's wife, following the law's prescription that if a man died childless, his brother or one of his relatives would marry his wife and give children to his brother. (Deut. 25:5) It is then understood, say they, that Joseph was begotten for his brother Jacob, whose

wife he had married. The two genealogies are thus united, and it is not extraordinary that the evangelist gives Heli as his father to Joseph. This explanation has no probability and does not solve the difficulty. On the contrary, the sentiment which we have expounded above unites the two brothers of one father, and shows that Christ was the Son of God before any generation. How, indeed, does St. Luke express himself? "And Jesus, beginning his mission, was about thirty years old, as it was believed of Joseph, who was of Heli," that is, that it was believed that Jesus was the son of Joseph, and was not only Joseph's son, but also Eli's son.

⁹(Luke 3:23) He does not say that Joseph was son of Eli, but just as Jesus was called Joseph's son, he was also sons of Eli, because Joseph and Heli were sons of two brothers, that is, of Solomon and Nathan, sons of David, and thus going up by David unto Abraham, and Noah, and Seth, even unto Adam himself, and over Adam, he taught that the Christ was the Son of God. Indeed, saying: "Who was son of Seth, who was the son of Adam, who was the son of God, he shows that Christ was the son of Adam in the same way that he was called the son of Joseph, that Mary said, "and my son, why did ye do this, and behold, we, your father and I, were greatly afflicted.

¹⁰(Luke 2:48) But he rises above Adam for to unite Christ to God the Father, in order to make it clear that if he were called the son of all who descend from Adam to Joseph and Heli, he had before all these generations the true Son of God, and thus to confuse the error of Photius, who maintained that Christ came only from Mary and had not existed before him, so that he was given for fathers those of whom he was not the son, and denied that he was the God's true son, when he really was, if we adopt the explanation as improbable as useless as we have reported above, and according to he is called the son of Heli, the story of the evangelist simply means that Christ was the son of Adam, but not that he was the son of God. In going up, indeed, from the sons to the fathers, he arrives at Enoch, whose father is Seth, the father of Seth is Adam, and Adam has for father God; but I do not see that he was otherwise useful to express oneself in this way. If, on the contrary, each of those who form the continuation of the genealogy are called the fathers of Jesus Christ, in the same sense that he was called the son of Joseph, following these words: "Whose fathers are the patriarchs, and of whom went out according to the flesh Jesus Christ;

¹¹(Rom. 9:5) Following this order, we understand that the Evangelist says that he was son of Seth and son of Adam. And going back above all the patriarchs, he declares that he was the Son of God to show that he existed long before those of whom he is called the Son. ¹²(Matthew 1:17) 1ST CATEGORY NT QUESTION 85. HOW IS IT, THEN, THAT ALTHOUGH IT IS ESTABLISHED THAT FROM DAVID DOWN TO THE BABYLONIAN EXILE THERE ARE SEVENTEEN GENERATIONS, THE EVANGELIST SAYS THERE ARE FOURTEEN (Matt. 1:17), OMITTING AHAZIAH, WHO AFTER JORAM IS THE SON OF JEHOSEPHAT, AND JOASH THE SON OF AHAZIAH, AND AMAZIAH THE SON OF JOASH? — Nothing should seem more credible than that the Evangelist followed the intention of the Law. And therefore, not without reason, these men were removed by the Evangelist from the number of the others. For their wickedness continued in such a way that their wickedness had no break. The evil that began with Joram ran on in this way as far as Uzziah, the son of Amaziah, so that there was no support from any side by which any one of them might remain, in part by the merit of his father, in the number of the kings. For Joram, acting wickedly, is with good reason preceded by Jehoshaphat in the list; and Uzziah, with good reason, has Jotham preserved in the list. But the continuous wickedness of those three was against God. Solomon too, by the merit of his father, is restored to the kingdom; and Rehoboam, the son of Solomon, acting wickedly, leaves Asa rightly in the number of the kings. But those three, shut in among the evildoers, acting wickedly, are therefore erased. For an example is worse, to the ruin of the line, when wickedness displays itself continually. And, to speak precisely, they are passed over because Joseph did not descend from their stock. For from Abraham the Evangelist followed the line of these generations, from which Joseph, to whom Mary was betrothed, draws his origin, she who bore Christ.

¹³(Matthew 1:18) 1ST CATEGORY NT ¹⁴QUESTION 52. IF CHRIST WAS BORN OF THE HOLY SPIRIT, THAT IS, IF BY HIS WORKING FLESH WAS MADE FROM MARY, WHY IS IT SAID, “WISDOM, WHICH IS CERTAINLY CHRIST, HAS BUILT A HOUSE FOR HERSELF” (Prov. 9:1)? — This question can be heard from a double point of view. First, the house of Jesus Christ is the Church, which was built by his blood. His body may also be called his house, just as it is called his temple. If it is called its temple because it is inhabited, it can also very well be called its home, as we

read in the law. But if the body was formed by the operation of the Holy Spirit and we thought we could give it the name of house, we will ask why we attribute this formation to the person of Jesus Christ. The Son's operation is the Father's operation, because they have one and the same virtue. In the same way the operation of the Holy Spirit is the operation of the Son of God, because of the unity of nature and will. Whether the action comes from the Father, or from the Son, or from the Holy Spirit, it is the Trinity who acts, and all that is done by the three divine persons is the work of one God. The Son's operation is the Father's operation, because the Father and the Son have one and the same virtue.

¹⁵ In the same way, the operation of the Holy Spirit is the operation of Christ, because the Holy Spirit has received from what was his. If we consider the action of persons, it is by the operation of the Holy Spirit that Christ was made flesh, that is, made man; but if we consider the action of the divine nature, it is Christ who has worked in the virgin to become flesh; for the Holy Spirit and Jesus Christ have one and the same divinity, and therefore the work of the Holy Spirit is the work of Jesus Christ. ¹⁶ 1ST CATEGORY NT 2ND CATEGORY NT QUESTION 52. IF CHRIST WAS BORN OF THE HOLY SPIRIT, THAT IS, IF BY HIS WORKING FLESH WAS MADE FROM MARY, WHY IS IT SAID, "WISDOM, WHICH IS CERTAINLY CHRIST, HAS BUILT A HOUSE FOR HERSELF" (Prov. 9:1)? — This question can be understood in a twofold way. First, the house of Christ is the Church, which He built for Himself by His own blood. Next, His body also can be called His house, just as it is called His temple. For if it is called the temple of God on account of His dwelling there, it will not be incorrectly called a house as well, as we read in the Law. But since the body was made by the working of the Holy Spirit, and we judge that it can be called a house, the question arises why this is referred to the person of Christ. The work of the Son is the work of the Father, because the power of both is one. In like manner, the work of the Holy Spirit is the work of the Son of God, on account of the unity of nature and will. For whether the Father acts, or the Son, or the Holy Spirit, it is the Trinity that works; and whatever the Three have done is the operation of the one God.

¹⁷ QUESTION 52. IF CHRIST WAS BORN OF THE HOLY SPIRIT, THAT IS, IF BY HIS WORKING FLESH WAS MADE FROM MARY, WHY IS IT SAID, "WISDOM, WHICH IS CERTAINLY CHRIST, HAS BUILT A

HOUSE FOR HERSELF” (Prov. 9:1)? — The work of the Son is the work of the Father, because the power of the Father and the Son is one. Therefore the work of the Holy Spirit is the work of Christ, because He received from Him. According to His person, therefore, Christ was made flesh, that is, born as a man, by the working of the Holy Spirit; but according to His divinity, Christ worked in the Virgin so that He might become flesh. For the divinity of the Holy Spirit and of Christ is one; and therefore the work of the Holy Spirit is the work of Christ. (Matthew 1:25; Luke 2:6-7) 1ST CATEGORY NT QUESTION 53. IF ALL THINGS HAVE BEEN MADE WITH REASON, WHY IS IT THAT THE SAVIOR IS SAID TO HAVE BEEN BORN ON THE EIGHTH DAY BEFORE THE KALENDS OF JANUARY? — No one can be so dulled as to deny that God does all things with reason. Therefore Christ, descending from the heavenly seats to grant salvation to the world, also wished to teach the world itself and the seasons which he had established. He chose to be born as a man at that time when, after a great decrease, the light which is day begins to increase again, so as to turn the decline of the human race into growth in God: that the time of his birth might reasonably agree with the divine teaching, which, from the shadow of death, began to multiply men unto life.

¹⁸ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 2:2) QUESTION 63. BY WHAT REASONING DID THE CHALDEAN MAGI UNDERSTAND, FROM THE APPEARANCE OF A STAR, THAT CHRIST, THE KING OF THE JEWS, HAD BEEN BORN, SINCE A TEMPORAL KING IS USUALLY SIGNIFIED BY A STAR AS A SIGN (Matt. 2:1-2)? — These Chaldean Magi did not observe the course of the stars out of malevolence, but out of a curiosity about things. For, as can be understood, they were following the tradition of Balaam: who, when he had been summoned by Balak to curse the people of God, by divine prompting began to bless them. From his report, therefore, they had learned that, by the providence of God, there would arise from Jacob one who would reign. Therefore, what is well known, he prophesied, saying, “A star shall rise out of Jacob,” etc. (Num. 23, 24). Following this tradition, then, the Magi, seeing a star outside the order of the cosmos, understood this to be the one which Balaam had prophesied would appear as the sign of the future King of the Jews. This indeed was done against the enemies of religion. For from the very quarter where it is usually discredited, it received testimony. For astrologers are enemies of the truth.

¹⁹ (Matthew 2:2) **QUESTION 39. BY WHAT REASONING DID THE CHALDEAN MAGI UNDERSTAND, THROUGH THE STAR THAT APPEARED, THAT CHRIST, THE KING OF THE JEWS, HAD BEEN BORN, SINCE A TEMPORAL KING IS INDICATED BY A STAR AS A SIGN?** (Matt. 2:1–2)? — These Chaldean Magi did not out of malevolence, etc. “A star shall rise out of Jacob, and a man shall arise from Israel, and he shall crush the leaders of Moab, and shall despoil all the sons of Seth, and Edom shall be his inheritance,” etc. (Num. 24:17–18) This, then, is the prophecy of Balaam, not because he was a prophet, but because God pleaded the cause of His people through him, not as a willing but as an unwilling instrument: just as those sent by Saul to seize David are found to have prophesied, and as Saul himself, when it was said, “Is Saul also among the prophets?” (1 Kings 19:20–24). For by this God wished to show how great is the majesty of the God of the Jews, who, when Balaam had come to curse, turned him so that it seemed good to him to bless the people of God. For the Lord could not fear his curse, whose heart He held in His power. It is therefore understood that this prophet revealed this to his associates, who, being inquisitive about the stars, when they saw an unknown star shining with excessive brightness, so that it surpassed the sun in light (for it was seen even by day), comparing notes among themselves, realized that this was the star which Balaam had said would one day appear.

²⁰ (Matthew 2:19, 14:1–11; Mark 6) **2ND CATEGORY NT QUESTION 11. WHAT IS THE MEANING OF THE FACT THAT ABOVE WE READ THAT HEROD DIED (Matt. 2:19), BUT LATER ON, AFTER MANY YEARS, WE READ THAT HEROD KILLED JOHN (Matt. 14:1–11), EVEN THOUGH JOHN OUTLIVED THE EARLIER HEROD WHO HAD DIED?** — Herod was king of Judea; he had four sons: Archelaus, Herod, Philip, and Lysanias. But when Herod their father died, Archelaus succeeded him; when Archelaus died, the kingdom of the aforesaid Herod was divided into four parts, in such a way that Pilate was admitted to the fourth part of the kingdom as governor, not as king (Matt. 2:22 and Luke 3:1), while the sons of Herod were called kings. Finally, when Philip also died, his brother Herod took Philip’s wife, and it was because of this that he was criticized by John the Baptist; for this reason Herod, the son of the above-mentioned Herod, killed him. For what does it say? “Herod,” it says, “the tetrarch,” that is, placed over the fourth part of the kingdom of his father Herod. Why then is

there any doubt, when the meaning of the added surname shows that this is another Herod? He is the very one who also killed James, the brother of John, with the sword, and who later, struck by the angel of God, burst forth with worms and died.

²¹1ST CATEGORY NT 2ND CATEGORY OT & NT (Matthew 2:18) QUESTION 62. WHAT DOES IT MEAN THAT, ALTHOUGH THOSE WHO WERE KILLED WERE THE SONS OF LEAH, FROM THE TRIBE OF JUDAH, RACHEL IS SAID TO BE WEEPING FOR HER SONS (Matt. 2:18)? — As far as the historical sense goes, Rachel's sons belong to the tribe of Benjamin. Now, in former times, because of their own crimes, namely the deeds of the Sodomites and the outrage committed against the concubine of the Levite, they were destroyed and wiped out by the other tribes (Judg. 19–20). Therefore she is said to refuse to accept comfort, knowing there is no hope for those who are known to have perished. But the sons of Leah were slain in early childhood for the sake of the Savior. Therefore he does not wish their case to be counted as the cause of her crying, because they were both innocent and killed for God's sake, and without doubt, by the grace of reward, have been granted eternal life by Him. For this reason he says that Rachel's crying rightly belongs to her sons, who have been erased both in the present life and in the future. The others, mourned in a bodily sense, have been comforted in a spiritual sense. But Rachel's sons, who lived in a carnal manner, will be consumed by spiritual flames. The Evangelist therefore bears witness that the crying of Rachel was fulfilled in the death of Leah's sons, because she began to weep for her sons at the moment when she saw her sister's sons killed for such a cause that they should become heirs of eternal life. For when something adverse befalls a person, he grieves more bitterly over his own misfortune when he sees the happiness of another.

²²(Matthew 2:18) QUESTION 12. WHY IS IT THAT, WITH LEAH'S SONS SLAIN, WHO ARE FROM THE TRIBE OF JUDAH, RACHEL IS SAID TO BE WEEPING FOR HER SONS (Matt. 2:18)? — The children of Rachel, as history teaches us, were formerly devastated and destroyed by the other tribes, in punishment for their crimes against nature, and the infamous attack they levied on the wife of a Levite etc. (Matthew 3:14) 1ST CATEGORY NT ²³QUESTION 49. WHY WAS THE SAVIOR BAPTIZED, SINCE HE WAS BORN HOLY, AND WAS CALLED CHRIST THE LORD AT HIS VERY BIRTH, WHEN BAPTISM EXISTS FOR THE SAKE OF

PURIFICATION AND OF SIN (Luke 2:11; Matt. 3:16)? — It is true and evident that the Savior did not need baptism; for Christ was not made but was born, as the angel said to the shepherds, “Behold, today there is born for you a Savior, who is Christ the Lord. Indeed, John, knowing His holiness, tried to prevent Him from being baptized; but the Savior insisted that it had to be done, not, of course, on account of any sin of His, but for the fulfillment of righteousness. For it was fitting that He Himself should be an example to the future children of God, whom He taught to become children of God through Baptism; and since He promised that the Holy Spirit would be given by God to believers, He had to show this visibly in Himself, so that, once this was recognized, believers might hope to possess the Holy Spirit invisibly. For the Savior, being born of the Holy Spirit, assuredly had a purified body. The anointing of His flesh was given spiritually in the womb of the Virgin. For the Holy Spirit purified that which proceeded from the Virgin Mary into the body of the Savior; and this is the anointing of the flesh of the Savior’s body. Therefore He was called Christ also at His birth.

²⁴ For what God used to grant through the anointing with oil by the ministry of the prophets to those who were anointed as kings, the Holy Spirit granted to the man Christ, with an additional explanation: the predecessors of Christ received only the authority of rule through anointing, but the Savior, as man, received both authority when He was born and purification when He was born. For it would have been unfitting that the Son of God should be born in a body subject to sins. Therefore, since He took up the cause of man and taught that through rebirth people become children of God, He had to be baptized, in order to show this as confirmed in Himself. What is said is easily proved and praised if it is seen to be done by the teacher; and so, too, the marks of virtue had to be revealed, so that, now appearing as the Son of God, He might, through the mystery of regeneration, bring healing to the sufferings of the body, and be an example to His future brothers, because through regeneration each person receives the power of virtue.

²⁵ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:32-34) QUESTION 50. IF THEREFORE THE SAVIOR WAS BAPTIZED IN ORDER TO BE AN EXAMPLE, WHY WAS HE CIRCUMCISED, YET FORBADE OTHERS TO BE CIRCUMCISED? — Circumcision is a commandment of a past time, which had to keep authority up to Christ, so that it would last as long as it was necessary for

Christ, who was promised to Abraham, to be born; and thereafter circumcision should cease, once the promise had been fulfilled. For Isaac was promised as a figure of Christ. For God said to him, In your seed shall all nations be blessed (Gen. 22:18); which means Christ. For the faith that Abraham had received was restored by Christ, so that in the seed of Abraham, which is Christ, all nations might be blessed, as had been promised to Abraham. Circumcision, therefore, was the sign of the promised Son of God, that is, of Christ; and when He was born, the sign of the promise had to cease: yet in such a way that the Promised One Himself, on coming, would receive the sign of the Father, so that it might be known that He was the One who had been promised to justify all nations through faith, by the circumcision of the heart. For just as for the father Abraham, who was to have a son according to the flesh, the bodily mark of circumcision was given; so also for those who are born spiritually, the spiritual sign is the circumcision of the heart. Therefore, it was fitting that after Christ there should no longer be fleshly circumcision.

²⁶ (Matthew 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:32-34) **QUESTION 22. IF THEREFORE THE SAVIOR WAS BAPTIZED SO AS TO BE AN EXAMPLE, WHY, WHEN HE WAS CIRCUMCISED, DID HE FORBID THE OTHERS TO BE CIRCUMCISED?** — Circumcision was granted only up to Christ; and Abraham received circumcision with Christ in view as the one promised, so that circumcision would last only until Christ, who had been promised to Abraham, should be born, He who would justify all nations by faith, just as Abraham had been justified. Therefore He had to be circumcised, so that He might be proved to be the one who had been promised to Abraham; and therefore, after that, circumcision would cease, the promise having been fulfilled. But baptism was not to cease, because it is the pattern of being born again, begun by Christ: not previously given and brought to completion up to Christ, but beginning from the time of Christ and continuing its course until the end of the world.

²⁷ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 3:17; Mark 1:11; Luke 3: 22) ²⁸ **QUESTION 54. IF CHRIST, FROM THE SEED OF DAVID, HAS BEEN MADE THE SON OF GOD ACCORDING TO THE FLESH— THAT IS, IF HE WAS BORN ALREADY THE SON OF GOD IN BOTH RESPECTS, BECAUSE HE WAS BORN HOLY—HOW THEN, AFTER HE WAS BAPTIZED, WAS IT SAID TO HIM BY THE LORD GOD, “YOU ARE**

MY SON, TODAY I HAVE BEGOTTEN YOU” (Ps. 2:7)? — Christ, the Son of God, is from eternity according to the spirit of holiness; but according to the flesh, from the seed of David He was born the Son of God, so that in both respects He is not regarded as having been made the Son of God, but as having been born. Yet that which He hears at His baptism belongs to the mystery, and is not for His own sake. For this is what everyone who is baptized hears. He alone, however, is pointed out, so that from this it may be seen that in a man, by virtue, God is revealed; whereas the others are confirmed, because from this they begin to be sons of God when they receive the Holy Spirit. For although the body of the Lord was born holy, nevertheless Christ as man would not have been confirmed as the Son of God by the sacrament of regeneration, unless He had received the Holy Spirit, according to the appointed gift of being reborn.

²⁹ Indeed, even the Jews were called sons of God in their devotion, not in the sacrament which now works, by which, having received the remission of sins and with the Holy Spirit coming upon them, they are called sons of God. Therefore the Savior both was born according to the flesh as the Son of God, and later was confirmed in the mystery. For that which was born of the Holy Spirit could not but be born of God; but so that the purpose of the mystery might be fulfilled, when the Spirit came upon Him nothing was diminished, but increased. ³⁰ (Matthew 3:17; Mark 1:11; Luke 3: 22) QUESTION 45. IF CHRIST WAS MADE THE SON OF GOD ACCORDING TO THE FLESH FROM THE SEED OF DAVID, THAT IS, IF HE WHO WAS BORN IS ALREADY THE SON OF GOD IN BOTH RESPECTS, BECAUSE HE WAS SANCTIFIED AT BIRTH, HOW THEN, AFTER HE WAS BAPTIZED, WAS IT SAID TO HIM BY GOD, “YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU”? (Ps. 2:7)? — Christ, the Son of God according to the spirit, is from eternity; but according to the flesh, He is the Son of God from the seed of David by birth. He was not made so through baptism, because, born of the Holy Spirit, He had a purified body. In baptism, however, He hears, “You are my Son, today I have begotten you,” so that He might show through the mystery of Baptism that sons of God are made. Indeed, when the Spirit descends and remains upon Him, He hears these words, because before one has received the Holy Spirit, one is not a son of God. He hears them, therefore, not for Himself, but for us, so that in Him we might learn how we could be sons of God. For He was not baptized for Himself, but for us; just as,

in another place, the Lord Himself says, "This voice has not come for my sake, but for yours, that you may believe" (Jn. 12:30), so also this was done, that He might become a pattern for us.

³¹(Matthew 4:3) 2ND CATEGORY NT QUESTION 7. IT IS EVIDENT THAT THE SAVIOR WAS BORN, THE SON OF GOD AND CALLED CHRIST: WHY THEN, AFTER BAPTISM, DID THE TEMPTER APPROACH HIM, SAYING, "IF YOU ARE THE SON OF GOD," ETC. (Matt. 4:3)? — The Savior was born of the Virgin in such a way that He was both Christ and the Son of God, not by making, but by birth. Yet while He was still at a younger age, emptying His power, that is, concealing His own authority, He did not provoke the shamelessness of the Devil. But after He was baptized and the Holy Spirit descended upon Him, when He had appeared to human beings with the testimony of God the Father, the enemy was driven by the zeal of envy to insult Him, seeing that this event worked to his disadvantage: for he understood that the institution of baptism had been arranged for the salvation of human beings. Therefore he approaches the Savior, the author of this matter, not to approve it, but to find an opportunity to overthrow it. For temptation sometimes occurs for testing, sometimes under deceit for rebellion. He thought that he had drawn from the Savior a response in accordance with the trickery of his own will, so that he might securely possess his entire kingdom; for if, under the guidance of the Savior's teaching, people were brought into subjection, no one would escape His condemnation.

³²(Matthew 4:4-10, Mark 1, Luke 4) 2ND CATEGORY NT QUESTION 8. WHY DOES THE SAVIOR, WHEN THE DEVIL IS TESTING HIM, RESIST IN NO OTHER WAY THAN WITH EXAMPLES FROM THE LAW (Matt. 4:4-10)? — The Savior not only replied to the Devil who was tempting Him, but also to the Jews through whom the wickedness of their cruelty was carried out against the Savior. For, foreseeing that the Jews would call Him an enemy of the Law, He checked the shamelessness of their father, the Devil, with testimonies from the Law, so that He might condemn the father in the sons, and the sons in the father. (Matthew 4:2, Mark 1, Luke 4) 2ND CATEGORY NT ³³QUESTION 9. WHY DID THE SAVIOR, AFTER HIS BAPTISM, FAST FOR FORTY DAYS AND THEN AFTERWARD GROW HUNGRY (Matt. 4:2)? FOR ONE WHO FASTED FORTY DAYS COULD HAVE ALREADY CEASED TO FEEL HUNGER. — It is written: "My son,

when you come to serve God, stand fast in righteousness and fear, and prepare your soul for temptation” (Sirach 2:1). Therefore the Savior, to give us a pattern, fasted; so that we too, persistently devoted to fasting in like manner, may, with God’s help, overcome every movement of the Devil directed against us, knowing from the example of the Savior that we must especially beware of the snares of our adversary when we draw near to the fear of God. For he is grieved that we have departed from him; therefore he rages more fiercely against us. The Savior did this for us, not for Himself. Likewise His growing hungry was not for His own sake, but for ours. For when, by fasting, the temptations of the Devil had been overcome, temptations which are not recorded, precisely because they do not pertain to the advancement of doctrine, then afterward, that is, after forty days, He allowed Himself to suffer hunger (which belonged to His human nature); so that the Devil, already defeated, seeing in Him the weakness of hunger, would be stirred up once more to tempt Him, recognizing that it was a man who was overcoming him. For this was the mystery of the Savior:

³⁴ that because he had mocked and ruled over man when man was defeated, he should be conquered by man, so that the power of God might win victory for man; and therefore Satan became more shameful, since he sees a man and yet perceives no merely human power. He marveled, dulled with astonishment, that there was a mystery present which escaped him: that he had the power to approach, but not to ensnare. He was tormented for two reasons: seeing weakness, he drew near, and then found strength; seeing a man, he became suspicious of the power of God. Therefore He hungered, in order to make sport of Satan’s cunning. And He did not fast longer, so that He might be in harmony with Moses and Elijah. ³⁵ (Matthew 11:3-10, Mark 1, Luke 7) 2ND CATEGORY NT ³⁶ QUESTION 10. WHAT DOES IT MEAN THAT, ALTHOUGH JOHN THE BAPTIST HAD PREVIOUSLY BORNE WITNESS TO THE SAVIOR, HE LATER SEEMED TO DOUBT, SAYING THROUGH HIS DISCIPLES: “ARE YOU THE ONE WHO IS TO COME, OR ARE WE TO EXPECT ANOTHER? (Matt. 11:3-10). — Those who think that doubt may have entered the soul of John the Baptist slander the Savior. For either they correctly claim that John doubted, or else they in fact accuse the Savior of lack of discernment; because, as they suppose, he praised someone who was thinking wrongly about him. But since it is impossible for the Savior to be mistaken, John was rightly praised by him. If he was rightly

praised, he did not doubt. For at the very time when John sent his disciples from prison to Jesus, saying, "Are you the one who is to come, or are we to expect another? Jesus then answered his disciples, saying: "Go and tell John what you see and hear. The blind see, the deaf hear, lepers are cleansed, the lame walk, the dead are raised, and blessed is he who is not scandalized by me. (Matt. 11:3-6) And as the messengers of John were leaving, Jesus began to speak to the crowds about John the Baptist: "What did you go out into the desert to see? A reed shaken by the wind, or a man clothed in soft garments? Look, those who wear soft garments are in kings' houses. But what did you go out to see? A prophet?

37 I tell you, yes, and more than a prophet. This is he of whom it is written: Behold, I send my messenger before your face, who will prepare your way before you. (Matt. 11:7-10) Then the tax collectors, having been baptized with John's baptism, praised God. How great a praise was given to John, that it should be said he is more than a prophet, and that the Savior calls blessed the one who is not scandalized in him. How then is John praised if, by doubting, he was scandalized? But surely he did not doubt. For this praise proves that he is blessed, because he was not scandalized. And the Savior also, for that very reason, broke out at that moment into praise of John, to show that John's mind was free from the doubt of his disciples. For John, wishing to strengthen his disciples, who were amazed, in faith in the Savior, knowing that his own end was near, wanted what he said about him to be confirmed by the Savior's own mouth. Therefore, in order to be a true witness, he calls upon the testimony of the greater one, so that by their agreement all uncertainty might be removed. This is John's strategy: to send his doubting disciples, as it were, with his own words, so that, hearing from the Savior the same things they had heard from John, they might be made firm, knowing that the testimony of a worthy steward and of the heavenly Lord cannot be called into question.

38 For this reason the Savior also answered as though to John, so that between John, who asks, and the Savior, who answers, they might learn the truth. 39 (Matthew 3:14; John 1:31-33) 1ST CATEGORY NT QUESTION 58. IN WHAT WAY, THEN, DOES JOHN CLAIM THAT HE DID NOT KNOW CHRIST BEFORE THE BAPTISM, WHEN, AS HE CAME TO BE BAPTIZED, HE SAYS TO HIM, "I OUGHT TO BE BAPTIZED BY YOU, AND DO YOU COME TO ME?" (John 1:31, 33; Matthew 3:14)? HOW

COULD HE NOT KNOW HIM WHOM HE TRIED TO PREVENT, HUMBLING HIMSELF BEFORE HIM? — John was endowed with such holiness even from his very cradle that he is believed neither to be deceived nor to deceive, nor to be ignorant of his Lord, who had enlightened him in the womb through the Holy Spirit. And therefore it is true that he both recognized Him when the Spirit descended upon Him, and did not previously ignore Him before He came to the baptism. For he knew Him, but he did not know whether He was the very one who was to distribute the gift of God long ago promised to the Fathers. This is what he acknowledges that he then learned, when he saw the Spirit descending upon Him. For John says that he was instructed by God in this way: “Upon whom,” he says, “you see the Spirit descending and remaining on Him, He it is who baptizes with the Holy Spirit.” The Apostle also bears witness to this: “For I say,” he says, “that Christ became a minister of the circumcision for the truth of God, to confirm the promises made to the Fathers” (Rom. 15:8). This is what John did not know about the Lord: for although he was not ignorant of His greatness, yet it was hidden from him that through Him the faith of Abraham was to be fulfilled.

⁴⁰ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 5:17) ⁴¹ QUESTION 69. IF, WHEN JOHN OR THE SAVIOR WAS PREACHING, THE LAW CEASED, HOW DOES THE SAVIOR SAY, “I HAVE NOT COME TO DESTROY THE LAW OR THE PROPHETS, BUT TO FULFILL” (Matt. 5:17)? FOR IF IT HAS BEEN FORBIDDEN, HOW IS IT NOT ABOLISHED, SINCE IT HAS LOST THE AUTHORITY TO BE CARRIED OUT? — Everything that was spoken about Christ has been fulfilled; and the Lord Himself therefore fulfilled the Law and the Prophets, since He did everything that was written about Him, and did not dissolve anything, but confirmed it. For the Law and the Prophets were until Him. The Prophets spoke about Him; therefore beyond Him, what was said by them about this, namely, about Christ, cannot extend; nor after Him could the Prophets find anything of this sort, because they have neither one to speak about, and He about whom it was spoken has already come. Indeed they encompassed in their books all things: His incarnation, His manner of life, His passion, His resurrection, the revealing of His divinity, and the revelation of His future judgment. And therefore the Prophets ceased when the work of the dispensation was completed. But the Law ceased in a twofold way, and not entirely;

for even that which has ceased can remain, if the condition be observed. One thing ceased in its sentence, another in the Law itself. When John preached the baptism of repentance for the remission of sins, the sentence of the Law ceased, which held sinners guilty;

42 the burdens of the Law also ceased, which had been given on account of the hardness of the Jewish heart in foods, new moons, sabbaths, and the rest. For when mercy came, vengeance ceased. But the burdens of the Law have ceased forever. The sentence, however, ceases and is abolished for those who remain in the benefit obtained. But for those who return to the old man, the authority of the Law is revived, because, forgetful of benefits, they return under the sentence of the Law. Circumcision and the sabbath indeed were in force until that time when the commandment of the new law was preached. For they were given in such a way that, when the law of faith arrived, they should cease. Therefore the Apostle says, "Christ is the end of the Law" (Rom. 10:4). And Daniel signifies this also, when he prophesies both concerning the coming of the Lord and the weeks of time, that the anointing and judgment and sacrifice and the city itself were to cease (Dan. 9:24–27). For when the spiritual law arrived, it was necessary that the carnal things should cease. Then God was served in part by the body, now in part by the soul; formerly visibly, now invisibly; then in the flesh, now in the mind. For to God, who is spirit, one must serve in spirit (Jn. 4:24). Therefore the Law is not undone because it has ceased, but something has succeeded it when the time was fulfilled.

43 Nor is its administration or judgment accused if indulgence is given to sinners; for from this it is rather clearly shown to have been rightly and justly given, since it is not denied that those over whom it ruled were sinners, because, "The Law," he says, "is not laid down for the righteous" (1 Tim. 1:9). Therefore, because mercy is to be preferred, righteousness must not on that account be thought shameful; for if there were no reverence for it, mercy itself would have no fruit. For unless they keep righteousness after receiving mercy, indulgence will profit them nothing. For the Law said, "You shall not make for yourself an idol, nor adore the things that are in heaven above or on the earth beneath"; and, "You shall not swear falsely"; and, "Honor your father and mother"; and, "You shall not kill, nor commit fornication, nor steal, nor bear false witness, nor covet anything that is your neighbor's" (Exod. 20:4–17). Are these to be said to have ceased? Far from it. For

without these, who could even in this life be judged acceptable? And therefore the other things which we mentioned above have ceased, new moons, sabbaths, the law of foods, sacrifices, circumcision, and so on. From this it is that the Apostle says among other things: "Rulers are not a terror to good work, but to evil. Do you wish not to fear the power? Do what is good, and you will have praise from it" (Rom. 13:3). Observing these makes men good, though not yet perfect.

⁴⁴ Therefore the Savior: "Unless your righteousness exceeds that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven" (Matt. 5:20). By adding better things to these, the Savior did not in any way dissolve the Law, but fulfilled it. For the intention of the Law pertains to man's salvation, for example, "Eye for eye, tooth for tooth" (Lev. 24:20): so that, fearing lest he suffer what he is forbidden to do to another, he might restrain himself from wickedness. But the Savior, adding a higher righteousness to this sense, says, "But I say to you, do not resist the evil; but if anyone strikes you on your right cheek, offer him the left also" (Matt. 5:39); so that by not returning evil in kind, he may be perfect. For to repay in kind is righteousness, but not full; but if he overlooks the injury, it is full and overflowing righteousness. To retaliate brings joy for a time; to forgive brings joy for the future. Therefore the Savior fulfilled the Law, in that those whom it taught to be righteous, He made more righteous, which it could not do. Wherefore it is the joy of the Law that its disciples have become more skillful. He would indeed have destroyed the Law if He had taught men to sin with freedom. But rather He suspended the sentence, so that he who acts wickedly may have time to repent;

⁴⁵ if not, the sentence returns upon him with increase, because he did not understand that he was forgiven for this purpose, that he might improve himself. ⁴⁶(Matthew 5:17) ⁴⁷ QUESTION 13. IF, WHEN JOHN OR THE SAVIOR WAS PREACHING, THE LAW CEASED, HOW DOES THE SAVIOR SAY, "I HAVE NOT COME TO DESTROY THE LAW OR THE PROPHETS, BUT TO FULFILL" (Matt. 5:17)? FOR IF IT HAS BEEN FORBIDDEN, HOW IS IT NOT ABOLISHED, SINCE IT HAS LOST THE AUTHORITY TO BE CARRIED OUT? — The sayings of the prophets about the coming of the Savior were fulfilled when he came; for when what was foretold has taken place, it is seen as fulfilled. But the Law, which we said was given for a time, came to an end with the time that it was forbidden to over-

step; for what is fulfilled, ceases. It would have lost its authority and seemed to be destroyed if it had not ceased at the time foretold. For if a successor is appointed to someone placed in authority, is that person said to be destroyed? The Law would truly be destroyed if, at the time when it was in force, it were condemned. And he did not say that he had “finished” (*implevisse*) the Law or the Prophets, but that he had “fully fulfilled” (*adimplere*) them. Now *adimplere* means nothing else than to add fully. What is it, then, to add to the Prophets, if not to establish the worship of God under the name of the Trinity? For although the Prophets taught and rebuked the people in the name of God, this mystery nevertheless lay hidden. But this is what it is to “fully fulfill” the Law:

⁴⁸ to add new things while the former remain, as, for example, “You have heard,” he says, “that it was said to those of old, An eye for an eye, and a tooth for a tooth. But I say to you, do not resist the evil one; but if anyone strikes you on your right cheek, offer him the other also. (Matt. 5:38-39) This was to fully fulfill. For he did not destroy that law, but added what is better, not so that the one who takes vengeance would appear to sin, but so that the one who does not repay might be better. Therefore he willed nothing other than what the Law has in its meaning, but he brings its will to perfection. For the Law, in order to teach man righteousness and through this to make him safe, commanded that if someone struck out another’s eye, he should lose his own eye; and so that, terrified by this fear, people would not do to others what they did not want done to themselves, and through this would have salvation. But since the human race is frail and inclined to sin, it comes about that a person suffers what he does not want done to himself. Therefore the Savior, by changing the words, taught what would profit salvation, so that he might fully fulfill the sense of the Law: since people could not be saved by fear of the Law, they might, overcome by patience, be corrected as they amend themselves.

⁴⁹ This command was given so that the wicked might not live off the patience of the good, while the good do not repay them as they deserve; so that, if they wish to be corrected, the good may gain benefit from this, but the others suffer a double punishment. Justice, therefore, has not been destroyed, since we see it at work even through the Apostles: for the Apostle Peter upheld it in Ananias and Sapphira (Acts 5:1-10). And the “chosen vessel” did not reject it, but used it, when he blinded Elymas the magician, who resisted

the way of the Lord (Acts 13:8–11). There is also another way in which the Law is fulfilled. For the Lord says, “You have heard that it was said, You shall love your neighbor and you shall hate your enemy”; this is justice. But the Lord says, “But I say to you, Love your enemies” (Matt. 5:43–44). He certainly adds, which is to say he “fully fulfills,” because he did not destroy the old things, but, in order to make people perfect, he commanded what is better. For his enemies, that is, the wicked, whom he could not correct and amend by revenge, carried out at the dictate of justice, he willed to make safe through love and service, which also the Law held in its inner meaning. For the Law wished to remove hatred in this way: that, frightened by revenge, people would cease to be enemies.

⁵⁰ And since through their own boldness people despised the fear of the Law and of nature, growing in evil, the Savior willed that hate be conquered through humility, so that in this way at least people might be bent toward the good, when they saw that hatred was not repaid them; while those who remain in their hardness would be more severely dealt with, because they were not overcome even by the humility of him whose return they ought to have experienced. Justice in revenge, therefore, has not been obliterated, but held in suspense for either outcome; since it ceases with regard to the one who has come to know himself, but, if not, it punishes the stubborn.

⁵¹ (Matthew 5:25) 1ST CATEGORY NT QUESTION 70. THE LORD HAS CERTAINLY COMMANDED US TO MAKE THE DEVIL OUR ENEMY: WHAT THEN DOES IT MEAN WHEN IN THE GOSPEL HE SAYS, “BE IN AGREEMENT WITH YOUR ADVERSARY QUICKLY” (Matt. 5:25)? WHO IS A MAN’S ADVERSARY, IF NOT THE DEVIL? — No one doubts that the Devil is the enemy of man, especially of the faithful. For he sharpens his most violent weapons against the servants of God. Just as he is the enemy of the good, so too is the Law opposed to the wicked. For who would not oppose someone who despises him? Therefore the Lord addresses the sinner, that he may agree with the commandments which condemn him as disobedient, so that he may subject himself to their will and, from being an enemy, become a friend. For the despiser of the Law is its enemy, since he resists its will. And so the Lord exhorts the sinner to reconcile himself to the Law by doing good, lest on the day of judgment it accuse him before the Judge, and, having been condemned, he suffer the penalties for having despised the Law. For, he says, to everyone who wishes to act wickedly, the discipline of the

Lord seems hostile; and unless he consents to it, he will be sent into Gehenna, prepared for the Devil, who is truly the enemy of the human race.

⁵² 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 5:44; Revelation 6:10) ⁵³ QUESTION 68. SINCE THE LORD HAS CERTAINLY TAUGHT THAT WE MUST PRAY FOR OUR ENEMIES, WHAT DOES IT MEAN THAT IN THE APOCALYPSE THE SOULS OF THE SLAIN SEEK TO BE AVENGED AGAINST THEM, ASKING GOD FOR VENGEANCE (Matt. 5:44; Rev. 6:10)? — For the souls of the slain cry out in this way, asking to be avenged, just as the blood of Abel cried out from the earth (Gen. 4:10). Therefore, it is the causes themselves that are said to cry out, when they cannot actually speak. For what does spilled blood ask, if not to be avenged, crying out not with a voice but with its very meaning? Likewise, a work is said to praise its maker by the very fact that it delights the one who looks upon it. The saints are not so impatient that they would press for something to happen immediately which they know will take place at its appointed time, something that can neither be anticipated nor delayed. By saying this, he wished to show that God will avenge the blood of His saints, so that, because He now appears so patient, the wicked war waged against the saints would not be thought to remain unpunished; and therefore, while striking terror into those who persecute God's servants, He might also encourage those who suffer for His sake to persevere. For the soul of the sufferer is revealed when it hears that the Mighty One will avenge it. It bears hope within itself when it hears that its death displeases the Judge:

⁵⁴ then it is certain that it is innocent. And God indeed is merciful and patient, but in due measure. He waits for the wicked to believe and for sinners to improve themselves; otherwise, they will be punished, because they have despised the long patience of God. He has shown an example of this even in the time when mercy is proclaimed, so that He might not appear unfeeling rather than patient, as though neither anyone's suffering nor compassion could move Him. Therefore it is that He says through the prophet, "I have kept silent; shall I always keep silent? (Isa. 42:14); and the Lord says, "Will not God, then, bring about justice for His servants who cry out to Him day and night? (Luke 18:7). They cry out in just the way we have said above. Therefore, if any Christian exacts justice for a time, not harshly and not with bloodshed, he does not sin; yet he will have done better if he leaves it to God the Judge.

⁵⁵ (Matthew 5:44; Revelation 6:10) ⁵⁶ QUESTION 12. SINCE THE LORD HAS CERTAINLY TAUGHT THAT WE MUST PRAY FOR OUR ENEMIES, WHAT DOES IT MEAN THAT IN THE APOCALYPSE THE SOULS OF THE SLAIN SEEK TO BE AVENGED AGAINST THEM, ASKING GOD FOR VENGEANCE (Matt. 5:44; Rev. 6:10)? — Since the Apocalypse, while testifying that future evils and tribulations will come as the result of unbelief and a wicked life, with God as avenger, also shows, by a hidden, inward vision, a model of the punishments for each sin, in order to prove that no wickedness or cruelty will remain unpunished, it says that the souls of the slain ask day and night to be avenged. This is not in fact contrary: for God, who gave this law, has promised that He will avenge Himself on the day of judgment, so that He may seem to have given this command for the present which excuses the souls of the slain if, now placed there, they ask for the day of vengeance. And yet, to speak more accurately, it is the cause that is to be understood as crying out. That in itself is never silent, but always demands vengeance: as God says to Cain, “The blood of your brother cries out to me from the earth.” What does this mean if not that the cause of the crime cries out, desiring to be avenged? For if we say, because of its produce, “The earth praises the Lord,” although it has neither voice nor understanding, so also, because of evil deeds, blood is said to cry out. For they were certainly not so impatient nor so ignorant as to ask to be avenged before the future day of judgment, lest they should request that something be done which they knew could not happen before the appointed time. And similarly the Savior says, “Will not God bring about justice for His elect who cry to Him day and night?”

⁵⁷ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 8:4; Mark 1:44; Luke 5:14) QUESTION 60. IF THE LAW AND THE PROPHETS WERE UNTIL JOHN, HOW IS IT THAT THE SAVIOR SENDS THE LEPER TO THE PRIESTS TO HAVE OFFERINGS MADE FOR HIS CLEANSING (Matt. 8:4; Mark 1:44; Luke 5:14)? — This was done not because of the time, but for the condemnation of the Jews: so that when they did not understand that the summit of truth, belonging to a better time, had been established for the gain of their salvation, Truth might bend down instead to their accusation. For since they regarded the Savior as an enemy of the Law, because for the sake of mercy he wished to free them from the burden of the Law, just as had been foretold by the prophet Jeremiah, for he says among other

things, “And I will give them a new covenant, not like the one I gave to their fathers” (Jer. 31:31–32), then the Savior, so that he might not appear, as they thought, to be an enemy when preaching new things, sent the man who had been cleansed from leprosy to the priests to offer gifts for his cleansing, as Moses had commanded (Lev. 14:2). And to show that this was to serve for their accusation, he said, “For a testimony to them,” so that this matter might be a witness against them in judgment, they who were saying that the Savior was an enemy of the Law. The apostle Paul followed this as well: for although he preached that circumcision was no longer necessary, he himself circumcised Timothy because of the scandal of the Jews (Acts 16:3); for he preferred to do something unnecessary rather than have an uproar stirred up by false brothers; and this in fact contributed to the Jews’ error. Enough was done for them for the moment, through which they might err forever.

⁵⁸(Matthew 8:4; Mark 1:44; Luke 5:14) **QUESTION 28. IF THE LAW AND THE PROPHETS WERE UNTIL JOHN, HOW IS IT THAT THE SAVIOR SENDS THE LEPER TO THE PRIESTS TO HAVE OFFERINGS MADE FOR HIS CLEANSING (Matt. 8:4; Mark 1:44; Luke 5:14)?** — The apostle Paul followed this. For although he preached that no one ought any longer to be circumcised, he himself circumcised Timothy because of the scandal of the Jews. For he preferred to do something unnecessary rather than be a cause of offense to the unlearned, from among whom some could be saved. The Lord in a similar way, in order to remove from the Jews what they thought of him, for they said that he was an enemy of Jewish tradition, then ordered the leper to offer gifts for his cleansing, as had been commanded by Moses, and he added, “For a testimony to them”; so that this matter might be a witness against them, because the Savior was not an enemy of the Law. Therefore something was done which already ought to have ceased. But because things that are already unnecessary are usually harmless, it was done so that it might indeed benefit those who held a wrong opinion, in order that they might be satisfied that the Savior was not an enemy of the Law.

⁵⁹(Matthew 11:3, Luke 7:19) **2ND CATEGORY NT QUESTION 14. JOHN TO THE LORD: “ARE YOU THE ONE WHO IS TO COME, OR SHOULD WE EXPECT ANOTHER?” (Matt. 11)** — In his own person he is acting on behalf of his disciples. For John was not doubting, he who had said: “Behold the Lamb of God, behold him who takes away the sins of the

world” (Jn. 1:29); but to satisfy his disciples he sends them with his own words, so that by the mouth of the Savior he might confirm what he himself was teaching about him, in order that after his own departure his disciples might follow Christ without any doubt. (Matthew 11:13, Luke 16:16) 2ND CATEGORY NT ⁶⁰ QUESTION 15. WHY IS IT SAID THAT THE LAW AND THE PROPHETS WERE UNTIL JOHN, AND THAT AFTERWARD THEY RIGHTLY CEASED (Matt. 11:13)? BECAUSE THE ONE ABOUT WHOM THEY PROPHESED HAD NOW ARRIVED. WHY THEN “UNTIL JOHN” WITH REGARD TO THE LAW, SINCE THE APOSTLE SAYS THAT WE OUGHT TO BE SUBJECT TO THE LAW: “FOR THOSE THAT EXIST,” HE SAYS, “HAVE BEEN ORDAINED BY GOD” (Rom. 13:1)? — Law indeed is one name, but it has a threefold meaning. For the first part of the Law concerns God. Therefore the Law is said to be from “reading,” so that from many things you may know what to choose. Therefore, placed amid errors, they received it so that they might choose what is true, that is, with the Devil rejected, they might choose God. But the second part of the Law is this, which is contained in the commandments, which therefore begins: “Honor your father and your mother.” The third, however, has to do with new moons and the sabbath, and with distinguishing and choosing foods, and with circumcision and the offering of animal victims. This Law, therefore, he says is to be observed only until John, and no longer. For therefore it was given, that when the appointed time was fulfilled it should cease; nor was it from the beginning, but was given for a reason, for a time, so that with the coming of the Savior the Law should cease. Therefore, what is of God remains, both the Law of the commandments and his nature, which without doubt cannot be abolished by him. For through him one progresses to the promised reward. For fear produces watchfulness.

⁶¹ (Matthew 11:25–26) 1ST CATEGORY NT ⁶² QUESTION 100. ON THE GOSPEL OF MATTHEW. — You have heard, dearest brothers, what the Gospel proclaims when the Lord says: I confess to you, Lord of heaven and earth, because you have hidden these things from the wise and sensible, and have revealed them to little ones. Yes, Father, for so it was pleasing in your sight (Matt. 11:25–26). Therefore, if we look into the meaning of these words, we shall see that they were spoken by the Lord for the encouragement of believers, of those who, because they despise worldly wisdom, appear as little ones to the wise of this world, who, though praised by no testimony,

still wish to be called wise. So it seemed unworthy to God to show the truth to such as these; but to the humble, who presume nothing of themselves and bend themselves to the divine will, equity requires that saving things be revealed. For this is the one who is wise before God and mindful of his own salvation: the one who sets the law of God above his own learning, seeing that it is supported not by the clatter of words, but by the power of deeds. And without doubt, he is foolish and vain who commits himself to a thing that is backed by no privilege of signs. Therefore God did not promise the kingdom to the learned of this world, but to the faithful; nor does he offer eternity to the examiners of the stars, but to those who act rightly;

⁶³ nor does he give glory to scholars, who try by trickery and tiny arguments to exclude the truth, but to men of good will, who are more exact in life than in speech. For God rejects those who wish to rely more on the brilliance of eloquent speech than on good deeds. Indeed, he also tries to turn the glory of God onto himself who thinks he is adorning God's cause with words. The realities themselves ought to please by their own nature, so that not speech, but meaning is praised. For if meaning is the author of writing, and words were invented to signify things, why should not the things themselves be set forth with pure sense, so as to stir the mind more effectively toward salvation? And so our Lord chose fishermen as Apostles, simple and uneducated men, who, by keeping the faith without any deceit and by living well, might show forth God's truth in themselves. Therefore also the Apostle Paul says: And I, coming to you, brothers, did not come with loftiness of speech or of wisdom (1 Cor. 2:1). And among other things: For, he says, the kingdom of God is not in word, but in power (1 Cor. 4:20); so that, because words are liable to contradiction, power might stand as witness to the law of God, before which every loftiness of speech yields.

⁶⁴ These things, therefore, have been set forth first, dearest brothers, for the benefit of simpler folk, lest they should perhaps think themselves unworthy of the grace of God because they are by no means trained in secular learning, whereas their simplicity advances them more toward praise; since what the worldly wise, blinded by the pride of letters, do not see, these believe, being wise not in words but in judgment. For they know that God rests in good works, and seeks faith, not polished speech. For they read that the Lord says: On whom shall I rest, if not on the humble and meek and one who trembles at my words? (Isa. 66:2). Therefore, that we may be made

worthy of the promised rewards, we must do the things that are commanded by the Lord, confident that the Lord loves those who keep his words. For so he says to his disciples: If you love me, keep my commandments (Jn. 14:15); so that by serving the Lord in these things we may be able to be heirs of his kingdom through Jesus Christ our Lord.

⁶⁵ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5) ⁶⁶ QUESTION 61. WHAT DOES IT MEAN THAT, WHEN THE JEWS ACCUSED THE DISCIPLES OF BREAKING THE SABBATH BY RUBBING EARS OF GRAIN IN THEIR HANDS AND EATING THEM, THE SAVIOR PUT FORWARD THE EXAMPLE OF DAVID, BECAUSE HE ATE THE LOAVES WHICH IT WAS NOT LAWFUL TO EAT EXCEPT FOR THE PRIESTS ALONE (Matt. 12:1-4)? BY THIS THEY DO NOT SEEM TO BE EXCUSED, BUT RATHER TO BECOME GUILTY TOGETHER WITH DAVID: ESPECIALLY SINCE DAVID DID NOT DO THIS ON THE SABBATH. — The Savior wishes to expose the hypocrisy of the Jews by many examples, showing greater transgressions committed under the Law, and that no one dared to accuse them: so that he might show not only that the sabbath was broken once and again in the Law, but also that the priestly bread, with the priest himself permitting it, was unlawfully presumed upon; and what is more, by men under the lofty authority of his Law. For first Joshua son of Nun, by divine command, did not keep the sabbath; and when he did this, the walls of Jericho fell of their own accord (Josh. 6:15-20). How much more profitable it was not to keep the sabbath, but to keep faith! And the Maccabees, after first having been slaughtered, fought on the sabbath and triumphed over their enemies (1 Macc. 2:38, 41). And the priests, in order to attend to the rites of the Lord, disregarded the sabbath in the temple.

⁶⁷ But David, already anointed as king, after he had, by the power of God, slain the Philistine and stripped him of his arms, when he was on a journey and suffered the necessity of hunger, received bread from the priest (1 Sam. 21:6), which it was not lawful for him to eat. It was not lawful except in case of necessity; but it was lawful if necessity demanded it. Accordingly, the priest, seeing the necessity, did not refuse; and David, chosen by God, accepted it without hesitation. Such also is the case with the sabbath, for which reason circumcision too is not forbidden on the sabbath. For these commands which are not dangerous are to be observed in such a way that if, be-

cause of necessity, they are transgressed, it does no harm: because they were commanded not for salvation but for reverence. But that which is in no way permitted is never permitted, nor is it diminished by any necessity so that, once done, it does no harm. For what is always unlawful is forbidden by the laws because it is criminal. Those earlier things, however, which we said are sometimes lawful, are of the sort of legitimate fasts, which, when relaxed because of necessity, do not make people guilty if the cause is the stomach or the weakness of fevers. Knowing this, the Jews wickedly accused the disciples, as if they were breaking the sabbath, as was said above.

⁶⁸ But the Savior did not wish to anticipate for them the time of the fulfillment of the Law, lest they should rush further into madness; rather, from the past, from which they thought the sabbath ought more to be vindicated, he showed them to be slanderers: and they were confused not only in the matter of the sabbath, but also in the matter of the priestly bread, as has been shown above. ⁶⁹ (Matthew 12:1-8; Mark 2:23-28; Luke 6:1-5) ⁷⁰ QUESTION 23. WHAT DOES IT MEAN THAT, WHEN THE JEWS ACCUSED THE DISCIPLES OF BREAKING THE SABBATH BY RUBBING EARS OF GRAIN IN THEIR HANDS AND EATING THEM, THE SAVIOR PUT FORWARD THE EXAMPLE OF DAVID, BECAUSE HE ATE THE LOAVES WHICH IT WAS NOT LAWFUL TO EAT EXCEPT FOR THE PRIESTS ALONE (Matt. 12:1-4)? BY THIS THEY DO NOT SEEM TO BE EXCUSED, BUT RATHER TO BECOME GUILTY TOGETHER WITH DAVID: ESPECIALLY SINCE DAVID DID NOT DO THIS ON THE SABBATH. — The Savior did not wish to anticipate for the Jews the time of the fulfilled sabbath. He did not judge them worthy to hear openly what is true, as being unbelievers; but he wished to convict them on the very point of which they were arrogant, that is, concerning the time when the sabbath still seemed to keep its force, when they accused the disciples because on the sabbath they plucked ears of grain and, rubbing them in their hands, ate them, although the time for keeping the sabbath was already fulfilled. Passing over this, he showed them that even then, when the law of the sabbath was still in force, the sabbath had been violated for the sake of necessity: for David did what was not lawful; and Joshua son of Nun did what was forbidden, when he ordered the armed men to march around the walls of Jericho for seven days; (Josh. 6:15-20) and the Maccabees did what was prohibited, defending themselves on the sabbath;

⁷¹(1 Macc. 2:38, 41) And “in the temple,” he says, “the priests violate the sabbath and are without guilt. By these things he showed that the disciples were accused by the Jews more out of hatred than out of error; since, knowing that all these things were done on the sabbath by men who were willing and by holy men indeed, they accused the innocent. For the command was given to keep the sabbath in such a way that, if there were necessity, the one who violated the sabbath would not be guilty. Therefore circumcision was not forbidden on the sabbath, because there was a necessity that it be done. Therefore the disciples, being hungry, plucked ears of grain; which was not lawful according to the former time, but was made lawful by the necessity of hunger: just as David also did what was not lawful when he was hungry, knowing that hunger would excuse this. This case is like that today with legitimate fasts. If someone who is sick breaks a fast, is he made guilty? Certainly not, because there is no danger. This is sometimes permitted, just as the sabbath was among the ancients. For what is never permitted has no excuse of necessity.

⁷²(Matthew 15:22–28, Luke 7:17) 2ND CATEGORY NT ⁷³QUESTION 17. WHY IS IT THAT THE SAVIOR AT FIRST REFUSED MERCY TO THE FOREIGN WOMAN, THAT IS, THE CANAANITE (Matt. 15:22–28), WHEN HE DID NOT DENY THE GRACE OF GRANTING SALVATION TO THE FOREIGN CENTURION AND TO THE LEPER WHOM JESUS HIMSELF CALLED A FOREIGNER (Luke 7:2–10 and 17:12–19)? — The very reason itself shows that the Savior’s action was fitting. For it would have been absurd, and would have resulted in an insult to the promise made to the Fathers, if a woman who had not confessed the God of the Jews had received the benefit promised to the nation that confessed God. Therefore at the beginning it was denied to her. But when, with neck bent, she did not deny faith in the words of the Savior, but confessed that the believing Jews are children and the Gentiles are dogs or servants, by which she joined herself to the Lord’s faith; for servants point to a master, and a master does not exist without servants, a unity was formed between the subject and the one who subjects. Therefore it is that she deserved to obtain what she had prayed for. But the centurion, who received a favor from the Savior without delay, had already involved himself in the things of God. For the leading men of the Jews say to the Lord: “He is worthy that you should grant this to him; for he loves our nation, and he himself has built us a synagogue.

⁷⁴ (Luke 7:4-5) As for the foreign leper, the Lord called him foreign not in respect of faith but of nation. For he was a Samaritan, who are known by origin to be from the Babylonians. Yet he too did not obtain the benefit without a confession. For it had been said by the Lord to the disciples: “Do not go into the way of the Gentiles, and do not enter into the cities of the Samaritans, but go rather to the lost sheep of the house of Israel” (Matt. 10:5-6); that is, that the Gospel should not be preached first to the Samaritans and the Gentiles, but to the Jews, to whom this promise had been made. But when the Jews began to reject faith in Christ, then the Savior also presented Himself to the Samaritan woman, and after the cross to the centurion Cornelius; and when sought by the Canaanite woman, He received her, because the time had not yet come for salvation to be offered to them.

⁷⁵ (Matthew 17:26) 1ST CATEGORY NT ⁷⁶ QUESTION 75. WHY DID THE SAVIOR PAY THE DIDRACHMA ONLY FOR HIMSELF AND PETER, AND NOT ALSO FOR THE OTHER APOSTLES (Matt. 17:26)? SINCE THEY HAD ALL FOLLOWED HIM AFTER LEAVING ALL THEIR POSSESSIONS, HE SEEMS TO HAVE OWED PAYMENT FOR ALL. — The didrachma is understood as a head tax, not a tax on estates [what is now called “ragged gold,” because even the poor are taxed]; for indeed the Savior possessed nothing in the world, though he is Lord of the world. He was buried at the expense of others when he died; yet we, for whom the world is foreign, desire to increase our possessions, so that when we die we may protest that the world has trespassed upon us, not only by our voice but also in writing, so that by our own profession we may be condemned by him whose the world is. Therefore the Lord says, “Whoever does not leave all things and follow me, cannot be my disciple” (Luke 14:26). [Whoever therefore holds his possessions in such a way that he does not place his hope in them, but is ready to cast them aside for the faith, is walking the path that leads to Christ our Lord. Therefore the didrachma was to be exacted from those who conducted some business or practiced trades. But since the Savior cared for none of these things, nor did his disciples, he was in fact not accountable to be taxed.]

⁷⁷ Yet because the enemy, the Devil, was always lying in wait, seeking an opportunity to overthrow the Savior if he could, he took hold of the minds of the tax collectors of the didrachma, to make them do his will, so that they came to Peter, who was the first among the Apostles, and said that the

didrachma ought to be paid by their master, who was free from such burdens. For they did nothing in the world that belonged to the world; so that, since he had nothing from which to pay, he might either become a stumbling block to them, or in humility seek support from someone to pay it. Then the Lord, to show that the shortsighted Devil always plots against himself, commands the Apostle Peter to go to the sea, open the mouth of the fish he would catch, and there find the coin owed for the tax. By paying it, he would not only avoid giving offense to the collectors, nor be forced by the need of help to pay it, but would also display a sign of the greatest power, by which he might draw to himself those captured by the Devil, so that the Devil would be tormented by his own scheme and by this proof. Therefore the collectors of the didrachma say to the Apostle Peter, "Your Master does not pay the didrachma," etc. By saying this, they approached the Master as though he should pay for all the disciples.

⁷⁸ But when the Savior orders it to be given for himself and Peter, he appears to have paid for all: for just as all were contained in the Savior because of his office as Master, so after the Savior all are contained in Peter. He appointed him to be their head, that he might be the shepherd of the Lord's flock. For among other things he says to the disciples, "Watch and pray, that you may not enter into temptation" (Matt. 26:41). And to Peter he says, "Behold, Satan has asked to sift you like wheat; but I have prayed for you, that your faith may not fail; and when you have turned back, strengthen your brothers" (Luke 22:31-32). What doubt can there be? Was he praying for Peter and not for James and John, to say nothing of the rest? It is clear that all are contained in Peter: by praying for Peter, he is recognized to have prayed for all. For it is always in the leader that the people are either rebuked or praised. For in another place he says: "I pray for those whom you have given me, Father; and I will that where I am, they also may be with me" (Jn. 17:9, 24).

⁷⁹ (Matthew 24:20) 2ND CATEGORY NT ⁸⁰ QUESTION 19. THEREFORE THE SAVIOR SAYS, PRAY THAT YOUR FLIGHT BE NOT IN WINTER OR ON THE SABBATH (Matt. 24:20); EVEN THOUGH THE TIME OF THIS PERSECUTION CANNOT BE POSTPONED, SINCE THE APOSTLE SAYS, HE WILL BE REVEALED IN HIS OWN TIME (2 Thess. 2:6, 8); AND IN THE ACTS THE APOSTLE SAYS, APPOINTING THE TIMES AND THE BOUNDARIES OF THEIR DWELLING (Acts 17:26).

AND WHY DOES HE INDICATE THAT FLIGHT IS NOT ADVISABLE IN WINTER OR ON THE SABBATH? — In winter flight is not safe: for there is cold, continual rains, snow, frost, the rivers overflow; and so it is very hard for those who flee. For they cannot hide in the woods, nor in the mountains, nor in caves. But on the Sabbath, according to the Jews, it is not permitted to go far from the city, nor to climb high, and therefore one cannot flee on the Sabbath. Just as these seasons do not allow a safe flight, because of the obstacles mentioned above, so our flight will not be safe if that foretold persecution finds us bound by carnal obstacles. For worldly desires, that is, worldly possessions, hold men like shackles, so that they cannot escape the decrees of the Devil.

⁸¹ Therefore it must be prayed that, at the time when we must flee, there may not be in us the condition of winter and Sabbath, but that the help of God may grant us to be free from these obstacles, so that there may be nothing to enslave us to the world, captured by desire for it. Since, then, the Savior was speaking of the final persecution, which is to come from the Antichrist, he therefore mentioned winter, because it is the last time; and the Sabbath likewise, because it is the last day, so that, just as in those times flight is harsh and difficult, he might signify that at that time persecutions and afflictions will be so grievous that scarcely anyone will be able to escape them. ⁸² (Matthew 26:32; Mark 14:28) 2ND CATEGORY NT QUESTION 20. WHEN THE SAVIOR SAID THAT HE WAS GOING TO SUFFER AND THAT HE WOULD RISE AGAIN ON THE THIRD DAY, HE ADDED, “AND AFTER I HAVE RISEN, I WILL GO BEFORE YOU INTO GALILEE, THERE YOU WILL SEE ME”; AND LIKEWISE THE ANGEL SAID TO THE WOMEN (Matt. 26:32 and 28:7). — Yet he is found by the women and by his disciples in Jerusalem. To call the Savior’s words into question is unbelief; but I see that you are not doubting the Savior’s words, but seeking the meaning: why, since he was seen in Jerusalem after his Passion, did he say that he would be seen by them in Galilee. He was seen in Jerusalem, but only in part, to energize the spirits of the disciples; in Galilee, however, by all at once. Therefore, for those who were going to see him in Jerusalem in separate groups, he appointed Galilee so that he might appear to them all together, and there give commands for the ordering of their discipline.

⁸³ (Matthew 27:3-10) ⁸⁴ QUESTION 94. IT MUST BE ASKED WHETHER JUDAS ISCARIOT, THE TRAITOR OF THE LORD, ENDED HIS LIFE BY HANGING BEFORE THE PASSION OF THE SAVIOR. — After the Savior was betrayed, and as the preparation day was dawning, all the chief priests and scribes and elders gathered in the house of the high priest Caia-phas, to which they knew Jesus was to be brought, so that they might hear Him. This is confirmed by the evangelists Matthew and Mark, and from them it is clear that none of these men left the house of the governor before their wicked work was completed, since all their urgency and devotion in celebrating the Passover was that the death of the Savior should take place. Since they were therefore occupied with putting the Lord to death from morning until the ninth hour, how can Judas be shown to have returned to them the price of blood which he had received, before the Lord's crucifixion, and to have said to them in the temple, "I have sinned in betraying innocent blood" (Matt. 27:1-5), when it is certain that all the chief priests and elders were not in the temple before the Lord's Passion? For even when He was on the cross they were still insulting Him (*ibid.* 41). Nor can it be proved from this that it was reported before the Passion, since there are many things which, though known to have happened earlier, are placed later in order;

⁸⁵ and again, when the context allows, something that took place afterwards may be set before what came earlier. For it is evident that the fiftieth psalm is earlier than the third. Therefore it sometimes happens that later events are anticipated. Therefore also Mary, although she is shown to have anointed the Lord's feet with ointment at supper after the resurrection of her brother Lazarus, six days before the Passover, is mentioned beforehand by the evangelist because of the meaning of that act, who, among other things, says: "It was Mary," he says, "who anointed the Lord with ointment" (Jn. 11:2). He reports this before Lazarus had died; and if we did not find that it happened later, we would not know at what time it took place. But perhaps it occurred after the ninth hour, so that when the wicked and most cruel Judas saw the Savior slain, and on account of this the veil of the temple torn, the earth shaken, the rocks split, the elements terrified, being seized with fear he was grieved, not unaware that he had betrayed the Just One, in whose Passion God the Judge had therefore shown His anger. Yet even after the ninth hour, as I think, the elders and chief priests were occupied; for that same evening they were going to celebrate the Passover, and on

the Sabbath it was not permitted by the Law to carry money. Consequently, it seems unlikely to me on which day, indeed at what time, Judas Iscariot ended his life by hanging.

⁸⁶ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 27:45; Luke 23:44; John 19:14; Mark 15:25) ⁸⁷ QUESTION 65. IF THEY SPOKE WITH ONE MOUTH AND ONE REASONING AS EVANGELISTS, HOW DID IT HAPPEN THAT, WHILE THREE SAY—NAMELY MATTHEW, LUKE, AND JOHN—THAT THE LORD WAS CRUCIFIED AT THE SIXTH HOUR, MARK ON THE CONTRARY SAYS THAT THE SAVIOR WAS CRUCIFIED AT THE THIRD HOUR (Matt. 27:45; Luke 23:44; John 19:14; Mark 15:25)? — It is not good to wrap the truth in obscurity. For the three evangelists had one and the same meaning, but Mark wished to reveal a fact that they had omitted, knowing it to be necessary. Nor could he be mistaken, who, following the examples of the other authors, learned what he wrote with great devotion and effort, and did nothing without the Holy Spirit. Therefore what he wished to show by this must be fully explained. We must observe, then, that the Savior was crucified not by Pilate, but by the Jews. For as far as Roman law was concerned, he declared the Savior to be innocent. Pilate said to the Jews, “I find no cause in him. And when they said, “Crucify him,” he replied, “For what evil has he done? Finally, persisting and wishing to rescue him from their hands, he suffered slander from them when they said, “If you release this man, you are not a friend of Caesar. For everyone who makes himself a king opposes Caesar. Therefore it came about that he handed him over to their judgment (Jn. 19:4–13). Therefore Pilate did not pronounce the sentence, but the Jews did.

⁸⁸ Indeed, they were warned, he says, by the chief priests to say, “Let him be crucified. He (Mark) wants the sentence given at the third hour to be understood in this way: that, continuing with constant cries over an interval of almost three hours, during which there was going and returning from Herod, they crucified the Savior. For everyone who is condemned to death is already counted as dead from the moment he receives the sentence. Mark therefore has made clear that the Savior was not crucified by the sentence of the judge. For it is hard to prove innocent the one who is punished by the judge’s sentence. Therefore he allowed himself to appear conflicting in wording, so that he might teach that what was begun at the third hour was

completed at the sixth hour: not by laws, but by the persistent ill-will of the Jews. ⁸⁹ Matthew 27:45; Luke 23:44; John 19:14; Mark 15:25)

⁹⁰ QUESTION 21. THREE EVANGELISTS SAY THAT THE SAVIOR WAS CRUCIFIED AT THE SIXTH HOUR, BUT THE EVANGELIST MARK SAYS THAT HE WAS CRUCIFIED AT THE THIRD HOUR. — It is not good to wrap the truth in obscurity. For the very harmony of the three evangelists testifies that they spoke the truth. But the fact itself shows that Mark wished to reveal some hidden meaning. Nor could he be mistaken, who, following the examples of the other authors, learned what he wrote with great devotion and effort. Therefore what he wanted to reveal by this statement must be investigated with careful watchfulness. Nor did he allow himself to differ from the three evangelists in words for no reason. Let us consider whether those may be speaking truth who said that the sentence was given at the third hour and therefore that the Savior was crucified at the third hour, although they were not able to prove it. Perhaps they know the meaning, but they do not know how to defend it. And so, with Pilate's role for the moment set aside, let us see from where the sentence given against the Savior took its beginning, and then it will appear whether what we say can seem true. It is therefore clear that the leaders of the Jews had beforehand instructed the Jews to ask for Barabbas the robber to be released to them on the feast day, but that Jesus ought to be crucified.

⁹¹ In opposition to this, Pilate, long resisting and wishing to release the Savior, frequently going in and out to the Jews, kept saying that he saw in him no cause of death. But they, insisting, kept saying, "Let him be crucified. Therefore there were delays; and while he is mocked by the soldiers, and brought out, and clothed in a purple garment, and a crown of thorns is made for him, and he is adored, and spat upon, and scourged, and struck with the palms of the hands, for this reason he was placed on the cross at the sixth hour. He had been brought to Pilate: then Pilate went out to them, because they themselves did not enter the praetorium; and he addressed them, and heard their false accusations, and sent him to Herod, and he came back, and again Pilate questioned Jesus, and he in turn answered him, and afterward he again went out to the Jews and in conversation said that he found no cause of death in the Savior. Meanwhile, through these delays, they reached the third hour. Then, when Pilate wanted to release him, the Jews said, "Let him be crucified. Against them Pilate resisted for a long time, and when he could

not prevail, he handed Jesus over to their sentence at about the sixth hour. For therefore it is written, “Then he handed him over to their will. Therefore it was rightly said that the sentence was given at the third hour, because it was not given by Pilate, but by the Jews.

⁹² Pilate, however, seems to have consented unwillingly: above all because of the envy of those who said, “If you release this man, you are not a friend of Caesar. (Jn. 19:12) Let us see, then, what Mark, wishing to clear this up, has followed. He wished to show that the Savior was not killed by the judge’s sentence, because it is difficult for one who receives the sentence of a judge not to seem to have been justly killed. ⁹³ (Matthew 27:62; Mark 15:42; Luke 23:54; John 19:42) 1ST CATEGORY NT QUESTION 55. WHAT WAS THE REASON THAT THE LORD ALLOWED HIMSELF TO BE CRUCIFIED AT THAT TIME, WHEN THE JEWS WERE ABOUT TO CELEBRATE PASSOVER ON THE EIGHTH DAY BEFORE THE KALENDS OF APRIL? — The Savior accomplished all things in their proper places and times. For, in order to show that he had rightly created all things according to the will of the Father, he chose to redeem and restore the world by his passion at the same time when he had created it; that is, at the equinox, from which the world began and the day starts to grow longer than the night. Therefore, since he acted under the Roman rule, he had to suffer on the eighth day before the Kalends of April, when the Romans have their equinox. For at that time this part of the world was first illuminated, and from then on the day began to increase. And so by the Savior’s passion the world was then led from darkness into light. Therefore no rebuke can be seen to fall upon the Creator, since he restored the fallen creature at the same time as he had made it. Nor can the beginning of the creation of a fallen thing be blamed, when its restoration returns to that point. For he willed that the joy of renewal should be on the same day on which there had been dedication.

⁹⁴ 1ST CATEGORY NT 2ND CATEGORY NT (Matthew 28:1-8; Mark 16:1-8; Luke 24:1-12; John 20:1-13) ⁹⁵ QUESTION 64. HOW IS IT PROVED THAT THE SAVIOR ROSE FROM THE DEAD AFTER THREE DAYS AND NIGHTS? — In this matter, if you seek the number of days and nights in strict sequence, you will gain no true understanding. For Moses fasted forty days and forty nights (Exod. 34:28), and yet a complete numerical count is not found: for when he went up by day and came down by day, he clearly did not fulfill the entire number; but because where there is day,

night is also reckoned, and where there is night, day is likewise counted, so that the part is taken for the whole, they are called forty days and forty nights. Therefore it is with what the Savior said: "As Jonah was in the belly of the sea monster three days and three nights, so will the Son of Man be in the heart of the earth" (Matt. 12:40). And because there are three nights, three days are also to be taken. Night is indeed something that might seem new or perhaps unreasonable, since night depends on day: for before light was made, from which "day" is named, and before evening was appointed, which is followed by night, it is by no means doubted that the Lord's Passion is confirmed to have taken its beginning from the night; this is not absurd. For just as light, that is day, is an image of life, so night is a likeness of death, that is, darkness:

⁹⁶as Scripture clearly shows the children of light, and conversely those of darkness. Nor is it surprising that, although everywhere day precedes night and light precedes darkness, here alone the things that follow are set before those that precede; or that in such a matter the order of things is disturbed and changed, as we have already indicated. For the night of death appears rather to be what truly counts, more than the day. Therefore the beginning is taken from the night, because the prince of darkness could not otherwise be entered into except by night; that is, he could not be conquered: and so that in some manner the Lord of light, that is of eternal life, might for a time be subjected to the prince of darkness or death, so that he might free both those of the past and those of the future from death. For death would not be utterly abolished, nor would the gloom of darkness ever be dispelled, if it had not seen the Lord enter in. Indeed, by such great light the hidden realm of death, in which he ruled, vanished, nor can he be utterly conquered except by one who is taken either in himself or in his own. Rightly then in such a matter night alone holds the primacy, in such a way that it loses its power: and so that the unbelieving Jews remain in eternal night, and the author of such a great crime, indeed, of such sacrilege, be not the day, but the night;

⁹⁷a day is subjected to the preceding night, contrary to the usual course of things, just as God and Lord of all things was subjected to the prince of wicked death, so that he might free all from the snares of death. If to anyone this still seems in some way contrary, let him carefully consider lest he begin to judge more harshly that God, assuming the person of a servant, not to say

of a man, gave himself over to death. Why then do you seek order here, where you see everything contrary to order? For what is that light which was in the darkness, and the darkness did not comprehend it (Jn. 1:5)? The Lord of light, who yet was apprehended. For whoever knows that he is apprehended so that he may be struck down, counts that time as death. There is also the following day on which he was examined and crucified. There is also the night that falls upon the Sabbath, and the Sabbath itself. There is also the evening after the Sabbath; this is what was commanded to the Jews by Moses in figure, that they should enter the Sabbath in the evening, on which the Lord rose: which embraces the Lord's Day; for night is not counted without day, nor day without night. In this way, after three days and after three nights, the Lord rose.

⁹⁸ (Matthew 28:1-8; Mark 16:1-8; Luke 24:1-12; John 20:1-13) ⁹⁹ **QUESTION 18. HOW IS WHAT THE SAVIOR SAID PROVEN, NAMELY THAT AFTER THREE DAYS AND THREE NIGHTS HE WOULD RISE FROM THE DEAD, SINCE IN FACT, HAVING SUFFERED ON THE PREPARATION DAY, HE ROSE AT DAYBREAK ON SUNDAY, WHILE IT WAS STILL DARK? THEREFORE, THE NUMBER OF DAYS AND NIGHTS DOES NOT SEEM TO MATCH.** — The Savior, foreknowing all that was to happen to him, declared these things, certain that he would be apprehended by the Jews for this purpose, that he might be killed, and that he himself would not resist their wickedness, although he could certainly have mocked them: for when he was already held, he restored the ear of the high priest's servant, which the Apostle Peter had cut off with a drawn sword; so that he might show that he was not brought low by weakness, but had yielded for a time to their will by a certain providence, so that by this he might destroy the kingdom of hell. For the Devil, lacking foresight, plunged himself into the minds of the Jews, to inflame them to the death of the Savior, as though it would benefit him if the one who showed the way of truth were removed from life, not knowing what was to come against him. For since he triumphed over man's captivity on account of sin, he was himself found guilty by the fact that he killed Christ, the innocent one, so as to hold him who knew no sin among sinners;

¹⁰⁰ therefore it came about that he even lost those whom he legitimately held in the underworld. Therefore, the Savior, foreknowing these things, counted together the night in which he was apprehended. For every prisoner

who does not believe that he will escape the hands of the judge, before he is struck already calls himself dead. Add to this the day on which he suffered, and the following night. Add also the Sabbath and the night which brightens into the Lord's Day together with the Lord's Day itself, and you will have fulfilled the mystery of the Lord's words. For in the last night, while it was still dark and the day was beginning to arise, between light and darkness he rose, so that both night and day may be counted, and therefore the number foretold by the Savior may be found complete. ¹⁰¹ MARK (Mark 1:2; Malachi 3:1) 1ST CATEGORY NT QUESTION 57. WHAT DOES THIS MEAN, THAT ALTHOUGH IT IS WRITTEN IN THE PROPHET MALACHI, "BEHOLD, I SEND MY ANGEL BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU," THE EVANGELIST MARK CLAIMS THAT THIS IS WRITTEN IN THE PROPHET ISAIAH (Mal. 3:1; Mark 1:2)? — Mark could not have been unaware of what he was writing; for he was not lacking in learning, since from childhood he had been immersed in the divine Scriptures and trained in the Law, especially as he had followed the Apostles. Knowing that all sayings must be referred back to their original author, he attributed these words to Isaiah, who had first conveyed this meaning when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make straight the paths of our God" (Isa. 40:3). Accordingly, after the words from Malachi, the Evangelist immediately added, "The voice of one crying in the wilderness," so that he might unite the words of both prophets, which relate to one and the same sense, under the name of the earlier prophet.

¹⁰² 1ST CATEGORY NT 2ND CATEGORY NT (Mark 1:34) ¹⁰³ QUESTION 66. HOW IS IT THAT MARK THE EVANGELIST SAYS THAT THE DEMONS RECOGNIZED AND PROFESSED JESUS, WHILE ON THE OTHER HAND THE APOSTLE DENIES THAT THE RULERS AND POWERS OF THIS AGE KNEW THE DIVINITY OF THE LORD JESUS? FOR MARK, AMONG OTHER THINGS, SAYS: "THEY KNEW THAT HE WAS THE ONE"; BUT THE APOSTLE SAYS, "NONE OF THE RULERS OF THIS AGE KNEW HIM. FOR IF THEY HAD KNOWN, THEY WOULD NEVER HAVE CRUCIFIED THE LORD OF GLORY" (Mark 1:34; 1 Cor. 2:8). IF THE DEMONS KNEW, HOW DID THE RULERS NOT KNOW? — To some it seems that by "the rulers of this age" he meant the leaders of the Jews, as if in line with what the Apostle Peter says: "You know, brothers, that

you acted in ignorance, just as your rulers did” (Acts 3:17). Therefore they were rulers of the Jews, yet they were not rulers of this age. Hence he says “your rulers,” not “the rulers of the age,” since they said that they had Caesar as their king, under whose power they had been placed. But these are those rulers whom the Apostle indicated elsewhere, saying: “We do not wrestle against flesh and blood, but against the rulers and powers of this world, against the princes of these present darknesses” (Eph. 6:12). So the question is rightly asked: if these did not know Jesus, how could it be that the demons recognized him?

104 But what he says about the demons having known Christ is one thing, and what he says about the rulers of this age not having known him is another. For the demons knew that he was indeed the one who had been promised in the Law. They saw in him all the signs that the Prophets had said would come: that the Redeemer of Israel would come from the seed of David and from a virgin. But they did not know the mystery of his divinity, just as their rulers did not. Accordingly, the devil, though cunningly, asks the Savior: “If you are the Son of God,” etc. (Matt. 4:3). For seeing at one time divine power and at another human weakness, and hesitating as to what was true, he was in torment. Thus the Scriptures agree according to what has been revealed; for it is impossible that men inspired by one and the same Spirit should be at variance.

105 (Mark 1:34) **QUESTION 48. THE APOSTLE SAYS ABOUT THE PRINCES AND POWERS OF THIS WORLD THAT, IF THEY HAD KNOWN, THEY WOULD NEVER HAVE CRUCIFIED THE LORD OF MAJESTY; BUT, ON THE OTHER HAND, MARK THE EVANGELIST SAYS OF THE DEMONS, “FOR THEY KNEW HIM TO BE.” IF THE DEMONS KNEW, HOW DID THE POWERS NOT KNOW? —** To some it seems that by “the rulers and powers of this age” he meant the leading men and chiefs of the Jews, who, according to the words of the Apostle Peter, did not know what evil they were doing. For he says: “I know, brothers, that you acted in ignorance, just as your rulers did.” These were the rulers of the Jews, yet they could not be called rulers of this age, since they had been brought under the power of the Romans, confessing that they had no king but Caesar. But these are the rulers whom the Apostle means elsewhere when he says: “We do not wrestle against flesh, but against the rulers of this world and the princes of these darknesses.” If, then, these are the rulers who, not know-

ing that the Lord of glory was Christ, crucified him, how could he have been known by the demons? The demons did not know him otherwise than as the rulers of this age knew him. For they knew that he was the one who had been promised in the Law, by the signs of prophecy; but they did not know his mystery, by which he was the eternal Son of God, nor the sacrament of the Incarnation.

¹⁰⁶(Mark 3:17) 2ND CATEGORY NT QUESTION 24. WHY DID THE SAVIOR CALL HIS DISCIPLES “SONS OF THUNDER” (Mark 3:17), WHO WOULD SEEM FAR MORE TO BE CALLED SONS OF GOD? FOR THUNDER IS SAID TO BE PRODUCED BY THE COLLISION OF CLOUDS. —Since thunder inspires fear, for this reason He called the disciples sons of thunder, as if they were sons of Him who is to be feared. For although thunder is caused by the collision of clouds, yet it happens by the will of God and is terrifying. 1ST CATEGORY NT 2ND CATEGORY NT (Mark 7:24) ¹⁰⁷QUESTION 77. WHAT IS THE MEANING OF WHAT MARK THE EVANGELIST SAYS ABOUT CHRIST AMONG OTHER THINGS: “ENTERING THE HOUSE, HE WISHED NO ONE TO KNOW, AND HE COULD NOT REMAIN HIDDEN” (Mark 7:24)? IF THEREFORE HE WISHED AND COULD NOT, HIS WILL SEEMS TO HAVE BEEN WEAKENED. — It is utterly impossible that the Savior’s will should not be fulfilled; nor can he will what he knows ought not to be done. Therefore, he must be said to have willed what in fact was done. For his will is never outside his nature. Just as his nature cannot fall under criticism, so neither can his will. For what is set forth was done in the regions of Tyre: then he entered the house and did not wish anyone to know. Now it is to be asked how or why he did not wish anyone to know. We must observe that this took place in the territory of the Gentiles, for whom the time for preaching had not yet come. Indeed, when he sent his disciples he commanded them, saying, “Do not go into the way of the Gentiles, and do not enter the cities of the Samaritans; but go rather to the lost sheep of the house of Israel” (Matt. 10:5–6). Therefore he did not wish it to be made known that he was in the house; yet he did not refuse to be sought out, but welcomed it gladly.

¹⁰⁸For although it was not yet the time to preach to the Gentiles, it would have been an act of envy not to receive those who came of their own accord to the faith. Therefore it came about that, while the Savior was not made known by the disciples, he was nevertheless made known by others

who had seen him enter the house; and it began to be known that he was in the house, so that those who wished to obtain blessings might enter to him. By his own people, therefore, he did not wish it to be proclaimed that he was in the house. For he wished to be sought; and so it happened. For he did not remain hidden, since it was pointed out by others that he was in the house. Indeed the Canaanite woman, hearing about him, entered to him and begged that he would cast the demon out of her daughter; and she would not have obtained the blessing if she had not first subjected herself to the God of the Jews. Therefore the will of the Savior was fulfilled according to what we have explained: for when we examine those things which the Evangelist, aiming at brevity, has summarized, we discover what was concealed.

¹⁰⁹(Mark 7:24) **QUESTION 25.** WHAT DOES IT MEAN THAT, ACCORDING TO THE ACCOUNT OF THE EVANGELIST MARK, CHRIST'S WILL WAS NOT FULFILLED: FOR "ENTERING," HE SAYS, "INTO A HOUSE, HE WISHED NO ONE TO KNOW, AND HE COULD NOT REMAIN HIDDEN" (Mark 7:24)? IF THEREFORE HE WISHED TO BE HIDDEN AND COULD NOT, HIS WILL HAS BEEN WEAKENED. — This, which has been presented in brief so that it might conceal more meaning, is read as having taken place in the regions of Tyre: for when the Savior had come into the borders of Tyre, he entered a house. And because he ought not yet to preach to the Gentiles, he ordered that no one should announce his coming to anyone: that is, he did not wish anyone to know; and it is understood that he did not wish it to be reported by his own people to anyone that he was in the house. Yet he did not wish to be sought, because the time for offering grace to the Gentiles had not come. Indeed, when the woman came, having learned from others who had seen him enter the house, she begged that the demon might be cast out of her daughter. But the Savior, knowing that it was not yet the time to grant grace freely to the Gentiles, said, "Let the children first be filled. For it is not right to take the children's bread and throw it to the dogs." (Mark 7:27) Then the woman agreed with the Savior's words and received the blessing she desired. For by agreeing she joined herself to the God of the Jews. For this reason, therefore, he did not wish it to be known by his own people that he was in the house; and therefore it happened as he willed.

¹¹⁰LUKE (Luke 1:27) **1ST CATEGORY NT QUESTION 86.** WHAT PROVES THAT MARY, THE MOTHER OF THE LORD, IS OF THE

TRIBE AND LINEAGE OF DAVID? — We will bring forward the testimony of a trustworthy witness. For the Angel says to Mary among other things: “And the Lord God will give him the throne of David his father, and he will reign in the house of Jacob forever, and of his kingdom there will be no end” (Luke 1:32–33). How could David be called by a trustworthy witness his father, if his mother Mary were not of the seed of David? (Luke 1:33)

2ND CATEGORY NT ¹¹¹QUESTION 26. IN THE GOSPEL WE READ THAT THE ANGEL SAYS TO MARY, THE LORD’S MOTHER, THAT HIS KINGDOM, THAT IS, CHRIST’S, WILL HAVE NO END (Luke 1:33). AND DANIEL SAYS THE SAME; FOR HE SAYS: THEN THERE SHALL ARISE AN EVERLASTING KINGDOM WHICH SHALL NEVER BE DESTROYED (Dan. 7:14). ON THE OTHER HAND, THE APOSTLE SAYS OF THE LORD: WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD AND THE FATHER (1 Cor. 15:24). HOW WILL HE HAVE AN ETERNAL KINGDOM, IF HE IS SAID TO BE GOING TO DELIVER THAT KINGDOM UP TO GOD AND THE FATHER? — In the case of the Father and the Son, that is, of God and Christ, “delivering up” is to be understood not as abolition. Consider how the Father delivered the kingdom to the Son, with the Lord Himself declaring this: All things, He says, have been delivered to Me by My Father (Matt. 11:27). If, therefore, the Father ceased to have it when He delivered it, then it could also be said of the Savior that when He delivers it, He loses it. For after the Son said that the kingdom had been delivered to Him by the Father, still preferring the Father, He said: Now this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent (Jn. 17:3).

¹¹² According to this understanding, then, the Son does not lose the kingdom when He delivers it, so that what is said by the angel and by Daniel may remain true and both be said not to differ from this sense. Whoever thinks that the testimony of either of these should be withdrawn is full of unbelief. But now, remaining in this faith, let us see what it means that the Son delivers the kingdom to the Father; for this is what, among other things, the Apostle says elsewhere: Then the Son Himself will also be subject to Him who subjected all things to Him, that God may be all in all (1 Cor. 15:28). This subjection, therefore, is the very delivering up of the kingdom. Therefore in this passage an interpretation seems necessary, so that the Son being subject to the Father is not denied, and nonetheless He is said to have

an eternal kingdom. This is the kingdom of the Son, because at the name of Jesus every knee bends, in heaven, on earth, and under the earth (Phil. 2:10). Peter the Apostle also confirms this, saying: There is no other name given under heaven by which we must be saved (Acts 4:12). And the Lord Himself says to the disciples: Until now you have asked nothing in My name; ask, and I will do it (Jn. 16:24). Therefore the Son reigns, since all are saved in His name, and the things that are asked are given, until the end of the world.

¹¹³ But after all things will have confessed Christ, whether by force or by will, and have been subjected to His power to which they had resisted, the mystery of the one God will be revealed to all, and every act of thanksgiving will be referred to the Father, from whom are all things; so that, when preaching ceases, one God may be known in the mystery of the Trinity. For when all powers, all principalities and dominions will have bent the knee to Christ, then the Son will show that He is not the One from whom are all things, but His Son, and that He is seen in Him. This is the subjection and the delivering up of the kingdom. For by showing that the Father is the One from whom are all things, He subjected Himself to Him when He says that He is from Him. So great is the majesty and glory that will be seen in the coming of the Son, that all powers and choirs of angels will think that this is the unique God. But when the Savior will have said that He is not the One who is called the Father, but His Son, reigning He delivers the kingdom to the Father. In this fact both the subjection and the delivering up of the kingdom are revealed; because when He acknowledges that He is from the Father, He confesses that whatever He has belongs to the Father, referring the whole sum to Him.

¹¹⁴ 1ST CATEGORY NT 2ND CATEGORY NT (Luke 1:34) QUESTION 51. HOW IS IT TO BE UNDERSTOOD THAT, WHEN MARY SAID TO THE ANGEL, “AND HOW SHALL I KNOW THIS, FOR I DO NOT KNOW MAN?”, THE ANGEL GABRIEL REPLIED, “THE HOLY SPIRIT WILL COME UPON YOU, AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU” (Luke 1:34–35)? — To Mary, who was uncertain about the conception, the angel proclaims its possibility, saying, “The Holy Spirit will come upon you”; that is, Do not doubt because you do not know a man: for what I said, that you will conceive, the Holy Spirit, coming upon you, will bring about that you conceive without a man. And he says, “And the power of the Most High will overshadow you.” The power of the

Most High is without doubt Christ: for this relates to his own person. Therefore, when the Holy Spirit came upon the Virgin, he sanctified her by his working, producing from her a holy body, in which the Power who is called the Son of God would be born. This overshadowing of the Virgin is this: that from the immensity of the Godhead there should be something in the womb of the Virgin, as much as human nature could receive, which, as it were from the brightness, would be called an overshadowing, and would be the power of God; which power of God is also God. For there is nothing that is from God which is not called God. For this is a property of what is bodily: that there can be something in flesh that cannot be called flesh, such as hair, and bones, and strengths, and the rest.

¹¹⁵(Luke 1:34) ¹¹⁶QUESTION 38. HOW IS IT TO BE UNDERSTOOD THAT, WHEN MARY SAID TO THE ANGEL, “AND HOW SHALL I KNOW THIS, FOR I DO NOT KNOW MAN?”, THE ANGEL GABRIEL REPLIED, “THE HOLY SPIRIT WILL COME UPON YOU, AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU” (Luke 1:34–35)? — “To Mary, who was uncertain about the conception,” etc. “The power of the Most High is without doubt Christ. For this saying pertains to his own person; for this is a sign of the Son of God, that is, when he is called the Power of God. According to the Godhead, however, the Father is power, and the Holy Spirit is power, and of these three there is one power, because there is one substance. Therefore the Holy Spirit made flesh for the Savior from the Virgin; but the power of the Most High, that is Christ, overshadowed her by coming into the flesh made by the Spirit, so that in body and soul the power of the Son might lie hidden. But for it to lie hidden means that for a time it is not understood. It must be considered, however, what “overshadowing” is to be understood as in full. If the force of this word is expressed, the overshadowing of the power of God is understood as some kind of coming upon, so that when the body is overshadowed, it is recognized as receiving something from the power of God. But this “something” is the whole, because the divinity cannot be divided. It therefore follows:

¹¹⁷“Therefore also the holy one who will be born of you shall be called the Son of God. (Luke 1:35) For that which is born of the Holy Spirit, having in itself the overshadowing of the power of God, which is the Son of God, is without doubt born holy; that is, the body of the Son of God. For the body of the Holy One is holy. Therefore the holy Son of God was born in a holy

body. Therefore indeed David spoke of the flesh of Christ: "You will not allow your Holy One to see corruption" (Ps. 16:10), so that in the holy body he himself is signified. ¹¹⁸(Luke 2:34) 1ST CATEGORY NT ¹¹⁹QUESTION 73. WHAT IS IT THAT SIMEON SAYS TO MARY, THE MOTHER OF THE LORD, AMONG OTHER THINGS: "THIS CHILD IS SET FOR THE FALL AND THE RISING OF MANY IN ISRAEL; AND A SWORD, HE SAYS, SHALL PIERCE THROUGH YOUR OWN SOUL ALSO, THAT THE THOUGHTS OF MANY HEARTS MAY BE REVEALED" (Luke 2:34–35)? — Simeon, a holy man, commended by divine oracles, spoke through the Holy Spirit about what would happen to people because of Christ, namely, that He would be a cause of ruin to those who, while they seemed to themselves to stand through their observance and skill in the Law, would nevertheless fall through distrust of Christ's works, being severed from the promise given to the Fathers; but for those who possessed almost no dignity in the Law, yet believed in Christ, He would be a resurrection in Israel. [So that those who were formerly unworthy and useless might become worthy of God, and those who thought themselves to be something might be rejected. This is what the Lord says in another place: "For judgment I came into this world, that those who do not see may see, and those who see may become blind" (Jn. 9:39). Indeed, it was not the doctors of the Law, nor the Pharisees, nor the scribes who followed Christ, but fishermen, uneducated and country men. Therefore the Lord says: "Father, I thank you because you have hidden these things from the wise and prudent, and have revealed them to little ones" (Matt. 11:25).

¹²⁰ But when he adds, saying, "And a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed," he certainly meant that even Mary, through whom the mystery of the Incarnation of the Savior was accomplished, would waver at the death of the Lord; yet in such a way that she would be strengthened by the honor of the resurrection and by the power of the Lord. For all, in a certain stupor, doubted at the death of the Lord. Yet they did not remain in doubt. For the sword therefore passes through the soul, if doubt does not remain in the mind, but is driven out when the former strength returns and renews itself. [For who would not hesitate when he saw Him who called Himself the Son of God so humbled that He descended even to death? And because, as I have said, all uncertainty was to depart at the resurrection of the Lord, he said that the sword would pass

through, not that it would fall upon, or touch some passing limb. Just as a sword that is hurled and passes close by a man causes fear and yet does not strike him, so doubt would cause grief, yet would not kill: because it did not settle in the soul, but passed through, as if touching the hearts of the disciples only as a shadow.

¹²¹ Indeed, Cleopas and the other disciple, as they went to Emmaus, sad along the road, said among other things to the Lord Himself, not knowing that He was the Lord, “We were hoping that it was He who would redeem Israel” (Luke 24:21). They doubted, but, as soon as they recognized the Lord, the doubt passed away. So it is also said of Joseph, that “iron passed through his soul” (Ps. 105:18). For he, though innocent, was long held in prison; it is no wonder if he doubted somewhat regarding God’s judgment about him; but because he hoped more in God, he did not remain in uncertainty. For a person is judged in that point to which he is most inclined. The Apocalypse of John confirms this. For it says: “The fearful and unbelieving shall have their part in the lake which burns with fire and sulphur” (Rev. 21:8). Therefore, the one who does not remain in doubt is snatched from death: this is to escape death; for to doubt about God or about Christ is death. And therefore, the one who ceases to doubt escapes death.

¹²² (Luke 14:33) 2ND CATEGORY NT QUESTION 27. THE SAVIOR SAYS, IF ANYONE HAS NOT LEFT ALL THAT HE HAS, THAT IS, HOUSE, AND FIELD, AND THE REST, HE CANNOT BE MY DISCIPLE; AND ON THE OTHER HAND THE EVANGELIST SAYS: JOSEPH OF ARIMATHEA CAME, A RICH MAN, WHO WAS ALSO HIMSELF A DISCIPLE OF JESUS, WAITING FOR THE KINGDOM OF GOD (Luke 14:33 and 23:50–51). HOW IS IT THAT THE EVANGELIST ACKNOWLEDGES HIM AS A DISCIPLE WHOM THE SAVIOR DENIED? FOR ZACCHAEUS WAS RICH, AND CORNELIUS THE CENTURION WAS RICH, AND THE WOMEN WHO MINISTERED TO THEM OUT OF THEIR MEANS WERE RICH. — The Apostle resolves this point briefly, saying: Those who have, let them be as though they had not; and those who use this world, as though they did not use it; and those who buy, as though they did not possess (1 Cor. 7:30–31). Whoever therefore has these things in such a way as if he did not have them, seems to have renounced them. For when he does not rely on them, nor boast himself because of them, but walks humbly, not only in appearance but also in mind, understanding himself to be a steward

and minister of these things, he seems to have left all that is his. For that is said to be left which departs from desire and has no appeal.

¹²³(Luke 16:16) 2ND CATEGORY NT QUESTION 29. IF THE LAW AND THE PROPHETS WERE UNTIL JOHN, FROM WHOM THE KINGDOM OF HEAVEN BEGAN TO BE PREACHED (Luke 16:16), FOR HE IS INDEED THE INITIATOR OF THE NEW PREACHING, WHY DID HIS BAPTISM CEASE? — The baptism of John, once begun, did not cease; rather, what was lacking in it was added. For John only baptized; he did not give the Holy Spirit to believers, just as he himself says about the Savior: “I baptize you in water unto repentance, but he will baptize you in the Holy Spirit” (Matt. 3:11). This is what he means: Through me there is forgiveness of sins, yet the Holy Spirit is not given, so that those purified might be called sons; for this was reserved to the Savior, as Lord, so that people might not become sons of God except by receiving the Holy Spirit from the Son of God. Therefore, the effect of John’s baptism, which worked silently without questioning, yet not without mention of the Savior, so that what it accomplished might be firm, is a gift of the Trinity. This is what the Savior’s goodness teaches us this by giving the form of three names, which in the beginning, under the name or person of the one God, worked one single and undivided work. Therefore, an interpretation was added to John’s baptism, giving expression to the mystery that had long been hidden; and there was added a greater gift, so that those baptized, having received the Holy Spirit, might be sons of God. It was therefore enlarged, not abolished.

¹²⁴(Luke 21:25; 23:45) 1ST CATEGORY NT ¹²⁵QUESTION 105. HOW THE PROPHECY AGREES WITH THE GOSPEL, CONCERNING THE DARKENING OF THE SUN AND CERTAIN OTHER THINGS. — Since at the Lord’s first coming it was foretold that the sun would be darkened at his passion, at the very hour when it is proved to have happened, that is, at mid-day, for therefore it is written in the prophet Amos: “And it shall come to pass in that day, says the Lord, I will cause the sun to go down at noon, and I will darken the earth in the clear day” (Amos 8:9). On that day, therefore, from the sixth hour the sun was darkened until the ninth hour, and therefore the prophecy of the aforementioned prophet was fulfilled. The image of this event, which is to occur at the Lord’s second coming, was shown in the Lord’s passion; for at the end, when the Lord begins to come to judge the world, the heavenly lights will be released from their service, as the Lord

says: "In those days the sun shall be darkened, and the moon shall not give her light" (Matt. 24:29). Joel the prophet has not omitted this either, so that, being signified by many, it may without doubt be believed to be fulfilled. For therefore he said: "The sun shall be turned into darkness and the moon into blood, before the great and revealing day of the Lord comes" (Joel 2:31). As far as appears, this more fittingly belongs to the second coming;

¹²⁶ for then it will be openly revealed to all, as Scripture says: "Then every eye shall see him, and all the tribes of the earth shall mourn over him, and those who crucified him" (Rev. 1:7). Therefore, if in both comings it is contained that the sun shall be darkened in those days, what is that day on which Scripture rings that the sun and moon shall be increased? For among other things Isaiah says: "And there shall be upon every high mountain, and upon every high hill, streams running with water in that day, when many shall perish and when the towers shall fall. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day when the Lord shall heal the brokenness of his people" (Isa. 30:25-26), and so forth. What day can be understood, on which the Lord promised to heal the brokenness of his people? I think this is the day which Zacharias, the father of John, pointed out when he said: "Blessed be the Lord God of Israel, for he has visited and performed the redemption of his people. And he has raised up a horn of salvation for us in the house of David his servant, as he spoke by the mouth of his holy prophets, who have been since the world began, that he would deliver us from our enemies and from the hand of all who hate us, to perform mercy with our fathers" (Luke 1:68-72).

¹²⁷ And Simeon, among other things, said: "This child is set for the fall and for the rise of many in Israel" (Luke 2:34). This fall is that of the scribes and Pharisees and the rulers of the Jews, whom the prophet signified by the towers. These, therefore, falling through unbelief, others rose up by believing, who had previously seemed weak and sick through negligence. Where the Savior says: "For judgment I have come into this world, that those who do not see may see, and those who see may become blind" (Jn. 9:39); so that those who by the practice and knowledge of the Law seem to be lights may be blinded through unbelief, but the blind, that is, the unlearned or publicans, may see by believing. Their weaknesses the prophet foretold that the Savior would bear (Isa. 53:11). And so at this time of the Savior it came to pass, as we read in the Gospel, that "he took our infirmities and bore our dis-

eases" (Matt. 8:17). All these things indeed were completed and fulfilled in the Savior's passion: for therefore the salvation of the human race, both in heaven above and in the lower regions, was both redeemed and confirmed, since the prophecy of the aforementioned Zacharias encompasses both. For here above they were freed from the crushing of enemies by the intervention of mercy; and there below, in the underworld, when they were snatched from Tartarus.

¹²⁸ For all who hoped in the promised Christ were awaiting his coming, that, death having been conquered, they might be freed from Hades. Therefore he said: "To perform mercy with our fathers. If anyone, however, understands this salvation also to be contained in the second coming, yet in both comings, especially in the second, the sun will be turned into darkness and the moon will not give her brightness: how then shall we perceive the sun and moon to be increased on the day when the Lord will visit his people, when in both times, in which the liberation of the people was begun and completed, we read that the sun and moon are not diminished but darkened? Unless, clearly, we understand the sun and moon to be compared to the saints; just as in another place we read that the saints are made equal to the heavenly lights, with the Apostle Paul preaching that among these men the saints in this world appear as luminaries. And in the Gospel: "Then the righteous shall shine like the sun" (Matt. 13:43). For the Lord calls righteous works "light": therefore he says, "Let your light shine before men, that they may see your good works and glorify your Father who is in heaven" (Matt. 5:16). Those, therefore, who, having left all that is theirs, follow the Lord for the sake of righteousness and holiness, are compared to the sun and moon as being honored sevenfold; as the Lord says:

¹²⁹ "There is no one who leaves house, or wife, or children, or fields, who will not receive seven times as much in this age" (see Luke 18:29–30). Those, then, who are now honored sevenfold can be understood to be believed in the future to become seven degrees brighter than the rest; so that their resurrection is compared to the sun and moon, while that of the others is like the stars. Therefore the brightness of the saints, which is honored sevenfold here, obtains another sevenfold in the resurrection, so that one who here has the brightness of the moon will receive the brightness of the sun in the future; and one who here is compared to the sun will be believed then to receive seven times as much. Therefore the prophet Isaiah foretold that by

comparison with the sun and moon the merits of the saints would be increased, and not without reason. For if the Lord himself is called the Sun of righteousness, and the saints will be like him, as the Apostle John says: "When he appears, we shall be like him" (1 Jn. 3:2), then fittingly the saints are signified in the sun, yet the aforementioned prophet shows the sun to be greater than the moon by seven degrees. For when it shows that the moon, like the light of the sun, will exist in the future, but the sun will be seven times as great;

¹³⁰ it certainly means, in the manner of speaking, that the moon will be increased sevenfold more than the sun, so that the moon will then be such as the sun is now: although the reasoning here concerns the saints, under this explanation of the luminaries it has nevertheless partly revealed their measure, so that after the increase of the sun and the moon, a saint will again be as much greater as the sun once was; and as much as one saint now differs from another saint, so much will one differ from another in the future after the reward. ¹³¹ (Luke 22) 1ST CATEGORY NT ¹³² QUESTION 84. WHY DO WE, WHO ARE KEEPING THE PASSOVER FEAST (EASTER) BY THE PHASE OF THE MOON, REPROACH THE PAGANS FOR OBSERVING THE DAYS AND THE DIFFERENT PHASES OF THE MOON? — Far be it from Christians to be said to worship the stars, when they have been granted a spiritual cultivation, so that, despising what is seen, they may be united to what is invisible and above the heavens, and surpass all these things, destined to be with the Angels of God. For the worshipers of the stars will either be with them, or below them. How can it happen that someone should be above the things he worships? The pagans therefore do not observe the calculation of the moon, but worship the moon itself as a goddess. And having persuaded themselves that they have grasped the effects of its courses, they determine what must be done or avoided on particular days, subjecting their life and conduct in an ordered way to its supposed authority. Because they have dared to take these things outside God's ordinance, we frequently discover that they are deceived. For God appointed these luminaries as signs for the seasons. Therefore we too keep the count of the moon, but we do not cultivate the moon itself; so that from the fourteenth moon, which according to the Law is for us the first, we may observe the rule of Easter. For God established all things in fullness:

¹³³ and therefore from the fourteenth up to the twenty-first, in these seven days it has been granted to us to celebrate Easter, so that some of these seven days may be enclosed between the preparation (Parasceve) and the resurrection of the Lord: so that neither the thirteenth day be in the Passion, nor the fourteenth or fifteenth in the Resurrection, lest the Passion of Christ be before the first moon as we count it, nor His Resurrection be on a day other than the first day on which the world was begun. For all the seasons of the world are numbered by the cycles of a single week, because in these days God composed the parts and ornaments of the world. In six days He fitted the world, and on the seventh He ceased, which He called the sabbath. In these seven days the order and number of the entire world are contained. For they ever return into themselves, increasing the number of the seasons. After the sabbath, therefore, it always repeats from the first day up to the seventh day, that is, the sabbath; so that we may learn that the Lord's resurrection took place on the first day of the world's beginning, which is called the Lord's Day. For the Lord made that day one with the evening, and being unfolded into the sevenfold number, it begins again, so as to be the first after the week. This was so decreed from the beginning because of the mystery of the Lord's incarnation, Passion, and Resurrection.

¹³⁴ For in the body of the Lord almost the whole world rose again and was renewed. It is settled that we do not worship the moon, but keep the number that has been established by the moon's course. But the Devil, who is Satan, in order that he may attach some authority to his deceit and color his fabricated lies with truth, in the first month in which he knows the Lord's mysteries are to be celebrated, since he is not of small power, instituted mysteries for the pagans to observe, so that he might hold their souls in error for two reasons: since deceit has anticipated truth, it might seem that deceit is something better, as if by its antiquity influencing the truth. And because in the first month, in which the Romans have the equinox, as we do, that same observance is kept by them, so that they even say that expiation is made by blood, just as we by the cross: by this trickery he keeps the pagans in error, so that they think our truth to appear rather an imitation than truth, as though invented through a certain superstition in rivalry. "For," they say, "what has been discovered later cannot be judged true. But since among us truth is for certain, and this is from the beginning, signs of powers and won-

ders bear witness, so that, with power as a witness, the wickedness of the Devil may be made known.

¹³⁵ For since truth alone easily persuades, it has been set against the cunning and pre-emption of the Devil, to reveal his deception. For no one, not even among enemies, would dare deny that there is truth where power appears. ¹³⁶ (Luke 22:50) 1ST CATEGORY NT ¹³⁷ QUESTION 104. ON THE GOSPEL OF LUKE. — Knowing that a Jewish war against Him was to come, the Lord told His disciples to get swords for themselves. (Luke 22:36) When this had been done and the war had begun under the leadership of Judas Iscariot, Peter the apostle, seeing the enemies rising up, drew his sword and cut off the ear of the servant of the priests. Then the Lord ordered Peter to put his sword back into its sheath: “For everyone,” He said, “who takes the sword will perish by the sword” (Matt. 26:51–52). Why did He order swords to be prepared, when He forbade striking, even declaring liable to death the one who strikes with the sword, since the apostle does not seem to have struck unjustly? For as far as Peter is concerned, he struck the one whom he saw armed against him. He ought indeed to have resisted the thankless servants armed for killing the Lord. If you examine each part of the case whose force we wish to explain, you will also find other points you may seek beyond these words. For what need was there that He, who relied on spiritual power, should order carnal swords to be prepared, and He who had previously commanded that on the way they should carry neither bag, nor money, nor staff (Matt. 10:10), should now order that those things be possessed which He had previously forbidden? Let us therefore begin to explain why He ordered swords to be prepared and yet forbade killing.

¹³⁸ For the sake not only of the enemies, but also of His own disciples, He commanded that arms be acquired for the coming war. For a new and marvelous thing was about to happen, that He who worked new and unheard-of signs should so suddenly be humbled as to be subjected both to scourging and to death. Lest He should appear to suffer these things as one unaware, as if power had somehow departed from Him, He foretold all this in such a way that He would not be doubted in these matters but, foreknowing them, would prepare Himself against them; and because He was humbled willingly, He would not command a fierce resistance to His enemies. He showed Himself to be the same as He had been to such a degree that, already arrested, He restored the ear that had been cut off, so that what had fallen by the opera-

tion of the sword He gave back: not as a bodily physician, but as the Maker of bodies He refashioned His work when it had been mutilated. For physicians cannot restore limbs once cut off from the body. But in order that the power of God in Him might appear not diminished, but present as it had been, and to confirm what He had said: "I have power to lay down my life, and I have power to take it up again" (Jn. 10:18), for this reason He ordered swords to be prepared, yet did not order killing.

¹³⁹ Now it remains to show why, contemplating Peter the apostle's act, He said that the one who has used the sword will perish by the sword, though Peter does not seem to have struck unjustly. For as is indicated in Luke, he struck with the Lord Himself permitting it, and then, being forbidden, heard these words (Luke 22:49–50). It was permitted, indeed, so that He might appear able to avenge Himself but unwilling to do so; and so that His power might be shown to remain in Him as it had been, so that in both respects it would not be doubted that He could avenge Himself; while the enemies, on the other hand, would know for certain that power had been given to them by Him to do this. For He did not appear as one defeated, but as one giving Himself over to their will. Why then was the sentence given that whoever takes the sword will perish by the sword, unless because no one is permitted, except the judge, to kill anyone with the sword? But to the apostle Peter it was permitted only to the extent that he might inflict pain, not that he might kill. For this reason he was told not to strike again. He also learned that once people have become Christians, they are no longer allowed to kill. For those who are placed in mercy, it is not permitted to use harshly the law of justice, which has been entrusted to the world.

¹⁴⁰ But that instruction which He seems to have given to the disciples going before Him on the road, that they should take nothing for the journey, is for the sake of peace, and the grace of miracles, and the charm of teaching. For what need was there to carry anything on the road for those to whom, for the sake of signs, all things were to be offered? But when the time came in which He allowed Himself to suffer, for which rather a quarrel than a war was awaiting, He commanded His disciples to be armed: not that He who wished to suffer might resist, but, as I said, that He might show Himself foreknowing this matter and having His passion in His own power; yet humbling Himself for the sake of human salvation, which will be discussed in its proper place. ¹⁴¹ 1ST CATEGORY NT 2ND CATEGORY OT & NT (Luke

23:44) QUESTION 67. WHAT IS IT THAT THE SAVIOR, PLACED UPON THE CROSS, SAYS: FATHER, FORGIVE THEM, FOR THEY DO NOT KNOW WHAT THEY ARE DOING (Luke 23:34)? — If they do not know, what is it that is being forgiven, especially since King Abimelech says to God, Will you destroy a nation that is ignorant? (Gen. 20:4). Not everyone who is ignorant is free from punishment: the one who is ignorant can be excused from punishment if he has found no one from whom he could learn. But for these, he asks that this be forgiven, who, though they had someone from whom they could learn, did not make the effort. It is not permitted to be ignorant in this way. Therefore, they will receive pardon if they are converted. (Luke 23:44)

¹⁴² QUESTION 4. WHAT IS IT THAT THE SAVIOR, WHEN PLACED ON THE CROSS, SAYS: FATHER, FORGIVE THEM, FOR THEY DO NOT KNOW WHAT THEY ARE DOING? IF THEY DO NOT KNOW, WHAT IS IT THAT IS FORGIVEN, ESPECIALLY SINCE ABIMELECH SAYS TO GOD, WILL YOU DESTROY THOSE WHO ARE IGNORANT? — Not everyone who is ignorant is free from punishment. For he who could have learned and did not make the effort, has made himself guilty. The opportunity was there for him to learn, and there was someone from whom he could learn; but made more negligent by indulgence or by ill will, he becomes without excuse in his crime. Therefore the Savior says, If I had not come and spoken to them, they would not be guilty of sin (Jn. 15:22). But the one who is ignorant through no fault of his own, he is ignorant because there was no one from whom he could learn, nor did he even hear by rumor any report of the teaching, is in every respect free from condemnation. Therefore, for those who did not make the effort to learn the truth when it was preached to them, but through ignorance killed its author, the Lord asks the Father to grant them pardon if they are converted. Therefore Peter the apostle says in the Acts, Repent, that your sins may be wiped out (Acts 3:19).

¹⁴³ JOHN (John 1:1-3) 1ST CATEGORY NT ¹⁴⁴ QUESTION 122. ON THE BEGINNING. — In the beginning was the Word (Jn. 1:1). What is “in the beginning”? For we also read in the ancient Books: In the beginning God made heaven and earth (Gen. 1:1). And in the Epistle of him whose Gospel it is, and about whose “beginning” we are trying to say something, it is signified in the same sense; for he says: That which was from the beginning. (1 Jn. 1:1) The Epistle therefore and the Gospel have one and the same mean-

ing. For it is one thing that is said in the old text, In the beginning God made heaven and earth; and another when he says, In the beginning was the Word; and, That which was from the beginning (1 Jn. 1:1). For to be in the beginning, and to be from the beginning, mean one and the same thing, in the case of that which from the beginning was what it was, and did not begin to be. For that which begins to be, was not from the beginning; and therefore it is subjected to a beginning, that is, to be the first among other things in order, because, being itself made at the beginning, it began to have others after itself, which were made after it. As we read that in the beginning God made heaven and earth: he did not say, In the beginning were heaven and earth;

¹⁴⁵ because when they did not yet exist, and God was disposing Himself to make the world, in the beginning, that is, among the other things which were to contribute to the construction of the world, God first made heaven and earth; because beginning is the starting point of one who undertakes something that is first in order. But that which is said, that in the beginning it was, that is, the Word, is meant to have existed before the beginning of the higher and lower creation; so that it should by no means be understood as having been made first among these things which have been created, as if it were made earlier, when God was disposing Himself to make creation. Therefore, if in the beginning it was, that is, it was before all things, it always was. And so too it was the Word. Where? With God, he says, lest it should be thought unworthy and in any way subject to a beginning, it which always was with God. For it is fitting that what was before all things with God should not be subjected to any beginning. Therefore he added: And the Word was God. Now he shows plainly that what was said above applies to the Word; for he says, The Word was God: and concerning God one must not think otherwise than that He should always be said to have been. For if He began to be, He is a creature; if He is a creature, He is not God.

¹⁴⁶ For whatever exists is either God or a creature; and therefore the name of God does not belong to a creature. But because He did not begin to be (He was, in fact), He is rightly said to be God. But He is said to have always been with God because He is God not from Himself, but from God. On this account His name is said to be the Word of God, as the faith of the same evangelist shows in his Revelation. For he says among other things: And His name is the Word of God (Rev. 19:13). For in order that He might not be sig-

nified as the One from whom are all things, but as the One through whom are all things, that is, not as the Father but as the Son, He is called the Word of God: so that, because God cannot be without His Word, this One who is called the Word of God may be believed to have always been with God; and because the Word is not outside Him whose Word it is, this Word which was with God may be understood as signified to be not from elsewhere, but from God; and because He is from God, He is not absurdly called God. Therefore he does not make two gods by saying that God was with God. For if there were two, they would be different in nature and not of one will.

¹⁴⁷ For if we men, though we are of one nature, are nevertheless of different wills, how much more, where the natures are different? and neither would God be said to be with God. For the God who was and is with God does not have from Himself that He is God; otherwise, neither would He be said to be God with God, nor would the Word of God be called God the Word; but because that which is from God does not signify any other kind of being than that which God Himself is, the Word of God is called God, so that, because He is said to be the Word of God, He should not be referred to another God. And the fact that He is called God happens for this reason, lest it should tend to the injury of God, if that which was from God were not at all called God. Therefore both the unity of God has been preserved, and the fitting honor has been rendered, since He who is God from God has not been received in His own glory, but in that of Him from whom He is God. For this reason the Gospel begins to speak of the Word before it speaks of God the Father; because questions arise not concerning God, but concerning the Word of God. No one doubts about God, but about Him who is God from God. For every tongue of those in heaven and on earth confesses one God;

¹⁴⁸ but it is disturbed in the mystery of the one God. It trembles when it hears the Word of God called God; for it is struck by bodily representations, because the word of a man cannot be called a man; whereas God is by nature simple, not composed of members, nor having an inside and an outside, nor a before and after, nor top and bottom; but, if it can be said, He is wholly and entirely the same in all respects, nowhere variable or unlike Himself; and His one brightness is measureless. For if fire has neither front nor back, nor inside and outside, how much more its Creator? Therefore, because everything that God is, is entirely one and simple, it does not conflict, when

something that is from God is called God. Therefore, partly according to a human example, and partly not according to a human example, the Son of God who is the Word of God is God. For in the same way in which sons of men are men, the Son of God is God; but because sons of men are men by mixture, in this respect the Son of God is not God by that example; because from the simple God He is simply born. And just as our word is from us, by this example it is understood that the Word of God is from Him; but because our word is not what we ourselves are, in this respect the Word of God is not from God in the same manner;

¹⁴⁹ because the Word of God is a reality, not a sound that fades away. Nor, because we and God share common words, will there be one and the same explanation for us and for God in the actual effect of things. For we read, In the beginning God made heaven and earth. How did He make? Perhaps as we make our works with the hand? And further on it says: And God said, Let there be light; and there was light (Gen. 1:3). Whom do we suppose God spoke to? For He surely did not speak to man, but to Him who could make, who was also going to make man, as indeed He did. But how did He speak? Perhaps as we speak, with a bodily organ? Far from it. You see, then, that certain words are indeed shared between us and God, but they differ in their effect: for God acts in a different way than we do; and He is said to speak, but not in our manner. So also the Word of God is not a word of the kind we use, which, once it is spoken, no longer exists; that Word, however, remains, because it is such a Word that it hears, and speaks, and works. Moreover, it is not only the Word of God, but also the Power and the Wisdom of God, this is the Son of God. In respect to effect, He is called the Son of God;

¹⁵⁰ in respect to the speech by which God addresses us through Him, He is called the Word of God; in respect to the wisdom by which God teaches us His mystery through Him, He is called the Wisdom of God; and in respect to the operation by which God made and makes all things through Him, He is called the Power of God. These titles could fit no one except the Son of God. Precisely because He is God from God, He is said to possess all that is God's. For by being born He obtained all things of God. It would not be fitting that the Word of God, and the Power and Wisdom of God, should be called degenerate: for this is what "God the Word, the Power, and the Wisdom" means. But Christ, because He is wholly God from the whole God, is God; and He is called the Wisdom of God, and the Power, and the Word: that is,

He is God from God, and with God. Therefore it is said, This was in the beginning with God. In order to overcome the minds of unbelievers, Scripture burst forth under force, to show that Christ is God, since everywhere, for the sake of the unity of God, it intends Christ to be understood as God. Now, however, in plain words it has said that He is God, and that He has always been with God, laying open the mystery of God, lest God be thought utterly solitary.

¹⁵¹ It has declared that God is not called one in order that He be considered solitary, but that, although there be two or three, yet from the one, the unity is not discriminatory, because whatever is from the one is referred back to that very one, since He is one, even though all things are said to be from God. Yet there is a difference between that which properly came forth from God and that which was created from outside at His command: that is, there is a difference between that which proceeded from His substance and that which, when it in no way existed, was created by His will. For that which proceeded from the substance of God was never subsequent to His substance; whereas that which was created began to be a substance when it was created: and therefore the Trinity alone has no beginning. Therefore, the disclosure of the mystery has diminished the merit of faith: for the more hidden that which is believed is, the greater is the reward of the believer, and the lesser the punishment of the doubter. But the disclosure of the mystery, while it has made the merits of believers lesser, has stirred up greater punishments for the unbelieving. For a clearer law makes one more guilty. The testimony of the Saviour Himself, by which He called God His own Father, would have sufficed. For which of the believers would doubt that the Son in substance is in no way different from the Father?

¹⁵² But because the unreasonableness of heretics, by inventions of unbelief, began to assail the laws of faith by receiving the Son of God otherwise than He is proclaimed, it was added, for the sake of making this known, that He was before all things with God and is God, so as to reveal what the concept of a true Son mystically contained. By this, divine mercy appears to have provided for human weakness, by unveiling what had been reserved, as enclosed, for the merits of a stronger faith. Therefore it added, saying, All things were made through Him, so that if anyone from what had been said above still hesitated in any respect, since human understanding is narrow for grasping divine things, from this he might become capable, when he hears,

All things were made through Him. Therefore he would by no means think Him to be a thing made, since he hears that all things were made through Him by God; for if He Himself were a thing made, it would not have said that all things were made through Him by God: nor indeed was He made through Himself. To reveal this more fully still, it added, And without Him, it says, was made nothing: in saying this, it excluded all controversy and earthly arguments. Although there are still those who refuse to believe, nevertheless, when it shows that nothing was made without Him, it has taught that in no way ought He to be suspected of being a creature.

153 For how can He Himself be said to be a creature, when it is said that God made nothing without Him? If God made Him, Scripture lies. But far be it. For Scripture is faithful, and, in order to cut off error, it uses as much clarity as it can for the redemption of human beings unto salvation. Finally it subjoined, What was made in Him was life (Jn. 1:2–4): in Him, that is, in the Word, it signifies that what was made is life. As the Lord Himself also says: As the Father has life in Himself, so He has given to the Son to have life in Himself (Jn. 5:26). It is not that the Word was without life, and afterwards life was either given or made in Him; rather, He wishes the Word itself to be understood as life. If one can say of God the Father that He Himself is one thing and has in Himself another; so also of His Son: for just as the Father has life in Himself, so He gave the Son to have life in Himself. Human words are not fit to explain divine realities. Therefore what is said seems flawed, in that, while the Son of God is not a creature, that which is, is said to have been made in Him. And if it had said, “what was begotten in Him,” even so it would have seemed flawed.

154 But to show His substantial generation, it pointed to the work made in it by such language as it could use, by which it exists, demonstrating that His generation has life in itself. For we indeed live, but we cannot give life to others, since that same life is not in our power. He, however, is said to have life in Himself precisely because He is able to give life and to create what He wills to exist and to live. For this He is said to be born, that He might be able to do all that the Father does; because He has life in Himself just as the Father has. For this is what it means that He made all things through Him and in Him: He so begot Him as to have in Himself life, through which He can make all things, not because He Himself is something other than life, but since His life can both live and create others to live, He is said to have life in

Himself. For we indeed live, but we do not have life itself in us in such a way that we also give life to others. This reality the Apostle Paul also recalls among other things when he says: “Who is the image of the invisible God, the firstborn before every creature; for in him were created all things in heaven and on earth, visible and invisible, whether Thrones or Dominions or Principalities or Powers; all things were created through him and in him” (Col. 1:15–16).

¹⁵⁵ Now the Gospels agree with this teaching of the two Apostles, John and Paul: for they say the same thing, that the Son of God was begotten before every creature, so that he might create spiritual powers, and the world, and the visible things that are in it. For what John said, that “what was made, in him is life,” Paul signified in the same way when he said that “in him all things in heaven and on earth were created. And further on: “All things were created through him and in him. “Through him” he created, because in substance he is the same God, that is, the Father in the Son; but “in him,” because he so begot the Son that he might have the power to make all things visible and invisible. This consisted in making life in him, so that he might both live, and bestow life on others for living, understanding, acting, and upon the other living beings according as he willed, as the image of God. For when he is called the image of God, this refers to both aspects: for by his express birth he possesses in himself the full likeness of the Father, and he can do whatever the Father can do, so that it is truly the Father who is seen in the Son, who is the image of the invisible God. Surely, because he called the Father invisible, he did not thereby make the Son visible, since the Son is by nature what the Father is.

¹⁵⁶ And since the heavenly creature is invisible, how much more its Creator? But he meant this of what is in heaven, not of what is on earth; for although the Son is invisible, yet he is seen there, that is, in the heavenly realms, by the Apostles or by others of that kind, of whom he said: “Father, I will that where I am, they also may be with me, and may see my glory” (Jn. 17:24). And elsewhere: “Blessed are the pure in heart, for they shall see God” (Matt. 5:8); that is, the Father in the Son, God in the image; which is God in God. As the body is the image of a bodily thing, so God is the image of God: for the Father is the pattern, and the Son is the pattern taken from the pattern, which he communicates to the Holy Spirit; “For he shall take of mine,” he says (Jn. 16:14). And therefore in the Son God is seen as in his own

image. For just as no one was found worthy to open the book and its seals except the Word of God (Rev. 5:4–8), so no one is worthy to see God the Father, neither by nature nor by merits, except his true Son. For there is nothing in between that could stand as an obstacle between the Father and the Son, as he himself bears witness when he says: “Neither has anyone seen the Father, except he who is from God; he has seen the Father” (Jn. 6:46).

¹⁵⁷ But if in the Son the Father is seen, why is it said that no one is worthy to see God, since he is seen in the Son, because the Son does not differ from the Father? He does not differ at all in substance, because he is the true Son; it differs, however, in the degree of origin [causalitatis], because all power is from the Father in the Son; and in substance the Son is not lesser, yet in authority the Father is greater, as the Lord himself testifies, saying: “If you loved me, you would indeed rejoice, because I go to the Father, for the Father is greater than I” (Jn. 14:28). Keeping this order, the Apostle Paul also says: “One God, the Father, from whom are all things, and we in him; and one Lord Jesus, through whom are all things, and we through him” (1 Cor. 8:6): so that the first degree is “from whom are all things”; the second, “through whom are all things”; the third, “in whom are all things. And because none of these is inferior, they are signified in the unity of God, as the Apostle says: “For from him and through him and in him are all things; to him be glory forever and ever” (Rom. 11:36).

¹⁵⁸ 1ST CATEGORY NT 2ND CATEGORY NT (John 1:17) ¹⁵⁹ QUESTION 76. IN THE GOSPEL, JOHN SAYS, “THE LAW WAS GIVEN THROUGH MOSES, GRACE AND TRUTH CAME THROUGH JESUS CHRIST” (John 1:17). THEREFORE, GRACE AND TRUTH DID NOT EXIST BEFORE. HOW THEN IS THE LAW SAID TO HAVE BEEN GIVEN BY GOD, IF THERE WAS NO TRUTH IN IT? — This should not simply be passed over, but we must consider what it means. “The Law was given through Moses. Through Moses the given Law has clear commandments; but he also wrote the history, which is itself also called Law. Let us see if anything in its commandments is not true: perhaps what it says, “You shall not kill, you shall not commit adultery, you shall not steal” (Exod. 20:13–15)? The rest are of the same kind. But as for its history, it is clear that before the coming of Christ the truth was not present. For the things that were under a veil were uncertain in what they signified. But when it was made clear through Christ whose person it is that speaks in Genesis, “Let us make man

in our image and likeness” (Gen. 1:26), and who is the one who made him; and who it was that was seen by the patriarchs in the bush (Exod. 3:2); and who acted in the rock that gave water in the desert (Exod. 17:6), “for the Rock,” he says, “was Christ” (1 Cor. 10:4), therefore truth came through Christ, when the things that had been hidden, or had become doubtful as to what they signified, were shown by Christ.

¹⁶⁰ For among other things the Lord says, “Moses wrote about me” (Jn. 5:46). This had previously been concealed; indeed there was error. For he who was the Son was thought to be God the Father; and he who was supposed to be an angel was recognized as the Son of God. And a promise had been made to Abraham, which, so long as it was not fulfilled, remained in uncertainty; but when it was fulfilled with the coming of Christ, it became truth: when both what was promised was rendered, and it began to be known what it was that had been promised. For the faith of the one who promises is then proved true when he fulfills the promise. ¹⁶¹ (John 1:17) ¹⁶² QUESTION 30. IN THE GOSPEL, JOHN SAYS, “THE LAW WAS GIVEN THROUGH MOSES, GRACE AND TRUTH CAME THROUGH JESUS CHRIST” (John 1:17). THEREFORE, GRACE AND TRUTH DID NOT EXIST BEFORE. HOW THEN IS THE LAW SAID TO HAVE BEEN GIVEN BY GOD, IF THERE WAS NO TRUTH IN IT? — We must see what this means, “The Law was given through Moses. Through Moses, however, the given Law has clear commandments, and what in it would not be true? “You shall not kill, you shall not commit adultery”? (Exod. 20:13–15) Such are the rest as well. But he also wrote the history in which, up to the coming of the Savior, what the truth was had not been revealed. When therefore it is revealed through Christ whose person says, “Let us make,” (Gen. 1:26) and who it is that acts; and who it was that was seen in the bush or by the patriarchs; (Exod. 3:2) and who it was that acted in the rock when he himself brought forth water (Exod. 17:6), “for the Rock,” he says, “was Christ” (1 Cor. 10:4); truth therefore comes through Christ, as those things that had been in doubt are understood in what they signify. Therefore the Law given through Moses makes sinners guilty; but the grace that was promised in the Law, when it comes, by forgiving sins deprives sinners of death. There was therefore an order: first to give the Law, and afterwards mercy, which then becomes grace when it forgives sins.

¹⁶³ For before, it was a promise, which afterwards becomes grace. “For,” he says, “there shall come out of Zion one who will deliver and turn away ungodliness from Jacob” (Isa. 59:20, LXX). This promise, through Christ, became grace, when he freely forgives sins. But how could he forgive sins if he had not first given the Law, through which, when people had become guilty, he might grant pardon? For he would not give except what was owed to himself. But it could not be owed unless the Law had gone before. ¹⁶⁴ 1ST CATEGORY NT 2ND CATEGORY NT (John 3:2) ¹⁶⁵ QUESTION 59. IF BAPTISM IS A HEAVENLY MYSTERY, WHY DOES THE LORD, WHEN SPEAKING WITH NICODEMUS WHO DOUBTED CONCERNING BAPTISM, SAY: “IF I HAVE TOLD YOU EARTHLY THINGS, AND YOU DO NOT BELIEVE, HOW WILL YOU BELIEVE IF I TELL YOU HEAVENLY THINGS? (John 3:12)? — Whoever thinks Baptism consists in a merely bodily way is not a spiritual man; nor can he obtain the heavenly gift if he does not believe that he is changed not by water only, but by faith. For the water is seen, but the unseen Spirit is at work, so that faith may be in him. For just as water washes bodily filth, so the Spirit cleanses the soul from sins; so that, as visible things profit from visible means, so also the Spirit benefits spiritual things. And therefore a spiritual understanding is applied in Baptism. For there is more there in what is heard than in what is seen. Therefore, when Nicodemus, instructed by carnal reasoning, doubted, the Savior, in order to draw him to faith, used a fitting example, so as to give a visible example to confirm an invisible reality, one that consists only in hearing, not in sight, and is not disputed, and yet is earthly because it concerns a thing of this world. Therefore the Lord said to Nicodemus, urging him: “The Spirit blows where it wills, and you hear its sound, but you do not know where it comes or where it goes. So it is with everyone who is born again of water and the Holy Spirit”;

¹⁶⁶ so that just as the sound of the coming spirit, that is, of the wind, is indeed heard but not seen, as has been said, so also the nature of Baptism is heard when it is spoken of, yet the manner in which it is effected by the Spirit is not seen. Nevertheless, what is to come is announced by the one who conveys the words and is preached, so that what is heard may be believed to happen, although the explanation of how it happens is not given. But when even by this example Nicodemus was not led to faith, then he heard from the Savior: “If I have told you earthly things,” he says, “and you do not believe,

how will you believe if I tell you heavenly things? These words he called “earthly,” which he had set forth by way of example; that is: “If by an earthly reasoning,” he says, “from the example given, of the spirit, that is, of the wind, you do not believe that it can happen, because how it happens is not seen, how could it be that, if I were to give heavenly examples, which you certainly do not know, you would believe? For a man can be persuaded of what he does not know by means of what he does know; for instance, God says of Christ that He is truly His Son, in a way that cannot be comprehended as to how this is so.

¹⁶⁷ Yet through what we know according to the flesh about how sons exist, we believe that God therefore said, “Christ is my true Son,” in order to signify that He is from His own substance. In this way, the Savior, whose reality can be explained neither by words nor by the mind, wished to praise Him by means of something perceptible and audible to the ears, namely, by the example of the spirit which is the wind, which the senses grasp and the ear hears, but one does not know where it comes. In this manner He wished to make credible the work of the Holy Spirit, which cannot be comprehended. And in the Acts of the Apostles we read in the same way: “And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled the whole house” (Acts 2:2), etc. Behold, clearly by the example of the wind he indicates that the Holy Spirit therefore came from heaven and made a sound, just as a strong wind upon the earth. For Jeremiah also calls the wind “spirit,” saying, “The wind blows in every region. Because it is in this world and is carried about through various places, we do not know where it comes or where it goes. But the Holy Spirit comes from heaven, as we read, to enlighten believers.

¹⁶⁸ How then does it seem to some that the Savior spoke about the Holy Spirit when He said, “The Spirit blows where it wills, and you hear its sound, but you do not know where it comes or where it goes,” when it is clear that the Savior spoke this by way of example? Indeed, He added: “So is everyone who has been born again of water and the Holy Spirit. What is more obvious, that “spirit” here means “wind”? Yet they think that wind is not meant because He says, “where it wills it blows,” as if every creature, subject to a law imposed upon it, were not nevertheless released to its own freedom of action. We too go and do what we will, acting under law; for which reason we shall render an account. Or is it thought possible, and not foolish, that in wishing

to indicate the operation of the Holy Spirit He should give that very Spirit as the example? Therefore I consider the question to be resolved in every respect.

¹⁶⁹ (John 3:2) ¹⁷⁰ QUESTION 16. SINCE THE SAVIOR SAYS THAT THE BAPTISM OF JOHN IS FROM HEAVEN, WHY, WHEN HE SPEAKS TO NICODEMUS ABOUT BAPTISM AND HE IS IN DOUBT, DOES HE SAY: "IF I HAVE TOLD YOU EARTHLY THINGS AND YOU DO NOT BELIEVE," ETC.? — What he said, "If I have told you earthly things, and you do not believe," does not refer to Baptism; because we know that our baptism is spiritual, although it is celebrated through water: but the reasoning there is of a heavenly kind. For it is not the water that purifies, but God, invisibly and incomprehensibly. It does, however, apply to the imitation of the example given, that is, to what he said, "The Spirit blows where he wills, and you hear his voice, but you do not know where he comes or where he goes. By this example he wished to instruct Nicodemus unto faith, so that he would believe that a man is reborn through water and the Spirit, yet that it cannot be grasped how this happens: for it happens spiritually. For just as you hear the voice of the spirit, that is, of the wind, which is a sound, but you do not know where it comes or where it goes, so also with one who is reborn: you do not know how he is changed, yet you sense that it happens, because you perceive the change itself. For if the wind blows where it wills, how much more does the Spirit who is from God sanctify whom he wills?

¹⁷¹ But he said, "He blows where he wills," because every creature, although governed under the Law, is nevertheless left to its own choice. If, however, anyone thinks that this spirit is to be understood as the Holy Spirit, it does not stand; since for the sake of an example he set forth this spirit, by which he might persuade what he had said, that a man must be reborn of water and the Spirit, and this was not believed by Nicodemus. For surely the example is one thing, and that which is confirmed by the example is another. If therefore it is given as an example, it is not the Holy Spirit, but the worldly spirit which is called wind. For wishing to praise a spiritual reasoning to unbelieving Nicodemus, he gave the example of the spirit, so that through it the operation and working of the Holy Spirit might be believed. We do know, however, that the Holy Spirit came from heaven, so that he might pour himself into believers, as we read that it happened to the Apostles at the beginning, and that the sound was then called a voice. For it is therefore

written, “And suddenly there came a sound from heaven as of a mighty rushing spirit. (Acts 2:2) This sound he calls a “voice” in the passage in question. By the example of the spirit, that is, the wind, he shows the works of the Holy Spirit, so that the saying of the Savior might stand.

¹⁷² For what else is it when he says, “And there came a sound from heaven as of a mighty rushing spirit”? Therefore indeed he said that the Holy Spirit descended and sounded like a mighty wind. This, then, is the spirit he gave as an example. Finally he says, “So is everyone who is born again. And as for this one, we do not know where he comes; but the Holy Spirit came from heaven. ¹⁷³ (John 5:18) 2ND CATEGORY NT QUESTION 31. THE SABBATH IS CERTAINLY THE LAW OR A PART OF THE LAW; HOW THEN IS THE LAW NOT ABOLISHED, WHEN THE EVANGELIST SAYS, “HE NOT ONLY BROKE THE SABBATH, BUT ALSO CALLED GOD HIS FATHER” (John 5:18)? — The Savior indeed broke the Sabbath, yet without prejudice to the Sabbath that had been given. For when the time of the Sabbath was already at an end, but the Jews insisted that the Sabbath still remained in force, the Savior, by working on the Sabbaths and by commanding the sick man to carry his bed on the Sabbath, broke the Sabbath according to the understanding of the Jews. For according to true faith, to say that it had already ceased is like saying of someone that he should be called a former governor, and that he suffered an injury because the governorship itself suffered injury. Therefore the Sabbath itself was not annulled, but the men who shamelessly claimed authority from the Sabbath were confused, since a new Law had already succeeded the Sabbath.

¹⁷⁴ (John 5:46) 2ND CATEGORY OT & NT ¹⁷⁵ QUESTION 2. THE GOSPEL BEARS WITNESS THAT NO ONE HAS SEEN GOD (John 1:18; 6:46; and 1 Tim. 6:16); YET JACOB AND MOSES AND ISAIAH ASSERT THAT THEY HAVE SEEN GOD (Gen. 32:30 and Isa. 6:1). BUT SOMEONE SAYS, “NO ONE HAS SEEN THE FATHER. WHAT OF IT? IF THE SON HAS BEEN SEEN, THEN THE FATHER HAS BEEN SEEN AS WELL, SINCE THE FATHER AND THE SON ARE ONE AND THE SAME GOD, BOTH IN SUBSTANCE AND IN IMAGE, BECAUSE OF TWO THERE IS ONE IMAGE; AND, AS HE HIMSELF SAYS, “HE WHO SEES ME, SEES THE FATHER ALSO” (John 14:9). HOW THEN HAS NO ONE SEEN GOD THE FATHER, WHEN THE SON SAYS THAT THE FATHER IS SEEN WHEN HE HIMSELF IS SEEN? BECAUSE HE IS NOT A DIFFERENT

GOD. IF THEREFORE HE IS NOT ANOTHER, THEN HE, BEING ONE AND THE SAME, IS THE GOD WHO HAS BEEN SEEN. — As far as the Evangelist is concerned, he said this about God the Father, that no one has seen God, except the only-begotten Son who is in the bosom of the Father, He has declared Him. Let us believe the Son; for He has declared that no one, except Himself, has seen God. But He said this in order to teach that He Himself had always appeared to the Patriarchs and the Prophets. Therefore this does not refer to God in His unity, but to the person of the Father, of whom nothing else can be said than “God the Father.

¹⁷⁶ The Son, however, says that He has been seen in such a way that He remains invisible even at the very moment when He is thought to be seen. For “seen” here is to be understood as “understood”; since He was certainly not seen with the eyes, but comprehended by the mind, and this was what it meant “to have seen”: to have understood that in what appeared there God was present. But when the Savior says, “He who sees me, sees the Father also,” He surely did not refer this to the sight of the eyes, but to that of the mind, and in order that nothing might be thought different between the Father and the Son. Neither of them, therefore, has been seen according to substance. Yet, in outward appearances, the Son alone has been seen by the mind, not by bodily eyes, because He is invisible just as the Father is.

¹⁷⁷ 1ST CATEGORY NT 2ND CATEGORY NT (John 6:44; Romans 9:16-18) ¹⁷⁸ QUESTION 79. IF WE LIVE BY OUR OWN FREE WILL, WHY DID THE SAVIOR SAY, “NO ONE COMES TO ME UNLESS THE FATHER WHO SENT ME DRAWS HIM” (John 6:44); AND WHY, AGREEING WITH THIS, DID THE APOSTLE SAY, “IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY,” AND, “HE HAS MERCY ON WHOM HE WILL, AND WHOM HE WILL HE HARDENS” (Rom. 9:16, 18)? HOW IS THE WILL’S CHOICE FREE, WHEN AT ANOTHER’S NOD IT IS LED EITHER TO GOOD OR TO EVIL? — The case stands otherwise than you propose. For in no way can the position of free will be disturbed by these texts; because if you thoroughly attend to the meaning of the words, you will realize that from this the doctrine of free will is rather strengthened. For these sayings were spoken against the ill-disposed Jews. Since, from a deceit born of envy, they were asserting Joseph, his own father, and his sons, his brothers, to be the Savior’s relatives, so that he might not be believed to be the Son of God, then

the Savior said, "No one comes to me unless the Father who sent me draws him. But how did the Father draw to the Son, except through the works which he did through him? For therefore he says, "The Father abiding in me, he does the works" (Jn. 14:10), so that these works might draw to faith in Christ.

¹⁷⁹ For the miracles that the Savior did themselves persuaded that God was the Father of Christ, so that whoever said he had another father would not be drawn by God to Christ. Therefore God worked through Christ so that credence might be given to his words, in which he said that he was the Son of God. This is a drawing, not of violence, but the testimony of God in Christ; and whoever believed this is said to be drawn by him to Christ. For no one believes in the Savior unless he calls his Father God. Now the Apostle did not say what you have brought into question in order to strike down free will, but to prevent God's judgment from being called into review; therefore he spoke, proclaiming God to be just: for he knows on whom he ought to have mercy. For the examiner of the heart foresees the mind of the suppliant, whether he deserves to receive. Therefore he says through the prophet, "This people honors me with their lips, but their heart is far from me" (Isa. 29:13). For it is just that the spirit of the pretender should be hardened. For whoever, not through error, calls what is true false, but through hatred, so that, knowing what is good, he pretends not to know what is good, in order to turn it into evil, this man must surely have granted to him that he truly should not understand the good, lest he be saved, which he does not want.

¹⁸⁰ For it is not just that he be saved against his will who rejects salvation, not through ignorance, but through wickedness or envy. By these things, then, free will is more confirmed than destroyed, so that each one is answered according to his own desire. ¹⁸¹ (John 6:44; Romans 9:16-18)

¹⁸² QUESTION 32. IF WE LIVE BY OUR OWN FREE CHOICE, WHY DOES THE SAVIOR SAY, "NO ONE," HE DECLARES, "COMES TO ME UNLESS THE FATHER WHO SENT ME DRAWS HIM"; AND WHY DOES THE APOSTLE, IN AGREEMENT WITH THIS, SAY, "IT IS NOT OF HIM WHO WILLS, NOR OF HIM WHO RUNS, BUT OF GOD WHO SHOWS MERCY"? BY THESE STATEMENTS THE FREEDOM OF THE WILL SEEMS TO BE DISTURBED. FOR IF NO ONE GOES UNLESS DRAWN, THEN IT WILL NOT BE THE FAULT OF THE ONE WHO DOES NOT GO, SINCE HE IS NOT DRAWN. AND IF THE ONE WHO ASKS AND

STRIVES DOES NOT RECEIVE, BUT GOD GIVES TO WHOM HE WILLS, THEN THE PERSON WHO WILLS AND DOES NOT OBTAIN WILL BE WITHOUT BLAME AND GUILT; AND THE GUILT WILL FALL BACK ON THE ONE WHO SPURNS THE PETITIONER. — In no way can the position of free will be disturbed by these statements. For if you refer the words to the case for which they were spoken, you will know that from this the doctrine of free will is rather strengthened. For when the Jews, out of the zeal of their hatred, were saying about the Savior, “Is not this the son of Joseph, whose father we know? How then does this man say, ‘I have come down from heaven’? (Jn. 6:42) to this Jesus replied, “No one can come to me unless the Father who sent me draws him. (Jn. 6:44) Now we must see how the Father draws.

¹⁸³ Let the word of the Savior himself be taken; for he says, “The works that I do, the Father does. (Jn. 14:12) “Believe that I am in the Father and the Father in me. (Jn. 14:11) If, then, the Father works in the Son, and the works are what invite to faith, he rightly said that no one comes to me except him whom the Father draws. But he draws when he works through the Son. For if he wants to be believed, how does he take away the will of free choice? And if he criticizes the unbeliever, on what grounds does he draw someone who is unwilling? He spoke this, of course, to the Jews, who were saying that he had another father than the one who truly is. For no one believes in the Savior unless he calls his Father God. The Apostle likewise did not say what has now been set forth in order to strike down free will, but to show that God’s judgment is just, who cannot be deceived in granting or not granting mercy. For there is one who asks and does not deserve to receive; another asks and does deserve to receive. For this one pleads not with words alone, but with deeds; that one with tongue alone; this one also with a repentant heart; such a one can obtain. Indeed, what is said in the Law? “This people honors me with their lips, but their heart is far from me.

¹⁸⁴ (Is. 29:13) If, then, two ask and only one of them receives, it must be understood that he asked in such a way as to be worthy to receive; for God, who is just, gives only to the one whom he knows should be given to. You see, then, that free will is not denied but confirmed. For if you had heard two men ask with one mind and one behavior, and yet one of them was heard and the other despised, you might rightly think that there is no free will and that God is a respecter of persons. ¹⁸⁵ (John 7:8-14) 1ST CATEGORY NT

QUESTION 78. IT IS READ IN THE GOSPEL OF JOHN THAT, AFTER THE SAVIOR HAD SAID HE WOULD NOT GO UP TO THE FEAST DAY, HE WENT UP (John 7:8, 14); THIS SEEMS TO BE A SIGN OF INCONSISTENCY. — You always conceal the meaning by abbreviating the statement. For what you call into question took place when, being in Galilee because of the uproar of the Jews, and with His brothers still not believing in Him, He was being urged to go up to Judea, because the feast day of the Jews was at hand, that He might suffer agitation. But He answered them, saying: You go up to this feast day, because the world does not hate you; but it hates Me, because I expose its works. I am not going up to this feast day, because My time is not yet fulfilled. Then His brothers went up to the feast day, but He remained in Galilee. Afterwards, He also went up to the feast day. What appears contrary, when He did not go up at the time He refused, but went up later; and He went up not as if to the feast day, but as if to a dispute? For they all went up rejoicing, as though to enjoy the pleasures of the feast day. It is therefore certain that He did not go up to the feast day. But for the Savior, that was the feast day on which by His Passion He redeemed the world. Finally, He says: Now is the Son of Man glorified, and God is glorified in Him (Jn. 13:31). This is His feast day, on which He conquered death.

¹⁸⁶1ST CATEGORY NT 2ND CATEGORY NT (John 7:39; 14:15-17; 20:22; Acts 2:1) ¹⁸⁷QUESTION 93. WE MUST ASK WHETHER THE APOSTLES HAD THE HOLY SPIRIT DURING THE TIME WHEN THEY WERE ON EARTH WITH THE LORD, BECAUSE AMONG MANY THINGS THE EVANGELIST SAYS, “THE SPIRIT HAD NOT YET BEEN GIVEN, BECAUSE JESUS HAD NOT YET BEEN GLORIFIED” (John 7:39); AND IN ANOTHER PLACE, “IF YOU LOVE ME, KEEP MY COMMANDMENTS, AND I WILL ASK THE FATHER, AND HE WILL GIVE YOU ANOTHER PARACLETE, THAT HE MAY REMAIN WITH YOU FOREVER, THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT NEITHER SEES HIM NOR KNOWS HIM; BUT YOU KNOW HIM, BECAUSE HE DWELLS WITH YOU AND IS IN YOU” (John 14:15-17). WHAT DOES THIS MEAN? HE DENIES THAT THE SPIRIT WAS GIVEN BEFORE THE PASSION; YET HE PROMISES THAT HE WILL ASK THE FATHER TO SEND HIM. AGAIN HE ADDS THAT THE SPIRIT WAS WITH THEM AND REMAINED AMONG THEM. AFTER THE RESURRECTION, HOWEVER, IT IS WRITTEN

THAT HE BREATHED ON THEM AND SAID, "RECEIVE THE HOLY SPIRIT" (John 20:22). AND AT PENTECOST IT IS WRITTEN THAT THE HOLY SPIRIT DESCENDED UPON THE APOSTLES (Acts 2:1-4). I SEE SO MANY DIFFICULTIES IN THIS MATTER THAT I DO NOT KNOW WHAT OUGHT TO BE HELD. — In all these things that have been set forth, there is not one single cause. For the forms of the individual causes have been briefly indicated; for although there is one Spirit, he has many gifts. Therefore, when the Holy Spirit is mentioned, his office must be understood, in which way he is meant.

¹⁸⁸ For that he was both with them and was yet to come is not false, provided you do not refer this to the person, but to the nature. For Christ promised that another would come from the Father, so that since their divinity is indistinguishable, the Holy Spirit should not be thought absent when Christ is present, and when the Holy Spirit comes and appears, Christ should be considered present as well. Therefore, when he promises that he will come, he says, "You will see him, because he will dwell with you and will be in you," (Jn. 14:17) so that the Apostles might be confident that after the Lord's Ascension they would not have a lesser or inferior shepherd or king for their protection. For there is no doubt that the Spirit was not given to believers except, as the Evangelist testifies, after the Lord, having conquered death, rose again and was glorified. For these are the words of the triumphant Lord himself, who says, "For John indeed baptized with water, but you will be baptized with the Holy Spirit, whom you will receive not many days from now" (Acts 1:5); this he is seen to have said at the time when he determined to ascend to the Father. As for that which is read, that the Lord breathed upon the disciples a few days after his Resurrection and said, "Receive the Holy Spirit," (Jn. 20:22) this is understood to be the transfer of ecclesiastical power.

¹⁸⁹ For since all things in the Lord's tradition are carried out through the Holy Spirit, therefore, when the rule and pattern of this discipline are handed down to them, it is said to them, "Receive the Holy Spirit. And because this truly belongs to ecclesiastical jurisdiction, he immediately added, saying, "Whose sins you retain, they shall be retained; and whose you forgive, they shall be forgiven" (John 20:23). This breathing, therefore, is a certain grace poured in through ordination, by which they might be held in greater esteem. Therefore the Apostle says to Timothy, "Do not neglect the

grace that is in you, which was given you through the laying on of the hands of the presbytery” (1 Tim. 4:14). It had to be done once, so that thereafter this tradition might not be believed to exist without the gift of the Holy Spirit. For just as in the Savior a visible pattern was given, so that after Baptism the Holy Spirit might from this time be believed to be given invisibly to believers without doubt, so also in the case mentioned above a pattern was given in the beginning, so that from then on the Holy Spirit might be believed to be poured into ecclesiastical tradition. But in order that the Apostles might work miracles while the Lord was present, power was given, as it had been previously to the Prophets. Therefore the forms of three offices of the gift of the Holy Spirit were shown in the Apostles.

¹⁹⁰ The first is this, which relates to ecclesiastical jurisdiction in the work of regeneration and other offices. The second is that which was given at Pentecost, which is general; for the Holy Spirit fell not only upon the Apostles, but also upon all believers. The third form is that which was granted only to the Apostles for the working of signs and wonders, until the seeds of faith could be sown for growth. For the miracles performed by the Apostles are the seeds of faith; for they themselves were appointed overseers of this truth, who, by signs and wonders, might bear witness that our faith is not irrational. For there is no greater proof of truth than power; this is what condemns all earthly philosophy, because it has always labored only in words, not having the testimony of power, which might show that what was established by words was stable. Therefore the Holy Spirit is given once, in a general way, to all believers, by whom they are proved to be sons of God, while he remains in them. But in the working of signs and wonders, he does not remain in man, but comes when called, or suggests what is necessary, and departs. Likewise, in tradition or ordination from without he bestows grace, also bringing protection to those devoted to the faith.

¹⁹¹ (John 7:39; 14:15-17; 20:22; Acts 2:1) ¹⁹² QUESTION 42. WE MUST ASK WHETHER THE APOSTLES HAD THE HOLY SPIRIT DURING THE TIME WHEN THEY WERE ON EARTH WITH THE LORD, BECAUSE AMONG MANY THINGS THE EVANGELIST SAYS, “THE SPIRIT HAD NOT YET BEEN GIVEN, BECAUSE JESUS HAD NOT YET BEEN GLORIFIED” (John 7:39); AND IN ANOTHER PLACE, “IF YOU LOVE ME, KEEP MY COMMANDMENTS, AND I WILL ASK THE FATHER, AND HE WILL GIVE YOU ANOTHER PARACLETE, THAT HE MAY

REMAIN WITH YOU FOREVER, THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT NEITHER SEES HIM NOR KNOWS HIM; BUT YOU KNOW HIM, BECAUSE HE DWELLS WITH YOU AND IS IN YOU” (John 14:15-17). WHAT DOES THIS MEAN? HE DENIES THAT THE SPIRIT WAS GIVEN BEFORE THE PASSION; YET HE PROMISES THAT HE WILL ASK THE FATHER TO SEND HIM. AGAIN HE ADDS THAT THE SPIRIT WAS WITH THEM AND REMAINED AMONG THEM. AFTER THE RESURRECTION, HOWEVER, IT IS WRITTEN THAT HE BREATHED ON THEM AND SAID, “RECEIVE THE HOLY SPIRIT” (John 20:22). AND AT PENTECOST IT IS WRITTEN THAT THE HOLY SPIRIT DESCENDED UPON THE APOSTLES (Acts 2:1-4). I SEE SO MANY DIFFICULTIES IN THIS MATTER THAT I DO NOT KNOW WHAT OUGHT TO BE HELD. — In the matters he has set forth, there is not just one cause. Briefly, etc. For there is no doubt that the Spirit was not given to believers until after the Lord, having conquered death, was glorified.

¹⁹³ For before the Ascension the Lord gave the disciples a pattern of how those who had been baptized ought to receive the Holy Spirit, a pattern which is now preserved by the bishops. Therefore, three forms of the office of the gift of the Holy Spirit were given to the Apostles. The first is the general one, which was given at Pentecost; for the Holy Spirit fell not only upon the Apostles, but also upon all believers, so that men of one nation spoke the mighty works of God in different tongues. The second form is specific. For it does not belong to all believers, but only to bishops, that by the laying on of hands they may give the Holy Spirit to the baptized; this, among bishops, may be called general. The third form is that which was granted to the Apostles alone, in the working of signs and miracles for the increase of faith. For the powers wrought by the Apostles are the seeds of faith. Therefore, in due order of offices, the Holy Spirit was given to the Apostles: first, that He might fall upon them, as upon the other believers, at Pentecost. Then, as the first priests, that, like bishops, they might lay hands on believers and give them the Holy Spirit. For that wonders should be done through the Apostles is a grace of time, not of persons;

¹⁹⁴ but they are blessed because the time found them when the Lord poured out His gift upon the earth, that they might receive power, as an example for believers, to work powers through the Holy Spirit. But when, while

the Lord was present, they were sent to cast out demons and perform the other powers, power was given to the Apostles to command demons, or other ailments of the sick, without the call of the name, and the effect of salvation followed. This, namely, is the power of reason which the prophets used, Elijah and Elisha, in the working of powers. Finally, the Savior says to His disciples, "Amen, amen, I say to you; if you ask anything of the Father in my name, He will give it to you. Until now you have asked nothing in my name; ask, and you shall receive" (John 16:23–24). Therefore, since they worked powers without the invocation of the name, as I said above, yet not entirely without the power of the name. For by the fact that they were sent by Him who was a terror to demons and to sufferings, by that very fear the demons fled, and illnesses were cured. Therefore the name of the Lord was working silently. Finally, the Apostle Peter says to the Jews among other things: "In the name of Jesus Christ of Nazareth, whom you denied and crucified, this man stands before you whole" (Acts 3:16); indeed, no other name has been given under heaven in which we must be saved.

¹⁹⁵ (John 8:44) 1ST CATEGORY NT ¹⁹⁶ QUESTION 98. ON THE GOSPEL OF SAINT JOHN. — You have heard what the most holy Gospel declares, when the Lord says to the Jews: "You are born of your father the Devil, and you wish to do the desires of your father. He was a murderer from the beginning, and did not stand in the truth, because there is no truth in him. When he speaks lies, he speaks from what is his own, because he is a liar, as is his father" (Jn. 8:44). Let none of the faithful doubt that the Devil has no author of his apostasy. For he himself is the prince of all error: seeing that he was made by God of no mediocre power, he dared to imagine divinity, so that, because he saw the others beneath him, he set himself above them as a god. In fact, the names by which he is called, "Devil" and "Satan," are formed from his deeds, not from his nature. For all evil is proved by work, so that guilt lies not in substance, but in the will conceived from causes. For when he saw himself more powerful than the rest, he swelled with pride to exercise dominion. How then is he said to have a father, when he himself is held to be the author of his wickedness? Or how is it proved that he was a murderer from the beginning?

¹⁹⁷ But Scripture calls the one who is his imitator by his name, so that, because he received his name from his deed, anyone who has done an evil deed is not unjustly called "devil. Therefore the Savior in this passage called Cain

“devil,” because, as a rival of his works, when he envied his brother he committed murder, leaving an example of the cruelty of murder. So too the Devil, when he envied man who was made in the image of God, he increased the wickedness of his work, presenting a pattern of error. Therefore Cain also proved to be a liar, when God said to him, “Where is Abel your brother? Imbued with his father’s hatred, bursting out into falsehood, he said, “I do not know” (Gen. 4:9); so that, having torn away his brother’s life, he pretended not to know where he was; therefore blinded by fury, that he answered God as though He were a man whom he thought he could deceive. The Jews, therefore, having become imitators of this sort of behavior, killed even the Lord Himself, choosing to have Cain the murderer rather than God as their father, so that they might become guilty of all the blood that was shed. By killing the Author of life, they proved themselves princes of all wickedness, to such an extent that they bound even their own children to this evil, saying, “His blood be upon us and upon our children” (Matt. 27:25).

¹⁹⁸ For, in order to persuade Pilate that what they asked for was not evil, they said that, if it was unjust, it should be turned upon their children: because, in order to satisfy their fury, they did not even wish to spare their own children. Now, because the Devil is not evil by nature, this is more easily stated, since punishment would not be promised to him if he had not done what he did not know. For it is unjust to punish someone who does nothing other than what belongs to his nature. And this is more truly evil, if you demand from someone what you know he cannot do. Therefore, he is justly to be punished, who, though it is clear that he knows and is able to do good, does evil. This can also be observed from the words of the Savior: for He says, as mentioned above, “Your father was a murderer from the beginning, and did not stand in the truth. (Jn. 8:44) Therefore, if he is a liar by nature, how is he said not to have stood in the truth? For he does not stand in the truth who does not remain in the truth. It is therefore clear that the Devil was in the truth, but did not persevere in it. Indeed we read in the prophet the Lord speaking therefore: “If they had stood,” He says, “in my substance” (Jer. 23:22), that is, in my law.

¹⁹⁹ And the Apostle to the Galatians says, “Stand firm, and do not again be held under the yoke of slavery” (Gal. 5:1). What could be clearer? For here He commands that from now they remain in His commandments. If the Devil had kept them, he would have stood in the substance and in the law of

God. For the law is a foundation for those who keep it. How then does it seem to some that the Devil was either made evil by God, or has his own origin, that is, arose from nothing, since both views appear contrary to God? For whoever says that he was made for this purpose, that he might be evil, thinks that God is imperfectly good; since one who is perfectly good does not create evil. But whoever does not believe that God is the author of his origin denies His dominion. For by this, since all things are God's, he thinks that there is something which in no way belongs to God. Such people ought to suffer punishment, when they see everything judged by God through Christ.

²⁰⁰ (John 8:44) 1ST CATEGORY NT ²⁰¹ QUESTION 90. IF THE DEVIL HIMSELF IS SATAN, HOW IS IT THAT AMONG OTHER THINGS THE SAVIOR SAYS TO THE JEWS: "YOU ARE OF YOUR FATHER THE DEVIL, AND YOU WISH TO DO THE DESIRES OF YOUR FATHER. HE WAS A MURDERER FROM THE BEGINNING, AND DID NOT STAND IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM. WHEN HE SPEAKS A LIE, HE SPEAKS FROM WHAT IS HIS OWN; FOR HE IS A LIAR, AS IS HIS FATHER" (John 8:44)? — "Devil" is not a proper name, but a common one shared with others. For in whomever the works of the Devil are found, without doubt that person must be called a devil. It is the name of a work, not of a nature. And so in this passage he means Cain as the father of the Jews; since the Jews, wanting to be his imitators, put the Savior to death. Therefore he says that Cain, because he stained himself with murder and made himself guilty of death, did not stand in the truth. For from him the pattern of brotherly murder was first given. It is this same man of whom he says, "When he speaks a lie, he speaks from what is his own," (Jn. 8:44) to show that each one sins only by his own will. But because he is an imitator of the Devil, he added, "For he is a liar, as is his father."

²⁰² For when this Devil, in order to condemn the first man to death, did so, he pretended not to know what had been commanded him by God. So too Cain, when questioned, faked ignorance of where his brother Abel was, whom he had killed (Gen. 4:9). Therefore in this passage he called Cain the devil; and his father, the devil whose works he followed. For the son of a devil is a devil. But that Devil who is Satan has no father in his wickedness. He is his own author in evil. He himself sinned first, and therefore whoever imitates him will be called his children, and he their father. Indeed, in faith we

have Abraham as our father, because he first believed God; and for this reason we are designated by his name. For we are called faithful, as he is. ²⁰³1ST CATEGORY NT 2ND CATEGORY NT (John 8:44)

²⁰⁴QUESTION 80. CERTAINLY, EACH PERSON IS EITHER A SON OF GOD OR OF THE DEVIL: HE IS THEREFORE ALWAYS A SON, BUT SOMETIMES OF GOD, AND AT OTHER TIMES OF THE DEVIL. WHAT THEN WE ARE BORN AS MUST BE INQUIRED. — When the Lord, after bringing the sons of Israel out of Egypt, saw that they often sinned, He grew angry and pronounced a sentence, saying that none of them would enter the promised land except Caleb and Joshua son of Nun, who was previously called Auses. But as for those who had been born in the desert, He declared that they would enter, because they did not know good or evil. Now not to know good or evil is a certain natural simplicity, which has not yet been trained for evil. This is ignorance without hatred. For we are born without understanding, but our nature has this good, that it is capable of learning the truth. A son of the Devil, however, is one who, being born and steeped in evil things, devotes himself to those things that are hostile to the Creator, affirming that there are many gods and that sacrifices must be offered to them as if they were rulers of the world. If such a one comes to his senses and thinks in accordance with his nature, turning himself to the Creator, he will be a son of God. And therefore those who are born are neither sons of God nor sons of the Devil. For what does the Savior say to the Jews?

²⁰⁵“You are of your father the Devil, and you wish to do the desires of your father” (Jn. 8:44). You see then that by their works and their profession people are made sons of the Devil; but those are sons of God who, confessing that the Father of Christ is their own God, live rightly. For God has so ordered our race that we are born without understanding, yet have the capacity to learn either good or evil, so that we ourselves may acquire either evil or good: that we may rejoice in ourselves when, acting rightly, we are rewarded; or that we may blame ourselves if, following wicked ways, we are condemned. ²⁰⁶(John 8:44) ²⁰⁷QUESTION 41. CERTAINLY, WHOEVER IS NOT A SON OF GOD IS OF THE DEVIL: THEREFORE HE IS ALWAYS A SON, BUT SOMETIMES OF GOD, SOMETIMES OF THE DEVIL. WHAT THEN ARE WE BORN AS? — When the Lord, after bringing the sons of Israel out of Egypt, saw that they often sinned, being angered, He did not allow any of them to enter the promised land, except Caleb and Joshua son of

Nun. But He said that their sons, who had been born in the desert, would enter, because they did not know good or evil. Now not to know good or evil is a certain natural simplicity, which has been trained neither to good nor to evil; that is, ignorance without hatred. For we are born without understanding, but our nature is capable of learning the truth. A son of the Devil, however, is one who, born and instilled with evil things, applies himself to what is opposed to the Creator, saying that there are many gods and that sacrifices must be offered to them as if they were rulers of the world. If such a one comes to his senses, returning to his natural righteousness and receiving faith in Christ, he will be a son of God; and therefore those who are born are neither sons of God nor of the Devil. For what does the Savior say to the Jews? “You were born of your father the Devil, and you wish to do the desires of your father.

208 (Jn. 8:44) You see then that by their works and profession sons of the Devil are brought forth. For God has so ordered our race that, though born without understanding, we can nonetheless be trained in either direction, so that whether to good or to evil we are in some way our own authors: that we may rejoice in ourselves when, acting rightly, we are rewarded; or blame ourselves if, following evil ways, we are subjected to punishments. For this reason He left us to our own judgment, so that we may neither complain about our evils, nor, in vain, as if sons of God by faith, boast of ourselves if we are crowned. God, the creator and author of our being, wished us to have something that is properly our own, so that we might not be ashamed to glory in the faith which we have in God. For whatever a person does not have by his own power is unfamiliar to him, so that he can neither glory in good things nor be held guilty for evil ones.

209 (John 9:6) 2ND CATEGORY NT QUESTION 33. What does it mean that, although the Savior healed almost everyone by a word, he nonetheless restored the blind man’s eyes with mud made from his spittle (John 9:6–7)? — The Savior did this to confuse those who accuse the Creator. For when he corrected a defect that had occurred in the body in no other way than the Maker had formed it, he praised the author of this work. He revised it by that very thing through which it had been created. For whatever is made, if a fall is repaired by means of that through which it was made, the workmanship will be shown to be right. And if the Savior thereby bears witness that

he is God, because he repaired the damage and defects of the body, how much more is he God who is the very inventor of that body?

²¹⁰ (John 10:9) 2ND CATEGORY NT ²¹¹ QUESTION 34. WHAT IS IT THAT THE SAVIOR SAYS, "I AM THE DOOR; THOSE WHO CAME BEFORE ME ARE THIEVES AND ROBBERS" (John 10:7-8)? THIS STATEMENT SEEMS TO STRIKE AT THE PROPHETS. — Because no one goes to God the Father except through faith in Christ, therefore the Savior calls himself the door of the kingdom of heaven. If, then, he uses the word "door," what need was there for him to speak about those who came before, "As many as came before me," (Jn. 15:30) when no question was being raised about people of the past, but rather, as a door now present, the concern would naturally be about those of the present? The Savior is speaking about the Jews, who thought they could enter the kingdom of God not through faith, but through the righteousness of the Law. Those who came before the Savior, that is, who stood before him, mocked him and opposed him, so as to turn others away from faith in him. Therefore they are called thieves and robbers. For these words were spoken at the time when the Pharisees were disputing with the man who had been born blind and enlightened, whose eyes the Savior restored when nature had refused them, whom they wished to turn away from faith in the Savior, saying that it was not through him that one could enter, because he violates the sabbath, but through the righteousness of the Law that one enters the kingdom of God. Then the Savior said: "I am the door;

²¹² if anyone enters through me, he will find pasture; but if anyone seeks to enter by another way, that person is a thief and a robber. (Jn. 10:9-10) How does this apply to the person of the Prophets? Did the Prophets say, against the teaching of Christ, that through the righteousness of the Law, without faith, one could win God's favor, those Prophets who knew that Christ would come in the flesh? He said this, then, about those present, so that whoever were before him, standing or sitting, might be understood as thieves and robbers. For by calling the man who had been blind, they wanted to turn him away from faith in the Savior, saying: "Give glory to God; we know that this man is a sinner. But he refuted them, saying: "From the beginning of the world it has never been heard that anyone opened the eyes of a man born blind; if this man were not from God, he could do nothing" (John 9:24, 32-33). It is therefore about this man, because he persevered

in faith, and about those who said, “These are not the words of one who has a demon; can a demon open the eyes of the blind? that the Savior said, “But the sheep did not listen to them” (John 10:8–9, 21), meaning those whom he called thieves and robbers. For how could the sheep not have listened to the Prophets, when Scripture clearly shows that all good people obeyed the Prophets, and evil people the false prophets?

²¹³ (John 11:35) 2ND CATEGORY NT QUESTION 35. WHAT DOES IT MEAN THAT, WHEN HE WAS GOING TO PERFORM A MARVELOUS AND UNKNOWN ACT OF POWER, NAMELY, TO RAISE LAZARUS FROM THE DEAD, HE WEPT, OR ASKED WHERE HE HAD BEEN LAID AS THOUGH HE DID NOT KNOW (John 11:34–35)? — The Savior is both God and man, and therefore he always acted in two ways: since he has human feelings, he wept; but since he was also God, he raised the one over whom he had wept. Therefore he always proceeds from lesser things to greater: since he was seen as a man, he showed that what he appeared to be was not all he was; rather, he proved himself to be God by his works. (John 12:41; Acts 7:55; Isaiah 6:1) 1ST CATEGORY NT ²¹⁴ QUESTION 88. IF GRACE IS GREATER AND UNDERSTANDING CLEARER IN THE NEW TESTAMENT THAN IN THE OLD; WHY DID THE PROPHET ISAIAH SEE THE LORD OF HOSTS, WHO IS CHRIST, SEATED ON THE THRONE OF MAJESTY, ACCORDING TO THE INTERPRETATION OF JOHN THE EVANGELIST? FOR HE SAID AMONG OTHER THINGS: “ISAIAH SAID THESE THINGS WHEN HE SAW HIS MAJESTY AND SPOKE OF HIM” (Isaiah 6:1; John 12:41). BUT IN THE NEW TESTAMENT STEPHEN THE FIRST MARTYR SAYS THAT HE SAW JESUS STANDING AT THE RIGHT HAND OF GOD (Acts 7:55). WHAT DOES IT MEAN THAT HERE HE APPEARS AS SUBJECT AFTER HIS VICTORIES, AND THERE AS LORD BEFORE HE HAD CONQUERED? — As the occasion required, so the Lord showed himself. To the prophet he appeared as a king rebuking the people: and he showed himself as what he was, that is, seated. For the reason lay in the peace of his divinity. But the slander of the Jews caused him to appear to Stephen as standing. In Stephen the cause of the Savior was suffering violence. Therefore, with God the judge seated, he appeared standing, as one who was pleading a case: and because his cause is good, he was at the right hand of the judge. Everyone who pleads a case must stand.

²¹⁵(John 14:9) 1ST CATEGORY NT ²¹⁶QUESTION 97. BY WHAT REASONING CAN THE WICKEDNESS OF ARIUS BE SIMPLY REFUTED FROM THE LAW? — If we grant authority to reason, the very meaning of the names “Father” and “Son” shows their unity. You ask, how? For the true Son of God would not be so called unless He had come forth from the substance of God the Father. Truth and justice in God would not permit Him to call someone “Son” truly if that Son were not from Himself. He is not truly the Son of God if He is not from Him. But Scripture says He is true; therefore He is from Him. Whoever denies that Christ was born of God does an injustice to Scripture, which calls Him the true Son of God precisely in order to signify that He was born of God. For if He is not from God, and yet is called the true Son of God, then Scripture is deceitful. But if Scripture does not deceive, then whoever does not confess that Christ came forth from God both nullifies Scripture and denies Christ to be the true Son of God. It is not will that makes a true Son, but birth. “But,” they say, “this falls under the power of God, that He can make what is false into true. On the contrary, this is the power of God, for which He is worthy of all praise: that what is true with Him is true, and what is false is false.

²¹⁷That is the mark of a liar, to call the false true; this does not apply to God. For God can indeed do all things, but He does nothing except what accords with His truth and justice. It is, then, clear that Christ is called the true Son of God so that He may be understood as His own Son, that is, born of His substance. Therefore the Apostle says: “He who did not spare His own Son” (Rom. 8:32); and in another Epistle: “Who, though He was in the form of God, did not count it robbery to be equal with God” (Phil. 2:6). If then He did not consider it robbery to declare Himself equal with God, He thereby showed Himself to be the true Son of God. For He could not be equal with God unless He were from Him. Those are equal who are either both true or both false. Beginning and eternal being, or unity, do not admit equality. By saying that He is one with the Father, Christ makes Himself equal to God. “For not only,” it says, “was He breaking the sabbath, but He also called God His Father, making Himself equal with God” (Jn. 5:18), that is, His peer. Is it not clear that this equality comes down from the property of His birth? In calling Himself God’s own Son, that is, His true Son, He made Himself equal with God. Therefore He says: “He who sees Me, sees also My Father” (Jn. 14:9).

²¹⁸ Because they are of one substance, he who sees one sees both. “For as the Father has life in Himself, so He has granted to the Son to have life in Himself” (Jn. 5:26); that is, the Father begot the Son equal to Himself; and “all that is the Father’s is the Son’s, and what is the Son’s is the Father’s” (Jn. 17:10); and “no one can snatch anything out of the Father’s hand, nor out of the Son’s hand” (cf. John 10:29). And He adds: “I and the Father are one” (Jn. 10:30); and, “The words that I speak to you, I do not speak from Myself; but the Father who dwells in Me, He Himself speaks; and the works that I do, He does. Believe Me that I am in the Father and the Father in Me; or else believe for the very works’ sake” (Jn. 14:10–12). Since generation is not from oneself but from the One who begets, therefore whatever He does, He calls it the Father’s work, so that by all these things it may be confirmed that Christ is called the true Son of God so that He may be believed to be born of Him, lest His substance be thought to lie outside the nature of the one God. His great humility is therefore His greatest praise. For when He appears to place Himself in subjection, saying, “The words that I speak to you, I do not speak from Myself; but the Father who dwells in Me, He Himself speaks;

²¹⁹ and the works that I do, He does,” (Jn.14:10) He proves that He has His origin from God and shows that He is His Power, since He says that what He is, is not from Himself but from Him. By this Christ is praised, not lowered. For one who speaks from himself is not a true Son. You see, then, that the Arians misunderstand Christ precisely where He ought to be rightly understood; and they reject Him and call Him false precisely where He is proved to be the true Son of God: for He asks to be glorified by the Father, and promises to glorify the Father whom He asks; and where He seems to humble Himself, He exalts Himself. For when the Father gives testimony to His Son, He bears witness to His own praise; and when the Son proclaims the Father, He reveals His own glory. The majesty and nobility of the Father are the nobility of the true Son. Therefore whatever is said to belong to the Father undoubtedly belongs also to the Son; and whatever is said to belong to the Son belongs also to the Father. For the Spirit is called the Spirit of God, and the same Spirit is called the Spirit of Christ. The Church is called the Church of God, and is called the Church of Christ. God is adored, and Christ is adored. Service is rendered to God, and service is rendered to Christ. The saints are called priests of God, and they are called priests of Christ.

²²⁰ The temple of the holy city is said to be God's, and likewise Christ's. The holy city is said to be enlightened by the light of God, and in the same way by the light of Christ. It is the throne of God, and also of Christ. God is Judge, and Christ is Judge: for the prophet Isaiah saw the Lord of hosts seated on the throne of majesty, that is, Christ (Isa. 6:1), which the Arians do not deny. Of God the Father it is read that He is King of kings and Lord of lords (1 Tim. 6:15), and the same is read of Christ, the true Son of God (Rev. 17:14; 19:16). Therefore everywhere Father and Son are equated in divinity, so that the number of persons does not go beyond the measure of one God. Between Father and Son there is no difference except this alone: that the Father is unbegotten, but the Son begotten; that is, the Father is from no one, but the Son is from the Father, this, indeed, is sublime in the Son. For from this we learn the eternity of His nobility, and that He is the true Son of the true Father. From where comes that which is read in Genesis, where God says, "Let us make man in Our image and likeness" (Gen. 1:26)? Therefore, if their image and likeness are one, how are they not also one in nature? In spiritual realities, where there are, of course, no outward forms, nothing will be similar except by substance;

²²¹ so where the image of two is one, how will their substance not be one as well? Therefore, we read that their image and likeness are one and the same, so that we might believe that the one is in no way different from the other; that is, that Christ is truly the Son of God, because His birth is not unlike that of the One who begets Him. Finally, the Jews, understanding that He called God His own Father, said to Pilate, "We have a Law, and according to the Law He must die, because He made Himself the Son of God" (Jn. 19:7). The Jews understood, and Christians claim they do not understand? Those who did not believe, understood; and those who claim to believe, act so that they may not understand? At least let them admit this: the prophet Isaiah, in order to show that Christ is God, not from Himself indeed, but God from God, says among other things: "After you they shall come, bound in chains, and they shall worship you, and shall pray in you, for in you is God, and there is no God besides you. For you are God, and we did not know it; the God of Israel, the Savior" (Isa. 45:14–15). As far as an upright mind is concerned, these things are clear. By them the Father is shown to be in the Son, and the Son is shown to be God of the same substance as the Father.

222 In Him in whom God is, and besides Him God is not, and He Himself is God, what else can He be said to be, but what God the Father is, and in no respect different? This is what it is for the two to be one. For God is in Him, because although He is God, He is not God from Himself. He is from the Father, because He is the Son. And besides Him there is no God, because He is the only-begotten Son of the Father. But He Himself is God, because the substance of God and of Christ is one and the same. Therefore no uncertainty is left, so that the substance of the Father and of the Son may be believed to be one. For He is the true Son of a true Father. So also is that saying of the prophet Jeremiah; for he says among other things: "This is our God, and another shall not be reckoned with Him. He found out every way of knowledge, and gave it to Jacob His servant, and to Israel His beloved. Afterward He was seen upon the earth and lived among men" (Baruch 3:36–38). Can this be said of one who is of inferior stock, with whom no other can be reckoned? Or can anything be said to be God other than the Father, such that it would advance to God as an insult to the Father?

223 For if no other god can be reckoned with Him, and He is apart from God the Father, see whether what follows ought to be said, for it is dangerous. He would be said to be greater than the Father. Thinking that they are showing reverence to God the Father if they separate the Son from Him, they reduce from Him; so that Him whom they wish to make lesser, with wicked and blinded mind, they set above the One to whose authority they think He ought to bow. But Scripture, in order to teach that the Son differs in nothing from the Father (He would differ if He were not true), says that no other is to be reckoned with Him; because no other substance can be found similar to the substance of God, which is also that of Christ. For it could not teach in any other way that Christ is from God, than by saying that no other can be reckoned with Him. Knowing that the Son of God could in no way be called subject to God the Father, so as to show Him to be equal, it says, "No other shall be reckoned with Him"; because He is equal to God the Father, since He is God: for He is His true Son. Therefore the prophet says, "This is our God"; that is, the God of Israel. If this is He, He Himself is the one God. Of Him Scripture says, "Hear, O Israel, the Lord your God is one God" (Deut. 6:4);

224 and surely this is not the Father, but His Son. You see then that the person of the Son does not prejudice the one God, if He also is called one

God: since Scripture bears witness to this. Where does this come from, unless because the Father and the Son are one, since unity is signified not by persons but by nature? Or they are not two in substance, but one; nor two in divinity, but one God: so that whether the Father speaks or the Son speaks, it is said that one God has spoken. For if the Lord Himself, among other things, concerning male and female, says, "They are no longer two, but one flesh" (Mark 10:8); how much more are the Father and the Son not two gods, but one substance? Now that Father and Son are said to be two, the cause is birth; but that they are not again two gods, the cause is the unity of divinity. With what dullness then do they preach that Christ is created, that is, made, when it is read that God made nothing without Christ (Jn. 1:3)? If therefore nothing was made without Him, He Himself will not be a thing made. For if He is a thing made, something was made without Him. But far be it; for nothing was without Him. Being born of God, He did not begin to exist, but has always existed. For birth is nothing else than proceeding forth; and proceeding forth is revealing. Therefore He was not made, but brought forth.

²²⁵ And in order that Christ might be shown to have gone forth or proceeded from the essence of God, His birth was called a proceeding forth; so that, because His birth is not unlike the Begetter, Christ's consubstantiality with God might be beyond doubt, and that mind which says, "There was a time when He was not," might be condemned. For He who is read to have proceeded from God, in order that He might be shown to have always been with God, cannot at some time not have been. No one proceeds from God in a place where he was not. The Arians are accustomed to interpret therefore about the Son of God, saying, "Therefore Christ is called the true Son of God, because God made Him in such a way that He is true. As though there were something false that God makes. And all those things which we said above about the unity of the Father and the Son, what will they be, when they have been so strengthened and confirmed, if it is thought that one must feel differently here? Will many things solidified by divine visions be able to be torn apart by the single testimony of one degenerate? Nevertheless this must be cut off, lest iniquity flatter itself even about this very point. "So," they say, "He made Him in such a way that He is true, so that will was put in place of birth, and making in place of begetting.

²²⁶ For so much must be granted," they say, "to the power of God, that He can make things which are not, as though they were. Since they rely on

this cunning trickery against the Son of God, we must answer them from those very points on which they believe, because they are already convicted in other matters, so that they may appear convicted in the whole sum. For this proposition, as far as its meaning is concerned, has no weight; but as far as the words are concerned, it creates obscurity so that the issue does not quickly appear. For it is as if an Egyptian were placed in the dark, because a bad cause cannot be defended with a good meaning. Therefore, to defend their wickedness, they use sacrilegious words. If, then, this is the power of God, that He could make it true that Christ is His Son, though He was not born from His own being; then He made Him such as He Himself is, so that what generation was going to bestow, the making has accomplished. If, therefore, you say there is no difference between God and Christ, it might perhaps be doubted whether this is not asserted by you unkindly, so that what is said in word might also be in meaning: that because He is called true Son, He may be understood as true, through the fact that He is of one substance with the Father, though not by generation but by making;

²²⁷ since, as you say, God can do everything, so that what is made may be as though it were not made. But if, following the rule of reason, you say that what has a beginning cannot be equal and consubstantial with that which is eternal, you lay bare the deceit of your hatred: for, in order to evade the meaning of the word, you falsely say that Christ is truly the Son of God, while denying Him equality with God the Father. For He is not true if He is unequal. Can He be called a true Son, if the Father is not also called true? For if the Son is true, the Father will also be true; and equality proves this truth. But if they are unequal, neither of them is true. Yet since the witness of the Scriptures, by which Christ is approved as the true Son of God, cannot be made void, He must be believed to be born of God the Father: because, in order that this truth might be established, He is read as both equal to and on a par with God. But you, who proclaim the immeasurable power of God, say that God cannot beget, because His nature is simple; and by this you also do an insult to God the Father Himself. For you call Him a liar, since you deny the Son whom He declares to be His own and true; and you betray your hypocrisy, because you falsely proclaim God to be powerful.

²²⁸ For if you proclaim the power of God in that which you assert to have been made true out of what was false, so as to mock what is true, how much more ought you to accept this, if you were of sound mind, whereby what is

called true is proved true, and the testimony that God the Father gave about His Son is confirmed as true? For the Lord said, "With God," He says, "all things are possible" (Matt. 19:26), so that whatever seems impossible to men may be possible to God. For if the reasoning of the flesh is followed, neither did a Virgin give birth, nor did Jonah live in the belly of the whale (Jonah 2:1), nor will the dead rise, nor did God beget a Son, because a simple nature cannot beget, since in this world nothing is generated without mixture. All these things must either be believed together or refuted together. For if the reasoning of the world must be maintained, it should have authority in all these matters. But if there is some reasoning proper to spiritual things, he must be called carnal who, infected with the reasoning of the world, denies that anything can be done otherwise than he knows. They are also accustomed to propose something else with their usual evasion. They say, "Did the Father beget the Son by will, or not?"

229 so that when they hear, of course, that it was by will, they may at once, as enemies of the Son of God, reply, "Therefore the will is before the Son," so that from this He may appear not eternal, since He did not receive a beginning by birth, but came into existence. And yet if they think this, not only will the will be before the Son, but also before the Father; because the cause of generation is the Father and the Son. Unbelief follows carnal notions in everything. For it introduces the cause of God as if He were a man, as though He had first considered and devised that He should beget, as if subject to weakness; whereas in God neither was there generation without will, nor will without generation. For the will itself is generation. Indeed, it is a common expression, "God made," "man made"; but God makes in one way, man makes in another; and so also in other causes. Therefore must we speak of God as is worthy of Him. They also raise another question about God the Father Himself, saying, "Did it come to Him that He should beget, or is it of His nature always to beget? They bring this forward so that they may also assert that God is a liar, who testifies that He has begotten Christ, and that they may make Christ not true, but adopted. For, they say, if He has begotten, He must always beget;

230 so that, because He does not always beget, He may not be believed to have begotten Christ: as though it were denied that He made the world, because He does not make others. What disrespect, what lack of discipline it is, to lay down a law for God, so that if He has begotten, He must either have

begotten many, or could not have begotten one; not even believing the Lord Himself, who declared Himself the only-begotten Son of God. After these things which have been shown above to be equal in the Father and the Son, let us see whether what is written about the Holy Spirit agrees with them, so that the Trinity which we hold in our saving profession may not admit a difference of nature, just as it has no diversity of faith. For although there is no salvation without any one of these, yet their power appears to be one, which gives salvation to those who believe in it. Since we have brought forward the words of the Father as testimony to the Son, now, as testimony to the Holy Spirit, let us use the words of the Son, by which he declares that the Holy Spirit does not differ from himself: so that, as the Father is witness with the Son, and the Son is witness to the Holy Spirit, the Trinity may be understood to be of one nature. The Lord therefore says among other things:

231 I will ask the Father, and he will give you another Paraclete, that he may be with you forever, the Spirit of truth (Jn. 14:16–17). When he says that another Paraclete is to be sent, he clearly shows that he himself is a Paraclete. For this is read also in the Epistle of John; he says: We have an advocate with the Father, Jesus Christ, who intercedes for our sins (1 Jn. 2:1). And again the Lord says, I am the truth (Jn. 14:6). Behold the clear unity of the Holy Spirit and the Son of God. For what the Son says about himself, he says likewise about the Holy Spirit. Now we must set forth what Scripture arranges in this sense. It is read in Isaiah that he saw the Lord of hosts seated on a throne of majesty (Isa. 6:1), whom John the Evangelist understood to be Christ, saying among other things, These things said Isaiah when he saw his majesty, and spoke about him (Jn. 12:41). The Apostle says that this one is the Holy Spirit. For he says in the last part of the Acts of the Apostles, Well did the Holy Spirit speak to your fathers, saying, With hearing you shall hear and shall not understand, etc. (Acts 28:25–26). These words were spoken by the Lord of hosts. This is the one God, who, whether he be understood as the Father, or the Son, or the Holy Spirit, is not contrary to himself, because one is their divinity and one their power.

232 For if, in an decree from the praetorium of one captain, the other captains also are said to command, because of the authority of a single power, how much more, under the rule of one God, if one of the three has spoken, will it not be unsuitable to say that the three have spoken? For their nature and will are one. They are also accustomed to prejudice the Holy Spirit by

claiming that he must therefore be considered inferior, because he is placed third in order; though there is such simplicity in the divine Scriptures that you sometimes find the third placed first. As the occasion requires, so they are set down. For it is no injury to any of them, because one is their divinity. Indeed we read in Isaiah, with the Lord saying, I am the first, and I am forever: and my hand founded the earth, and my right hand established heaven. And in what follows: I have spoken, I have called, I have brought him, and I have made his way prosperous. Come near to me, and hear these things: I have not spoken in secret from the beginning: from the time that they came to be, I was there, and now the Lord has sent me and his Spirit (Isa. 48:12–13, 15–16). Whom do you suppose to be the one who founded the earth? For it is he who says that he has been sent. Is it the Father? Far from it.

²³³ It is therefore the Son who says that he has been sent by God and by the Holy Spirit. Behold the equality between the Son and the Holy Spirit. For just as the Holy Spirit is read to have been sent by the Father and the Son, so Christ is sent by God and by the Holy Spirit. For this is proper to the Father alone, that he should not be said to be sent. Consider the words of the Apostle, who in another order embraces the Trinity: for he says among other things in the second Epistle to the Thessalonians, May the Lord direct your hearts into the love of God and into the patience of Christ (2 Thess. 3:5). Whom do you think he calls “the Lord,” if not the Holy Spirit? And what is strange in this, since he whom Isaiah saw seated on the throne of majesty, this same one he calls the Holy Spirit, the Lord of hosts, as we showed above. And the Apostle John signifies that God is understood in the Holy Spirit, saying among other things, In this we have known that God remains in us, by the Holy Spirit whom he has given us (1 Jn. 4:13). If therefore it is through his Spirit that he himself remains in us, it is not in doubt that the Holy Spirit is of God. And there is no question that whatever is of God is God.

²³⁴ From this the Apostle says, No one knows the things that are in God except the Spirit of God (1 Cor. 2:11). How can he know the things that are in God unless he is of the same divinity? For a lower nature cannot know what is in a higher; how much less could a creature know what was in its Creator? And to the Corinthians, in the first Epistle, departing from the usual order which is in the tradition of the faith, he begins with the Holy Spirit when he recalls the workings of graces and mysteries; and he adds the Lord Jesus; and in the third place he sets God, whom he says to be working in the Holy Spirit

and in the Lord (ibid. 12:4–6): just as the Lord also says, The Father, remaining in me, he himself does the works (Jn. 14:10). For through that by which the Holy Spirit and Christ are “of God the Father,” their working is the work of God. In fact he calls the Holy Spirit also “Lord,” and he calls the Lord also “God,” because of the unity of nature. Therefore, since in this place he says that the same one who is God and Lord works all things in all, he concludes below, saying, But all these things are worked by one and the same Spirit, distributing to each as he wills (1 Cor. 12:11). What is more evident, that the three have one operation? For when one works, the three are said to work;

²³⁵ why, except because they are of one divinity? For there is no doubt that the gift of graces is properly worked by the Holy Spirit. But in order to teach that God and Lord and the Holy Spirit are one because of the sameness of nature, he shows that the work of the Holy Spirit is the work of the three. And to make clear that, as far as person is concerned, this work is the Holy Spirit’s alone, he says, But all these things are worked by one and the same Spirit, distributing to each as he wills. Therefore he acts as he wills, because his will is the will of God. For he does not say “as God wills,” but “as the Spirit wills. A creature compels itself to do the will of God; but the Holy Spirit wills this by nature. And in order that it may clearly shine forth that the Holy Spirit works all things, the Lord says among other things: “If I by the finger of God cast out devils,” etc. (Luke 11:20). He calls the Holy Spirit the finger of God, to prove that He is from God. Finally, He testifies that the Jews, who said that He cast out devils by Beelzebub, the prince of devils, blasphemed against the Holy Spirit. Moses also, because he worked signs through the Holy Spirit, is acknowledged by the magicians, who say, “This is the finger of God” (Exod. 8:19). For in the Acts of the Apostles we read:

²³⁶ “As they were ministering to the Lord and fasting, the Holy Spirit said: Set apart for me Barnabas and Saul for the work to which I have called them” (Acts 13:2). Behold, service is rendered to the Lord, and the Holy Spirit claims this for Himself. From this it plainly appears that He is Lord, just as God the Father is. And Christ called Saul from heaven and sent him to preach (Acts 9:4); and in like manner the Holy Spirit claims this for Himself, saying, “for the work to which I have called them. For no one is ignorant that the Savior appointed bishops for the Churches. Indeed, before He ascended into heaven, laying His hand upon the Apostles, He ordained them as

bishops. The Apostle attributes this to the Holy Spirit when he says: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you bishops, to rule the Church of the Lord Jesus" (Acts 20:28). And among other things Peter says to Ananias: "Ananias, why has Satan filled your heart, that you should lie to the Holy Spirit? And further on, he says: "You have not lied to men, but to God" (Acts 5:3-4). It is clear that the Holy Spirit is called God, since Ananias, who lied to the Holy Spirit, is said to have lied to God.

²³⁷ If he had in no way wished the Holy Spirit to be understood as God, he would have said, "You have not lied to men, but to the Holy Spirit," so that he would indicate Him as neither God nor man. And what is surprising in this? For the Apostle at one time calls a man the temple of God (2 Cor. 6:16), and at another time the temple of the Holy Spirit (1 Cor. 6:19), because by nature they are one. For if the Holy Spirit were in no way understood to be God, with what boldness would he later say, "The temple of God is holy, and that temple are you" (2 Cor. 3:17)? For one God is proclaimed in all the Scriptures; but His mystery is adored in the Trinity. Therefore Scripture so speaks, that under the profession of one God, the things which are of Him, that is, His Son and His Holy Spirit, are understood to be in the same honor in which God Himself is. For the mystery of God has been revealed in order that His glory might be signified in the Trinity. Wherefore, what is from God is not called God with full authority, lest it be believed that another is made apart from Him who is the One. But understanding is given, so that we may believe that in this manner the salvation of the creature consists in the Trinity, because one is their divinity.

²³⁸ For neither could the Creator and the creatures, the Lord and the servants, eternity and those things that are under a beginning, be joined together and placed in the same order, since without one of them salvation is for none. For everything that is God, whether the Son or the Holy Spirit, is called so to its injury, if it is reckoned outside the honor and glory of the one God. Therefore the Scriptures show Christ to be God, they show the Holy Spirit to be God, so that, seeing, they may know what He is who is shown. It is as if someone were to show a gem without crying out that it is a gem: just because he does not cry out, will that which is seen not be a gem? In the same way, through the things discussed above, the Scriptures show what we ought to believe, enclosing our understanding within the faith of the one God, in the mystery of the Trinity.

²³⁹ (John 14:9) 2ND CATEGORY NT ²⁴⁰ QUESTION 43. WHAT REASONABLE ANSWER CAN ONE MAKE FROM THE LAW TO THE WICKEDNESS OF THE ARIANS? — If one must believe in reason, etc. It is therefore evident that Christ is called the true Son of God, as his own Son, that is, born of his substance. This is what makes the Apostle say: "He did not spare his own Son. The very reason for the names of Father and Son teaches us that the Father and the Son share the same nature. Human reason is too weak to reach the knowledge of this mystery. That is why these grand truths have received names which help to conceive the truth of the existence of the Father and the Son. Well, indeed, does not show better that Our Lord Jesus Christ proceeds from God than the name of Son of God given to Him. And as wickedness has found a way to misuse these names to give them a meaning different from that which they naturally have, Scripture adds, "He is the true Son," to silence these wicked mouths and to those evil spirits. We will even say that no one falls into heresy except by departing from the reason of names; simple and upright minds, which do not deviate from the meaning of names, remain unharmed attached to the Catholic faith. Simplicity calmly considers what has been taught to it by tradition.

²⁴¹ When doubts arise, questions arise over truths clearly and simply formulated, and that not satisfied with believing what the words express, men consider it unworthy of them not to add or not to take away something, they fall from the heights of the divine tradition. For the righteous spirits, all their concern is that their faith in God is according to tradition. Now, the only meaning of the names of Father and Son leads to the truth of the perfect unity that exists between them. It cannot be supposed that there is a difference between those whom Scripture represents under the same image, and whom the Son himself confirms when he says: "He who sees me, sees my Father. (Jn. 14:9) If, then, he who sees one of them sees them both, the Father and the Son certainly have one and the same form, which can only be so long as the Father and the Son are one and the same substance. And this does not cast doubt on what happens among men, how can one determine the existence of the true Son? when the identity of nature is supported by the property of the names of the begotten and the created; for who can generate anything other than himself? If Christ was simply called the Son of God, and the Scripture did not add for greater clarity that He is the true Son of God, to

the testimony of the Apostle St. John, "We are in his true Son Jesus Christ, who is the true God and eternal life;

²⁴² (Jn. 5:20) and St. Paul: "He did not spare his own Son," (Rom. 8:32) there might be some doubt as to the meaning of the only name of the Son. But Scripture clearly says that He is the true Son of God; therefore those who go against the natural signification of this expression become their own enemies. They imagine, and under the influence of a false and perverse opinion, they affirm that one must believe something other than what is contained in the reason of faith, as if they wanted to give to God more than him. Even those who believe in him do not want it. If Scripture had not added to the word Son the qualification of truth, we might perhaps doubt. One could say that these words of the Savior: "He who sees me, see my father," signifies that he is like his Father, as milk is like plaster, similar in color, but very different from nature. But, no, as these words are the words of the true Son of God, we must admit that they signify in his mind that the Father and the Son have one and the same nature, and that they do not differ in any way. If indeed the Savior said of the man and the woman, because they have the same nature:

²⁴³ "They are no longer two but one flesh," (Matt. 19:6) how much more must one be careful not to say that the Father and the Son are two, so as not to give rise to the error that their nature is separate, divided, or at least different and dissimilar? Finally, the apostle Saint Paul confirms this unity of nature of the Father and the Son when he says: "He did not look as a trespass to be equal to God." (Philip. 2:6) Now, where does this equality come from, if not from the unity of nature, both have one and the same image. The Apostle said, "He did not count equality with God," the Savior Himself called himself the true Son of God, for He could not be equal to God except so much as He proceeded from God: there is no equality possible except between two subjects who are both true or both false. This equality, this unity cannot exist between what had a beginning and what is eternal. So, when Jesus Christ declares that he is one with his Father, he proclaims himself equal to God. "Not only did the Jews reproach him," says the Evangelist, (Jn. 5:18) for breaking the Sabbath, but for saying that "God was his Father and to make himself equal to God," that is, to the Father. Is it not obvious that this equality comes from birth?

²⁴⁴ For it is by asserting himself the proper Son, the true Son of God, that he made himself equal to God, and that is why he said: "He who sees me, see my Father," (Jn. 14:9) that is, to say that both are of the same nature, the one who sees one sees them both. "For as the Father has life in himself, so has he given to his Son to have life in himself," (Jn. 5:26) that is to say, an equal life, etc. ²⁴⁵ (John 14:27) 1ST CATEGORY NT ²⁴⁶ QUESTION 92. HOW IS IT TO BE UNDERSTOOD WHEN THE SAVIOR SAYS, MY PEACE I GIVE TO YOU; MY PEACE I LEAVE WITH YOU: NOT AS THIS WORLD GIVES, DO I GIVE TO YOU (John 14:27)? — Whoever receives the peace of the Savior will suffer the hatred of the world. For unless a person becomes separated from the Devil, he will not have peace with Christ. For no one can serve two masters (Matt. 6:24). Therefore, the one who faithfully keeps the law of God is the one who is at variance with the world. Armed with the peace of Christ, he crushes the darts of all his adversaries. For who would dare to attack one whom he knows to be a friend of the King? Yet the world gives peace in a different way from that which the Savior promised to give. For the world gives peace either out of fear or out of appeal. But the Savior, since he is the strongest of all and fears no one, gives peace unasked. This, then, is the peace of the Savior, which is given for this reason: that it may be a defense against enemies. Peace indeed is called by one and the same name, yet the peace of God and the peace of the world are separated by a massive distance. For this peace is fragile, that one strong; this one carnal, that one spiritual; this one earthly, that one heavenly; this one arises from necessity, that one from free will.

²⁴⁷ For Christ, needing nothing, offers peace to the weak and unarmed, the Lord to his servants, the good to the wicked, God to human beings. Rightly, therefore, he says, Not as this world gives, do I give to you: in saying this, he wished his kindly good will to be understood. For whereas everyone else gives peace so that he himself may benefit, he, namely, the Savior, gives it in such a way that it may benefit not himself, but those to whom he gives it. Therefore the world gives peace in a different manner from that in which the Savior has given it. And the peace of the world does not teach a good life, does not encourage patience, does not stir up to righteousness, does not encourage to be merciful, does not promise eternal life. For whoever receives the peace of Christ will be a stranger to the corruptions of this world, which wage war against the soul.

²⁴⁸(John 16:8) 1ST CATEGORY NT ²⁴⁹QUESTION 89. THE SAVIOR, AMONG OTHER THINGS, SAYS OF THE HOLY SPIRIT: "WHEN HE COMES," HE SAYS, "HE WILL CONVICT THE WORLD CONCERNING SIN, AND RIGHTEOUSNESS, AND JUDGMENT. CONCERNING SIN INDEED, BECAUSE THEY DID NOT BELIEVE IN ME; BUT CONCERNING RIGHTEOUSNESS, BECAUSE I GO TO THE FATHER, AND YOU WILL SEE ME NO MORE; BUT CONCERNING JUDGMENT, BECAUSE THE PRINCE OF THIS WORLD HAS BEEN JUDGED" (John 16:8). HE APPEARS INDEED TO HAVE STATED THE REASON FOR THE WORLD'S BEING CONVICTED, BUT THIS NEEDS EXPLANATION. — Since the Jews did not believe in the Savior, nor did worldly powers; and because he wished to reveal himself not only to human beings, but also to principalities and powers in the heavenly places, as the Apostle teaches in the Epistle to the Ephesians (Eph. 3:10); he showed that after his Passion the Holy Spirit would prove that he had spoken the truth. And this is what it is to convict the world: to show it that the things it refused to believe are true. For it refused to believe that the Savior had come from God. But the Savior, having kept righteousness, did not hesitate to return to the One who had sent him; and by the fact that he returned, he proved that he had come from there. "For no one," he says, "ascends to God except the one who has descended from God" (Jn. 3:13). Therefore, when the powers saw him ascending, they were baffled, seeing that what they had despised as false was in fact true.

²⁵⁰Therefore that righteousness convicts them, by which he was proved just, because he returned to the place from which he had come. In this way he also convicts them concerning sin, because they not only refused to believe in him, but even killed him. And concerning judgment he reproved them therefore, by showing that the prince of the world was made guilty and seized by him whose faith they did not share. For when they saw souls going from the underworld to heaven, they recognized that the prince of this world had been condemned, so that, having been made guilty in the case of the Savior, he would by right lose what he held. These things were indeed seen when the Savior ascended; but when the Holy Spirit came upon the disciples, they were clearly and openly revealed. For there was true conviction then, when after the Passion and Resurrection, as a testimony to the Savior, the dead rising again, the lame running, lepers cleansed, paralytics strengthened, the blind seeing, the deaf hearing, the mute speaking, the

possessed being cleansed, and the sick giving thanks after recovering their health, were publicly seen by the faithless. In this way the Holy Spirit convicts the world, because in the name of the Savior, who was rejected by the world, he worked the powers of every kind of healing.

²⁵¹(John 17:9) 2ND CATEGORY NT QUESTION 36. WHEN THE SAVIOR SAYS, “I PRAY FOR THEM WHOM YOU HAVE GIVEN ME; I DO NOT PRAY FOR THE WORLD” (John 17:9), BUT THE APOSTLE JOHN, ON THE CONTRARY, SAYS, “WE HAVE AN ADVOCATE WITH THE FATHER, A MEDIATOR FOR OUR SINS, AND NOT ONLY FOR OURS, BUT FOR THE WHOLE WORLD” (1 John 2:1–2), THIS SEEMS TO BE A CONTRADICTION. — Although the sense is not far different, still what the Savior says is one thing, and what the apostle John affirms is another. For the Savior prays for the disciples, that they may be kept safe from the assaults of evil; indeed he says, “I do not ask that you take them out of the world, but that you keep them from evil.” The apostle John, however, introduces another kind of prayer; for he says, “We have an advocate who intercedes for our sins, and for those of the whole world.” Therefore, for Christians intercession is made in a twofold way: both that their sins may be prayed for, and that they may be kept safe from the assaults of the Devil. But for those who do not believe, there is only this kind of intercession: that although they deserve to be punished for their sins and unbelief, goodness and patience may wait for them, in case they should wish to be corrected. For it is not asked that their sins be forgiven while they remain unbelieving, but that they may receive a long delay, so that, if they improve themselves, their offenses may be forgiven them. This, then, is what the Savior asks for them, as we have said.

²⁵²(John 20:17) 2ND CATEGORY NT ²⁵³QUESTION 37. WHAT DOES IT MEAN THAT THE SAVIOR SAYS TO MARY, WHO WANTS TO TOUCH HIM OUT OF JOY, “DO NOT TOUCH ME; FOR I HAVE NOT YET ASCENDED TO THE FATHER” (John 20:1–17), WHEN IT IS READ THAT HE WAS BOTH TOUCHED AND ADORED BY THE OTHER WOMEN? — “Do not touch me” are the words of one who is impatient. For although she desired the Savior, yet while others believed in his resurrection, she stood at the tomb weeping, when she ought already to have been rejoicing. For she had heard from the apostles John and Peter that the Lord had risen. You have it therefore: “He saw the linen cloths and the napkin in

one place, and he believed; for as yet he did not know the Scripture, that he must rise from the dead. (Jn. 20:7) But because Mary did not see him as risen, she did not believe. Excessive love made her doubt. Indeed, those whom we love, if they suffer hardship, we do not readily believe that they will escape it; whereas those whom we hate, if they are already near death, it seems unbelievable to us. Therefore to Mary, since she was astonished and suffered grief through love, though she ought to have followed the faith of the disciples, the Lord first showed himself, so that she might cease from her sorrow, yet not without reproach. Therefore she hears, "Do not touch me"; that is: You seek a carnal understanding. Hold back, and follow the spiritual realities which are not seen.

²⁵⁴ "For I have not yet," he says, "ascended to the Father. (Jn. 20:17) This is like that saying of blessed John the Baptist, who sent his disciples to Jesus and said, "Go, say, John the Baptist has sent us to you, saying, Are you the one who is to come, or should we expect another? (Luke 7:19–20). In his own person he is pleading the cause of his disciples. For John did not doubt, he who had said, "Behold the Lamb of God, behold him who takes away the sins of the world" (Jn. 1:29); but in order to satisfy his disciples, he sends them with his own words, so that by the mouth of the Savior he might confirm what he himself taught about him, so that after his departure his disciples might follow Christ without any doubt. In the same way the Savior rebukes Mary in himself, saying, "I have not yet ascended to the Father"; that is: Your heart is still weighed down to the earth; if you do not see, you do not believe. For if she had lifted up her heart to God, she would have believed, together with the disciples, that the Lord had risen.

²⁵⁵ ACTS (Acts 2:1) 1ST CATEGORY NT ²⁵⁶ QUESTION 95. WHAT WAS THE ORIGIN OF THE FEAST OF PENTECOST AND THE REASON FOR ITS INSTITUTION? — There is no doubt that every aspect of our religion is strengthened by ancient testimony and marked by the entitlement of the Old Law. For all past events of the Old Law are known to have been done and set forth as a figure of our future faith, so that we might not hesitate to hold the truth, when we see that the things which we now both hear and believe were predestined before the ages, commended not only by words, but also by the powers of signs. But now the question is whether they are understood by us in the same way as they were prefigured, so that we may rightly recognize where and for what reason the day of Pentecost is derived. For the

meanings of the Lord's Scriptures are opened to those who are diligent and devout, and closed to the negligent. Nor was it fitting that things reserved for the worthy and deserving should be casually seen by all. Pentecost, therefore, which is the fiftieth day counted from Easter, has this basis:

²⁵⁷ just as after a week the Lord's Day is the first day, on which the mystery of Easter was fulfilled for the redemption of human salvation, because after the cycle of seven days it is always necessary to return to the first, so that it may be shown that the age of the world is completed in the number seven and comes to rest, so also after seven weeks the first day is Pentecost. Therefore Pentecost is never on any other day than the Lord's Day, so that everything that contributes to human salvation may be known to have been both begun and fulfilled on the Lord's Day. For on the Lord's Day the world was made, and after the Fall it was again renewed on the Lord's Day; a figure of this renewal was first given in circumcision, in which there was a sign of the faith to come. For after the week, the eighth day is, in mystery, the first. This is the day which the Lord has made. He made that one day from which the other courses of days would be derived. And therefore on this very day He rose, which He had made; and according to the number explained above, on this very day He gave the Law on Mount Sinai through His servant Moses: so that just as the lamb was a figure of the Lord's Passion in the sacrament of Easter, so the giving of the Law was a figure of the preaching of the Gospel.

²⁵⁸ For on the same day, that is, on Pentecost, the Law was given, on which also the Holy Spirit descended upon the disciples, so that they might receive authority and know that they had the right to preach the Gospel. This event is confirmed by a double testimony, because it is shown to have been predestined, and is also proved by the revealed outpouring of the Holy Spirit to be divine and heavenly, in order to bear witness to our Law. For when unlearned men, unknown to one another, speak the mighty works of God in various languages, they show that they are divinely inspired. Therefore to the sons of Israel the Law was given by Moses on the third day of the third month, as is contained in the book of Exodus (Exod. 19:16), which day, counted from the fourteenth day of the first month, on which day the Pasover was celebrated in Egypt (Exod. 12:18), is the fiftieth day, that is, Pentecost. Therefore it came about that, for the preaching of the law of faith, on Pentecost the Holy Spirit descended upon the Apostles (Acts 2:1-4), so that the deeds of the ancients might be regarded as images of future things, for

the assurance of our faith, because what has been proclaimed from the beginning cannot be considered false. Therefore the time of forgiveness and renewal is described in the fiftieth Psalm, so that the same providence of the fiftieth day, which is also that of the first, might be recognized.

²⁵⁹ From this it happened that manna was given for the first time on the first day, which is the Lord's Day, from heaven to the people of the Jews; and this is proved by the sequence of six days during which they gathered it, and on the seventh day, that is the Sabbath, they rested (Exod. 16:22, 23). Now manna is a type of spiritual food, which, through the Lord's Resurrection, became reality in the mystery of the Eucharist. All things therefore were done so that they might return unharmed to the cause of the first resurrection, and that Satan might not boast but grow dull, he who cast man down by false hope, lest man remain in that which was brought about through Christ the Lord. Now it remains that we prove whether the things we have said are to be understood as we have already mentioned. The first month, in which the Passover on the fourteenth day was celebrated in Egypt, had this day as Wednesday. Therefore also the Law was given on a Wednesday. This may be understood from the fact that on the fifteenth day of the second month after the departure of the sons of Israel, a Sabbath is seen to have occurred; therefore the flock of quails was not sent to them in the daytime but in the evening. In the morning, however, manna rained from heaven (Exod. 16:13, 14), that is, on the Lord's Day, which is the first found in repetition after the week.

²⁶⁰ Indeed, for six consecutive days they gathered manna, and on the seventh day, which is the Sabbath, they rested. From this day therefore up to the third day of the third month, on which the Law was given, examine and you will find that it was a Wednesday when the Law was given. For from the fifteenth day of the second month, when it was a Sabbath, up to the third day of the third month, on which the Law was given, there are nineteen days. Hold therefore these nineteen days, and go back to the fifteenth day of the second month, when it was a Sabbath, which, counted from the first day, is the fourteenth; and go back to the first day of the second month, and you will have another fourteen days; add these to the nineteen mentioned above, and you will find that the first day of the second month was a Sabbath. Add further to the beginning of the first month seventeen days, because thirteen days of the first month, which were before Passover, must be subtracted: for

the Passover took place on the fourteenth day of the first month. With thirteen days removed, and seventeen added, you will find that the fourteenth of the first month was a Wednesday.

²⁶¹ And so that you may not suffer weariness in reading, or carefully examine each part of the question, I give you a summary, so that you may be certain of the number of days from Passover up to the giving of the Law, and from this more easily learn on which weekday Passover took place. The Law was given on the third day after the second month. There are therefore two months and three days. Subtract from these the thirteen days which were before Passover, and fifty days remain. Since the Law was given on a Wednesday, this is easily seen Manna was given on the first weekday, because they gathered it for six continuous days, and this first weekday was on the sixteenth day of the second month. From this first weekday, therefore, up to the eighteenth day, on which the Law was given, you will find a Wednesday. And from Wednesday, whether you count forward or backward to the fiftieth day, it is a Wednesday: for the Jews celebrated Passover in Egypt on a Wednesday, and on a Wednesday they received the Law; but on a Thursday they set out from Egypt. Therefore, the dedication of the Law is Pentecost.

²⁶² ROMANS (Romans 1:3) 2ND CATEGORY NT QUESTION 44. AS WE CONFESS THAT THE SAVIOR WAS BORN, WHAT DOES IT MEAN THAT THE APOSTLE SAYS HE WAS MADE FROM THE SEED OF DAVID (Rom. 1:3), SINCE TO BE MADE IS ONE THING AND TO BE BORN ANOTHER? — Although in this place “making” can be understood as “birth”: for “making” does indeed differ from “generation,” but only in other contexts, not where the matter concerns flesh and body. Yet the Apostle did not use such words without reason; for in another place he says, “made of a woman” (Gal. 4:4). Therefore he meant something by this expression. For the flesh of the Lord in the Virgin’s womb was not formed and the body brought into being by human seed, but by the operation and power of the Holy Spirit; that is why the Apostle spoke in this way. It is one thing to thicken blood with mingled seed and therefore to generate, and another to bring forth, not by mixture, but by power. Therefore he said “made” rather than “begotten.”

²⁶³ (Romans 4:15; 7:12) 2ND CATEGORY NT ²⁶⁴ QUESTION 46. THE APOSTLE CALLS THE LAW GIVEN BY MOSES HOLY, JUST, GOOD, AND SPIRITUAL (Rom. 7:12, 14). ELSEWHERE HE SAYS, “FOR THE

LAW WORKS WRATH,” AND, “WHERE THERE IS NO LAW, THERE IS NO TRANSGRESSION” (Rom. 4:15). FOR WHERE THESE THINGS ARE NOT, THERE IS SECURITY. — By comparing his statements, you ought to have been satisfied. For those who are in doubt usually raise questions in such a way that they take the statements of one whose words may not rightly be criticized and seek out things that appear to conflict and to be hostile. If the Apostle calls the Law holy, just, good, and spiritual, he, a man outstanding in all praise and defended on every side by truth, this should serve for faith; and in regard to what seems contrary in words, it should have been examined without stubbornness and envy. For this proposition aims at exemption in sinning. When the Apostle set the law of faith before the Romans, according to the merit of the time and grace, he was speaking to those who, under the faith of Christ, had been brought under the Law. By “Law” I mean not that which is natural; for indeed the Romans were under a law which the decemvirs (official ten-man commissions in the ancient Roman Republic) sent from Athens, and later two others brought, which was written on two tablets and buried in the Capitol. Rather, I mean that law which is called the law of works:

265 that they should be circumcised, keep the sabbath and the new moons, separate foods, be careful about cleansing vessels, and the other things contained in such a Law. This Law, then, he says, works wrath; for these things were added by God when angry, so that they might be a burden upon the unbelief of the Jews. In matters so many, it is inevitable that something be omitted. Therefore the Apostle Peter says: “Why,” he asks, “do you put a yoke upon the neck of the brothers which neither our fathers nor we were able to bear? (Acts 15:10). Finally, God says through the prophet Jeremiah: “I gave them statutes that were not good” (Ezek. 20:25). For after many offenses and temptings of God, and insults against Moses and detractions from God, these things were given for them to observe, so that their stiff neck might be pressed down, and wherever they turned, they would have the Law, so that there might be no refreshment for them. Therefore, in order to remove them from this Law, the Apostle says, “Where there is no Law, there is no transgression,” so that they might safely, by a shorter way, serve God spiritually. “Because,” he says, “if you keep the Jewish Law, you must necessarily transgress it. For the precepts are so many that it is impossible to fulfill them. How, then, could he be speaking of that Law which is natural?

²⁶⁶ Moses wrote of it to confirm its authority, not because it did not exist before, since we read of vengeance being exacted before Moses; but he wrote to show the Romans that they ought no longer to live under the Law, though it was beneficial that they should conduct themselves under a Law. For otherwise they could not preserve justice. Accordingly he says to them: "Do you wish not to fear authority? Do good"; and, "Those who despise it bring condemnation upon themselves" (Rom. 13:3, 2). He therefore calls this Law spiritual, which he also shows to be holy, just, and good. This is the Law which we have called natural, which forbids sin: it is the guide of a good life. To this, the Law of faith being added, makes a perfect man. Now, because by a common name this Law which I called natural, and that which is called the Law of works, are both termed "law," the Apostle appears to speak against the Law. But lest he seem to empty this Law, without which this life cannot be governed, he says, "We know that the Law is spiritual," so that the Law which he annuls might be understood to be the Law of sabbath observance, circumcision, foods, and new moons. For that Law is therefore not called spiritual, because it punishes all sins.

²⁶⁷ (Romans 8:7) 2ND CATEGORY NT QUESTION 47. BY WHAT REASONING IS THE WISDOM OF THE FLESH HOSTILE TO GOD; OR WHAT IS THAT WISDOM ITSELF WHICH IS NOT SUBJECT TO THE LAW OF GOD (Rom. 8:7)? — This question does not differ in sense from the previous one. For by saying "flesh" it has been made clear what is signified; from this it can easily be recognized what its wisdom is. We have said, then, that all the elements are called flesh, that is, the substances of visible things: whose way of thinking is such that they believe nothing can come about without a spiritual and simple mingling, while they shrink from the notion of power and judge it foolish. For those who, distrusting spiritual things, follow carnal ones, understand and consider as true nothing other than what is contained in the order of the elements: so that they neither admit that a virgin gave birth, nor believe in the resurrection of the flesh, because the reasoning of the flesh, that is, of the elements, does not accept this. For all things that are generated in time are produced by an operative mingling: and they say that dead and dissolved bodies cannot be restored again to life, because each element, by a separated mingling, returns to its own nature. Swollen with such notions, they deny that what we believe will happen or has happened: and therefore their assertion is hostile to God, since it

considers as foolish and empty that which God has done and promised He will do.

²⁶⁸1 CORINTHIANS (1 Corinthians 5:5) 2ND CATEGORY NT
²⁶⁹QUESTION 49. WHOSE SPIRIT DOES THE APOSTLE SAY IS TO BE
SAVED, WHEN HE SAYS, "I HAVE HANDED OVER SUCH A MAN TO
SATAN FOR THE DESTRUCTION OF THE FLESH," ETC. (1 Cor. 5:5)? —
The destruction of the flesh is when a person, given over to carnal pleasures
and desires, obtains hell for himself: for he acquires destruction through the
work of the flesh. From these things he becomes wholly carnal, because just
as a man who lives according to the Law becomes wholly spiritual, so that
even the flesh is called by the same name as the soul; so too, if he lives ac-
cording to the desire of the world and the pleasures of lusts, the whole man
becomes flesh, making progress toward the destruction of the flesh; that is,
just as the flesh, because it is frail and corruptible and mortal, when it loses
the soul is deformed, lacking form, and sinks into destruction, for it perishes
when it loses the strength of all its members, so also the soul is deformed by
such a body, whose strength it had despised, and is punished together with
the flesh in which it stained itself with vices. So that there is no advantage to
the flesh through the soul, but the soul has destruction through the flesh,
because it did not govern the body spiritually, though it was given to the
flesh as queen, but itself teaches carnal works.

²⁷⁰Therefore, when the Church has cast out such a man, it has a spirit
that is safe, namely the Holy Spirit, who is the guardian of the Church: for if
they were willing to have such a man among them, who defiled his father's
wife by lust, so that they would have to be compelled by the Law not to allow
him to defile everyone, and the Holy Spirit would withdraw from the
Church on account of the polluted one, the Church would not have a safe
spirit. For what is lost is not safe, and on the day of the Lord, found naked of
the Spirit, they will not be able to be counted among the sons of God. For
the Spirit bears witness that we are the sons of God (Rom. 8:16). The Apostle
says this to the laity, because as yet bishops had not been appointed over the
Churches in every place. Therefore he commands the people to do what he
would have done if he had been ordained bishop there, namely, that by join-
ing together with one accord they should cast him out from their company,
lest they seem to consent to his deeds. For he who does not rebuke someone
whom he can rebuke, but receives him as though he were not in error,

provides him fuel for sinning, and for this reason he himself is defiled and drives the Holy Spirit away from himself. For to the Thessalonians likewise, among other things, he says:

²⁷¹ “May your whole spirit and soul and body be kept blameless at the coming of our Lord” (1 Thess. 5:23). The sense is the same: for to be safe is to be whole. Therefore the king says to Daniel, “Are the seals safe, Daniel? and he answered, “They are safe, O king” (Dan. 14:16); that is, intact. So that our spirit may be whole when he does not desert us. For those whom the Spirit deserts will no longer be whole in respect to the cause of regeneration, because they do not have him through whom they were called sons of God. Nor is it contrary to this if we say that the Holy Spirit, when we sin, deserts us and is not whole in us. For he is not whole in us when he deserts us, who was our leader and ruler; because if he is our head and we are his members, then when we do something contrary, it is not he who seems to desert us, but we who seem to desert him; and then he appears not to be whole when he loses us. For this is true and evident, that it is not he who turns away from us, but we from him when we sin. And to the Colossians, among other things, he says: “From whom the whole body, supplied and knit together, grows with a growth from God” (Col. 2:19). If we take this according to the sound of the words, it does not fit:

²⁷² for God does not lack anything, so as to make growth through us. But when we return to the author of our life and confess him, the Godhead, by gaining us for salvation, makes growth in us; therefore, in those who depart from him there is loss. This, then, is not to be whole, which is also to suffer loss. ²⁷³ (1 Corinthians 5:7) 1ST CATEGORY NT QUESTION 96. IT SHOULD BE ASKED WHETHER PASCHA IS TO BE INTERPRETED AS “PASSAGE,” AS IT APPEARS TO THE GREEKS. — The Apostle could not have been mistaken when he says, “Christ our Pascha has been sacrificed” (1 Cor. 5:7). This is not, of course, his own expression, but a word of the Law, as Moses says: “And it shall be, when your sons say to you, ‘What is this service?’ you shall say, ‘This sacrifice is the Pascha of the Lord’” (Exod. 12:26–27). What more is needed as evidence? The law speaks; the Apostle proves it this remains, that the objector be cast out as stubborn. For it is plain that the passage took place after Pascha. For of the blood of the sacrificed lamb they placed it upon the doorposts and upon the threshold, so that when the angel passed by at night he would not strike the house in which the sign of blood

was found. Therefore it was the blood that brought salvation, not the passage; because in order that the passage should not harm, the blood stood in the way.

²⁷⁴(1 Corinthians 6:8) 2ND CATEGORY NT ²⁷⁵QUESTION 50. SINCE MANY SINS SEEM TO BE COMMITTED IN THE BODY, FOR ANYONE WHO INFLECTS VIOLENCE ON ANY PART OF HIS BODY SINS, OF COURSE, AGAINST HIS OWN BODY; FOR THERE IS ONE WHO HAS MUTILATED HIMSELF, ONE WHO HAS ENDED HIS LIFE BY A NOOSE, ONE WHO HAS DRIVEN A SWORD INTO HIMSELF, WHY THEN DOES THE APOSTLE SAY, “EVERY SIN WHATSOEVER A MAN SHALL COMMIT IS OUTSIDE THE BODY; BUT HE WHO FORNICATES SINS AGAINST HIS OWN BODY” (1 Cor. 6:18)? — Do you think the Apostle was unskilled, or do you want the force of this saying explained? For when the Apostle says “body,” he does not mean the individual man alone, but he includes the woman as well, because the woman is a portion of the man. For all the above-mentioned crimes that each person violently commits against himself do not stain the whole body; it is the individual alone who sins, and therefore he alone becomes guilty. In fornication, however, the whole body is defiled, because the consent to contamination involves both the man and the woman; therefore fornication is a serious offense. It is a most wicked sin when someone seeks a partner in his crime for their joint destruction. For if a righteous man will receive a reward even on behalf of the one whom he has gained, then likewise an evil man is made guilty not only in himself, but also in the one whom he has wished to have as a sharer in his condemnation.

²⁷⁶How much more, then, does the fornicator, who is clearly by one offense in a certain way defiling himself twice? For if he sins against the flesh that is from himself, he doubly commits adultery against himself. If anyone thinks he can reshape this question so as to apply this statement either to the Church or to the body of Christ, it will not stand. For it would be said improperly and would resemble Novatian, who, in order to support the cause of his own frenzy, declares that the one who commits fornication does not sin against his own body but against Christ’s, because Christians are the members and body of Christ; so that fornication would be the same as sacrilege, and such a person would be said to sin against Christ just as one who denies Christ. But this is weak and fragile, because from every side it falls into a

snare and does not escape. For if the one who fornicates sins against the body of Christ, then other sins would not be committed against Christ, such as if a Christian kills his brother, or sacrifices to idols, or commits some other kind of sin, since every sin is outside the body, except fornication.

²⁷⁷ But if not every sin is outside the body, and whatever sin there is, is committed against Christ, then the one who steals, or who fabricates himself, or who lies, or who strikes his brother, or commits some such act, would be said to sin against Christ or against the Holy Spirit, which is very absurd. And yet the Apostle calls the members of the Church the body of Christ, so that we are members one of another. How, then, does the one who fornicates sin against his own body and not rather against Christ's, since according to the mystery of the Church we are said not to be our own body, but Christ's? And this is far from the point at issue, because the one who fornicates sins against his own body for this reason: that the whole Adam is defiled. ²⁷⁸ (1 Corinthians 9:22) 2ND CATEGORY NT ²⁷⁹ QUESTION 51. WHY DID THE APOSTLE SAY THAT HE MADE HIMSELF "ALL THINGS TO ALL MEN" (1 Cor. 9:22), SOMETHING THAT SEEMS LIKE THE BEHAVIOR OF A FLATTERER AND A HYPOCRITE? — A flatterer is someone who agrees merely so as not to offend the person whose favor he wishes to gain. But someone who, in order to avoid scandal, does something that is not dangerous but only unnecessary, is working for the salvation of the one whom he does not wish to scandalize. When the Apostle Paul circumcised Timothy for the sake of the Jews and entered the temple after purification, he thereby showed himself in such a way that those who were zealous for the traditions of their fathers would not be scandalized and either kill him or think our religion was hostile to them. He was willing to allow something lesser so that he might gain something greater. For he could have sinned gravely if he had refused to act as a Jew in order to go into the temple to pray; he therefore subjected himself so that he might benefit them. To those who were under the Law, that is, the Samaritans, he agreed in this way: it is clear that they rightly confess that the books of Moses are from God, and that circumcision and the sabbaths were given by God. From these things he showed them that the Christ they were expecting was the very one he preached. For you have it written, with the Samaritan woman speaking to the Lord:

²⁸⁰ "I know that the Messiah is coming; when he comes, he will tell us all things" (Jn. 4:25). According to this understanding, he followed the words

of the books of Moses, who said, "The Lord your God will raise up for you a prophet from among your brothers" (Deut. 18:15). To those who were without the Law he agreed from this standpoint: that they say the world and the human race were made by God. For he says, "As some of your own poets have said, 'For we too are his offspring'" (Acts 17:28). Therefore he made himself all things to all, so that he might promote their salvation. ²⁸¹1ST CATEGORY NT 2ND CATEGORY NT (1 Corinthians 10:13) ²⁸²QUESTION 99. WHAT IS THAT SAYING OF THE APOSTLE, "LET NO TEMPTATION TAKE HOLD OF YOU EXCEPT WHAT IS HUMAN" (1 Cor. 10:13)? — Not without providence, as I judge, does our Apostle, the teacher of the Gentiles, desire that temptation should take hold of us, but only such as is human; because divine temptation brings destruction. By this kind of temptation the Jews were seized by serpents and perished. For while acting under God's law, they doubted his providence; and therefore he urges us that we be not seized by divine, but by human temptation. For a person is said to be tempted by God in this sense: one who acts under his name yet looks for salvation from idols, because he does not have a God who has been approved. For everything that has not been approved is put to the test; and what is put to the test is brought into doubt. And therefore divine temptation is deadly, whereas human temptation is saving; for just as doubting God is destructive, so despairing of man for the sake of God's law is most health-giving. Accordingly, with foresight the Apostle says, "Let no temptation take hold of you except what is human," (1 Cor. 10:13) so that, being tempted by men on account of God's law, we may be found strong, while those carnal men doubt us, but we may be approved by God. For those who are not approved by God are tempted so that they may be corrected. There is therefore a twofold temptation:

²⁸³at times we are tempted as though faithful, at times as though untrusting; so that the temptation of the faithful is human. For on account of faith we are afflicted by men: they tempt us to see if they can draw us away from the faith. On account of distrust, however, people are tempted so that, being pressed hard, they may repent and return to the way; as also happened to the Jews. For when they lacked trust in the providence of God, they were tempted by serpents, so that, corrected by pain, they might be corrected. For God so tempts such people that he may correct them. There is also another kind of temptation, by which Abraham was tempted, and Job as well, and

Tobias, the servants of God: so that Abraham, through the trial of offering his only and most beloved son (Gen. 22), might have a richer fruit of righteousness for eternal glory; while Job, by the loss of all his possessions, might be increased in wealth, being made rich in heaven and on earth (Job 1, 2; 42:12–13). Tobias too, having suffered the blindness of his eyes, advanced so far that in the present he became glorious when his sight was restored, and for the future there was kept for him a perpetual brightness (Tob. 2:11; 11:15). For the righteous are tested for this purpose, that they may make progress.

²⁸⁴ And therefore in temptation we ought to be strong in spirit, knowing that this tends not to our decrease but to our increase, provided only that we endure with an even mind through Christ. ²⁸⁵ (1 Corinthians 10:13) **QUESTION 52. WHAT DOES THE APOSTLE MEAN WHEN HE SAYS, “LET NO TEMPTATION SEIZE YOU EXCEPT WHAT IS HUMAN” (1 Cor. 10:13); AS THOUGH HE WERE WISHING THIS TO HAPPEN? AND WHAT IS THIS HUMAN TEMPTATION? FOR BY THIS HE SHOWS THAT THERE IS ALSO A DIVINE TEMPTATION.** — Every question, so that it can be made clear, must be brought back to its origin. Now the Apostle, when he was complaining about the faithlessness of the Jews, and because they tempted God in the wilderness, where he says, “Nor let us tempt Christ, as some of them tempted” (1 Cor. 10:9)—while he recalled these things and explained what they suffered on account of such evils, in order to inspire fear, so that by that very example he might draw us back from the hatred or from the temptation which is directed against the Lord (for it is a divine temptation if, while acting under God’s law, someone from another quarter or from idols seeks help, distrusting God), this it is that the Apostle warns us to avoid. But that human temptation should hold us, he exhorts: because human temptation is, in a cause of God, to despair of man and to be resolute in faith toward God. For this enticement is understood as distrust, in order that they may not distrust the promises of God. In human matters, because in every error of seduction there is human temptation, which, hostile through worldly reasoning, opposes God’s law, despairing of his promises. You therefore have set forth what is temptation directed toward God, and what is human temptation, which we ought not to reject, if we are sharers in the faith of God.

²⁸⁶ (1 Corinthians 12:3) **2ND CATEGORY NT QUESTION 53. WHAT DOES THE APOSTLE MEAN WHEN HE SAYS, “NO ONE CAN SAY,**

LORD JESUS, EXCEPT IN THE HOLY SPIRIT” (1 Cor. 12:3)? CAN PHOTINUS, WHO DENIES THAT CHRIST IS GOD, CONFESS OUR LORD JESUS CHRIST IN THE HOLY SPIRIT? AND MARCION AND MANICHAEOUS, WHO DENY THAT CHRIST CAME IN THE FLESH, CAN THEY SAY “LORD JESUS CHRIST” IN THE HOLY SPIRIT? OR PROSTITUTES AND THE IMPURE, WHEN THE HOLY SPIRIT DOES NOT DWELL IN A BODY SUBJECT TO SINS, AND WISDOM DOES NOT ENTER INTO A HATEFUL SOUL (Wis. 1:4)? — Truth is neither proved nor disproved by a person’s status; for whatever is spoken well and truly is undoubtedly spoken in the Holy Spirit. Therefore, if someone is guilty in other matters, he should not on that account be opposed in this one also, when he speaks the truth. Yet he is not really being opposed, but the Lord Christ is being contradicted. For whoever denies that this man speaks the truth does an injury to Christ. But if what is said is true, and it is denied that what is true is spoken in the Holy Spirit, something which Christ himself accepts (for no good person reproves someone who speaks truth about him; nor is what is learned by tradition learned by revelation), no one who speaks the truth can be condemned.

²⁸⁷ 2 CORINTHIANS (2 Corinthians 5:14-15) 2ND CATEGORY NT QUESTION 54. THE APOSTLE SAYS THAT CHRIST DIED FOR ALL; FOR THEREFORE HE SAYS, “THEREFORE ALL HAVE DIED, AND HE DIED FOR ALL” (2 Cor. 5:14-15). BUT THE LORD HIMSELF SAYS, “THE SON OF MAN CAME TO GIVE HIS LIFE AS A RANSOM FOR MANY” (Matt. 20:28). IN THIS WAY IT SEEMS CONTRARY. — The words indeed are different, but the meaning is one; just as again the same words can have a different meaning, for example, “Whatever is not from faith is sin” (Rom. 14:23); and, “The Law,” he says, “is not of faith” (Gal. 3:12), and yet it is not sin. Those whom the Savior called “many,” the Apostle indicated by “all.” For they are many, because the greatest part from every people and nation will come to believe in the Savior. These the Apostle called “all believers.” Therefore, among other things, he says, “He died for all”; that is, of course, for those who have believed and will believe. Yet He also died for those who are unwilling to believe; but since they do not accept the benefit, they are unwilling that Christ should have died for them; and therefore He does not appear to have died for those to whom He has brought no profit, but rather harm. But He is rightly said to have died for those for whom a vic-

tory has been won, who, understanding the mystery, give thanks to God through Christ our Lord.

²⁸⁸ 1ST CATEGORY NT 2ND CATEGORY NT (2 Corinthians 5:21; Isaiah 53:9) ²⁸⁹ QUESTION 74. WHAT DOES IT MEAN THAT THE PROPHET ISAIAH SAYS OF CHRIST, “HE COMMITTED NO SIN,” WHILE THE APOSTLE, ON THE CONTRARY, SAYS, “HIM WHO KNEW NO SIN, HE MADE SIN FOR US” (Isa. 53:9; 2 Cor. 5:21)? — As far as the sense is concerned, the questions are different, but the words are similar: in one respect they are alike, in another they differ. “He made” and “did not make” are opposed; “knew not” and “did not commit” are similar. The prophet spoke in the person of Christ, because “He committed no sin, neither was deceit found in His mouth”; but the Apostle speaks of the person of God the Father, who made Him, that is, Christ, who knew no sin, “sin for us. This must be understood in two ways. First, He made Him sin by willing that He be incarnate, so that He whom fate did not touch should take a body from sinful flesh; by this He is said to have been “made sin. Then, by offering Him for sins, He made Him sin. For in the Law the victim offered for sins was called “sin. Therefore Christ did not commit sin, as the prophet says; but by the Father He Himself was made sin, as has been shown. And what is it to offer Christ for us, if not to grant power to those who wished to kill Him?

²⁹⁰ This was allowed because it would be for our benefit that He should be the cause of descending to the lower regions, to damage hell of souls. For it is an excessive and unheard-of sin to have killed Him who not only had not sinned in any way, but had also granted life to many. By this sin the Devil was made guilty and lost the boldness to contradict. A similar passage is read in the Epistle to the Galatians: among other things, “He was made a curse for us” (Gal. 3:13). By whom was He made, if not by the Father? For by God’s judgment the cross of Christ is a curse upon the Jews: the death of the Savior cries out their sin. Therefore He allowed Himself to be crucified, so that His passion might profit us, that as we go forth with His sign, we may not be held by the second death. For death fears even His servants, by whom it has been conquered.

²⁹¹ (2 Corinthians 5:21; Isaiah 53:9) ²⁹² QUESTION 40. WHAT DOES IT MEAN THAT THE PROPHET ISAIAH SAYS OF CHRIST, “HE COMMITTED NO SIN,” WHILE THE APOSTLE, ON THE CONTRARY, SAYS, “HIM WHO KNEW NO SIN, HE MADE SIN FOR US” (Isa. 53:9; 2 Cor.

5:21)? — With regard to the point at issue, not only do the words differ, but the persons are different. “He made” and “did not make” are opposed. But since what is said to have been made is not understood as having been made by Him who is declared not to have made it, it cannot be called a contradiction. For the statement of the prophet refers to the person of Christ, but that of the Apostle to the person of the Father. For God the Father reconciled the world to Himself through Christ; and therefore it came about that He, that is, Christ, was made sin. For this is what “He made Him sin” means: He gave Him into the virginal womb, that He might be born as man, made sin in respect of the flesh, because flesh is the flesh of sin, namely that one whom fate and condition did not touch, to bring forth as man. Therefore He was born for this, that He might be offered as a victim for sinners. He is said to have been made sin because, according to the Law, the victim offered for sins was called “sin. There is a similar passage of the Apostle to the Galatians speaking of the Savior: “Made a curse for us”;

²⁹³ (Gal. 3:13) the sense is the same: “He was made sin or a curse for us for our sake by God the Father, who allowed Him to be killed by the Jews, so that, because of their unbelief, they might be disinherited in our favor, with others brought in to take their place; as the Savior says, ‘The kingdom of God shall be taken from you and given to a nation that produces its fruits’” (Matt. 21:43). For everything that God allows is said to be done by Him: because if He did not allow it, it would not happen. Therefore the Lord says to Pilate, “You would have no power over me unless it had been given you from above” (Jn. 19:11). Therefore He is said to “give” power, not by infusing it, but by permitting it, so that when a wicked mind receives power according to its will, it becomes guilty: as the Jews who, in killing the Savior, made Him their curse by God’s judgment. For the cross of the Savior is a curse upon the Jews. It is not like the victim that was offered for sins, which cleansed the one who offered it; but rather, the offered Savior becomes stain and sin for those who offer Him: while justification comes to those who dissent, so that the blessing of Abraham might come to the Gentiles in Christ Jesus. For the offering of the Jews benefited the Gentiles who did not fall away from faith in Jesus Christ.

²⁹⁴ GALATIANS (Galatians 2:11, 14) 2ND CATEGORY NT ²⁹⁵ QUESTION 55. WHY DID THE APOSTLE PAUL REBUKE HIS FELLOW APOSTLE PETER BECAUSE, FEARING THOSE WHO WERE OF THE

CIRCUMCISION, HE WITHDREW HIMSELF FROM THE GENTILES (Gal. 2:11, 14), WHEN PAUL HIMSELF, ALSO FEARING THOSE WHO WERE OF THE CIRCUMCISION, TOOK TIMOTHY AND CIRCUMCISED HIM, SOMETHING HE WAS FORBIDDING TO BE DONE (Acts 16:3)? — Is he therefore to be rebuked as well? It is unbelievable that so great an apostle would rebuke another for something in which he knew that he himself had done. It is not right to believe that such a thing was done by so great a man; for such things belong to those who live in a carnal way. Therefore the action of the apostle Paul is free from criticism. For while he was preaching that circumcision was not necessary, yet wanting to take Timothy with him, who, although born of a Jewish mother and a Greek father, would be a scandal to the Jews if he took him, uncircumcised, as one born of a Jewess, then he submitted himself to subjection for a time, and took him and circumcised him. He did something unnecessary, with the permission of Him who had suffered. For since he was from a Jewish mother, trained from childhood in the synagogue in the sacred writings, that is, in the books of the Hebrews, he allowed himself to be circumcised in order to remove scandal from the Jews, because they had zeal for their own race.

²⁹⁶ Indeed, “when Titus,” he says, “was a Greek, he was not compelled to be circumcised” (Gal. 2:3). But Timothy, because he was of a Jewish mother, as I said, the Jews did not allow to be received among the teachers while uncircumcised. The Apostle took him on for this purpose, that he might ordain him a bishop, as he did. For, being trained in the prophetic Scriptures, he was found to be a suitable teacher for asserting Christ. The apostle Peter would not have been rebuked if he had separated himself from the Gentiles according to Jewish custom, so as not to be a scandal to them. But this is what was condemned in the apostle Peter: that although he had previously lived in a Gentile manner among believing Greeks, when Jews came from James, subjected by fear, he began to teach that believing Gentiles ought to live as Jews. Therefore he hears, “If you, though a Jew, live like a Gentile, how do you compel the Gentiles to live as Jews? For he had caused doubt concerning the discipline of the gospel: this is a crime, in that he was destroying what he had built up. Therefore the apostle Paul calls this hypocrisy; and it is clear that if he circumcised Timothy, he did not remain silent that he was doing something unnecessary because of their scandal, and that for this reason he yielded, since he had a Jewish mother.

²⁹⁷ For the Jews would not have insisted, had they not found the excuse of his Jewish mother, since they could in no way disapprove this to the Gentiles, nor easily take scandal concerning those who were not of the stock of Israel. He did this, therefore, not out of hypocrisy, but under compulsion. For the cause mentioned above involved no small element of hypocrisy. For many were reproved in this matter, so that some of the Jews and even Barnabas consented to this hypocrisy. ²⁹⁸ 1ST CATEGORY NT 2ND CATEGORY NT (Galatians 2:15) ²⁹⁹ QUESTION 81. THE APOSTLE SAYS, "WE WHO ARE JEWS BY NATURE" (Gal. 2:15): THEREFORE HE SHOWS THAT JEWS ARE BORN FROM JEWS; I AM NOT SPEAKING OF PROSELYTES, WHO ARE CLEARLY MADE INTO JEWS. INDEED, THOSE WHO WERE BORN IN THE WILDERNESS WERE NOT CIRCUMCISED, AND YET THEY WERE JEWS. THEREFORE IT IS NOT CIRCUMCISION THAT MAKES A JEW, BUT BIRTH BROUGHT FORTH UNDER DEVOTION TO GOD THE CREATOR. IF THEN JEWS ARE BORN FROM JEWS, WHY NOT ALSO CHRISTIANS FROM CHRISTIANS? FOR PAGANS TOO ARE BORN FROM PAGANS. — Not everything that is born is the same as that from which it is born. Gold comes from the earth, and yet it is not earth; and so do gems and many other things. Food comes from wood, and a chick from an egg. But in the case of Pagans, the reason that Pagans are born from Pagans is this: since every pagan is in ignorance, and the one born from him is without understanding, both are ignorant. Yet there is this difference between the two, that the one who begets is without doubt a blasphemer, and so is a son of the Devil; but the newborn infant does not know how to blaspheme, just as it does not know how to bless; nevertheless it is pagan, because it is without understanding. From a Jew, however, a Jew is born for this reason, that he is generated under devotion to the Creator. As Adam said about Cain, "I have gotten a man through God" (Gen. 4:1).

³⁰⁰ For just as the Pagans, being without devotion to the Creator, give thanks to demons for everything they do, so the Jews, as petitioners of God the Creator, praise him in all their actions, to their own criticism in this, that they do not know Christ, through whom are all things. In this way also a Jew is born from a Jew. For it is not, as some think, that circumcision makes a Jew. Circumcision is a sign of Judaism, not Judaism itself; for it was not Abraham's circumcision that was righteousness, but the sign of righteousness, so that those born from Abraham might have a sign by which they

would be proved to be Abraham's children. Since from Judas Maccabeus they were given this name, so that not only those from Judah, but also the rest from all the sons of Jacob, were called Jews, because Judas had been their leader. Therefore those born Jews receive the sign, so that those who they are may be recognized. But from a Christian, a Christian is not born, because the one who begets is not born a Christian, but made a Christian. Therefore the one who is born must likewise be made, in order to be so. For he is not born by substance, but by the faith that comes to those already born. Ignorance is born together with the flesh, but faith is afterwards grafted in by spiritual reasoning. But someone objects on the other side:

³⁰¹“If the one who begets has indeed been made what he is, then he ought now to beget that which he himself is, so that the dignity he has received should produce an offspring like itself. For senators beget senators. But the dignity of senators has no merit before God. Nor does nature itself, that is, substance, obtain this benefit; rather, the dignity is confined to reputation and speech alone. Therefore the title indeed is passed down through fleshly descent, but it provides nothing more than an opinion of dignity; just as those who are consuls, or are honored with statues, rejoice in vanity. But when people become Christians, dignity is added to their very nature, so that the human essence itself receives the eternal benefit of incorruptibility, and there is not only the opinion, but also the reality in effect before God. It is like this: if some eloquent poor man is praised and yet lacks bread or other necessities. True praise would be this, if the dignity he has acquired benefited him so that he lacked nothing, while this is granted to his nature, that it might live by itself, and live well, without requiring any help from outside, that is, truly to become rich and glorious.

³⁰²(Galatians 2:15) ³⁰³QUESTION 56. THE APOSTLE SAYS, “WE ARE JEWS BY NATURE. (Gal. 2:15) THEREFORE HE SHOWS THAT JEWS ARE BORN FROM JEWS. INDEED, THOSE WHO WERE BORN IN THE DESERT, THOUGH NOT CIRCUMCISED, WERE JEWS. CIRCUMCISION, THEREFORE, DOES NOT MAKE SOMEONE A JEW, BUT BIRTH BROUGHT FORTH UNDER THE DEVOTION TO GOD THE CREATOR. IF, THEN, JEWS ARE BORN FROM JEWS, AND PAGANS ARE BORN FROM PAGANS, SO TOO CHRISTIANS ARE BORN FROM CHRISTIANS. — Not everything that is born is the same as that from which it is born. For gold, etc., is pagan too, because it is without sensation,

having neither its own merit nor another's. But as for the Jew, for this reason a Jew is born, etc. Yet it is said on the contrary: If indeed the one who begets is made to be something, he ought to beget that which he himself is, so that the dignity he has received may produce an offspring of itself: as with the Jews, because Abraham, having been a pagan, became a worshiper of God, and from him the origin of the Jews; just as those who become senators, once senators, beget senators. But senatorial rank has no merit before God, nor does nature itself, that is, substance, obtain any benefit from it; rather, dignity is limited to fame and speech alone; and therefore the notion runs through the line of flesh, granting nothing more than the opinion of worldly honor. Why a Jew is born from a Jew has already been said;

³⁰⁴ but a Christian, since the dignity of goodness is added to his nature itself, receives benefit in the substance of the man of which he consists, so that not opinion alone, but a real thing exists in effect before God. Indeed, once the remission of sins has been received, the whole man is purified, so that even the son is adopted by God. Therefore all who are born must be reborn, because the mercy of God gives grace to individuals. For no one can receive remission for another. The soul that is born in the body, or with the body, is subject to the death discovered by Adam, and unless it receives the sign of death overcome, it does not escape the hell of Tartarus. For each one receives the benefit for himself, not also for him who does not yet exist. If, once made a Christian, a man were already immortal, then one born from him would rightly be what his parent is. For those who become Christians receive a sign so that they may not be held by the second death; yet they do not escape the present death which Adam discovered. Infants are baptized for this reason, though they are innocent, so that the untaught soul, born in the body, may bear the sign of death overcome, lest it can be held by it. Abraham did not have this sign, nor did the Prophets, because their time did not encounter it;

³⁰⁵ instead, it was reserved for the Son of God, who, when he came, would conquer death and bestow this grace upon believers. From this comes the saying of the Lord to the Jews: Your father Abraham rejoiced that he might see my day; and he saw it, and was glad (Jn. 8:56). For Abraham, knowing that Christ was promised for the deliverance of the human race, necessarily and always had to await his coming for those placed in the underworld; and when he saw that he had been born in spirit, he rejoiced, certain that in a

short time he would be snatched from hell and brought into the heavens. How then should Christians be born from Christians, when whoever has not believed or has not been baptized will not be a Christian? ³⁰⁶(Galatians 2:16) 2ND CATEGORY OT & NT QUESTION 5. IF NO ONE IS JUSTIFIED BEFORE GOD BY THE LAW, WHY IS IT WRITTEN: "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM" (Deut. 27:26)? IF PEOPLE ARE JUSTIFIED BY FAITH AND NOT BY THE LAW (Gal. 2:16), WHY IS THE ONE WHO HAS NOT FULFILLED THE LAW CALLED CURSED, SINCE IT DOES NOT LEAD TO RIGHTEOUSNESS? — The Law given through Moses did indeed have righteousness, but an earthly one; so that those who kept the Law were righteous for the present, so that they would not become guilty. For the one who harms no one is righteous according to the Law. Therefore the Apostle says: "The Law is not of faith; but 'the one who does them shall live in them'" (Gal. 3:12): that is, the one who does the Law will not die, but lives for the present; but the righteousness that is from faith justifies people before God, so that they may be rewarded in the future age. For to temporal righteousness they added the righteousness of faith. It is right to know from whom and through whom we exist, so that the true confession of the Father and the Son and the Holy Spirit may lead us to the heavenly kingdoms. For the ancients also, who not only kept the precepts of the Law but also loved God, having hope in the promise, were justified before God. He says that the Law alone does not justify people before God, just as faith alone, without good works, does not praise them before God; but the observance of both earthly and divine righteousness makes them perfect. Therefore the Lord says: "Unless your righteousness exceeds that of the scribes and Pharisees, you will not enter the kingdom of heaven" (Matt. 5:20).

³⁰⁷(Galatians 3:20) 2ND CATEGORY NT ³⁰⁸QUESTION 57. WHAT NEED WAS THERE FOR THE APOSTLE, WHEN REBUKING THE GALATIANS, TO INSERT THIS STATEMENT? FOR TO THE GALATIANS, WHO AFTER THE GOSPEL WERE TAKING REFUGE IN THE LAW, HE SAYS AMONG OTHER THINGS: "NOW A MEDIATOR IS NOT OF ONE, BUT GOD IS ONE" (Gal. 3:20), AS THOUGH THE GALATIANS DENIED THAT GOD IS ONE. YET IT WAS PRECISELY BY THIS LINE OF REASONING THAT THEY HAD BEEN LED INTO THE LAW: SO

THAT THEY MIGHT BELIEVE IN ONE, UNIQUE GOD; AND THAT CHRIST HAD COME ONLY AS A MINISTER BY PREDESTINATION, TO DISPENSE THE GIFT OF GOD'S GRACE. — It is clear that the Galatians were therefore drawn into the Law in such a way that they did indeed profess Christ, but not as he ought to be confessed; rather, in the manner of Photinus, so that, since the Law proclaims one God, it would be contrary to the Law if Christ were called God. This is the device of the Jews, who, overcome by the great deeds of power, believed after the cross of Christ in such a way that, while professing Christ, they nevertheless kept the Law, as though all hope ought not to be placed in Christ. These are the ones whom the Apostle calls "false brethren" (Gal. 2:4; and 2 Cor. 11:26). These, therefore, after the tradition of the Apostles, corrupted the understanding of the Galatians, so that they made them Jews under the name of the Savior.

³⁰⁹ Therefore the Apostle says that Christ came as mediator of the circumcision and the foreskin, as he says to the Ephesians: "making peace in one new man" (Eph. 2:15). If, then, Christ came as mediator, a mediator makes peace between two in such a way that he lays down a new rule, taking away the professions of both, and reconciles them, so that, following his decision, they lose their former discord. For when the Jew insists on circumcision and the Gentile on uncircumcision, there is discord; but when this is taken away from both, there is peace. If, therefore, things stand therefore, how is it, he says, that you Galatians, having become Jews, corrupt the mediation of Christ? Therefore he said to them: "You have been severed from Christ. (Gal. 5:4) For, despising the right of reconciliation which he had established between them, they turned back to the former way of thinking of the Jews, thereby accusing both themselves and their reconciler. For whatever displeases is accused. And because this matter forced the Galatians to turn to the Law, so that they confessed one God without the mystery, as though it were hostile to the Law if Christ were called God, he says: "The mediator," that is, the go-between, "is not of one, but of two, of course; but you, turning to the Law, have rejected the mediator; yet God is one.

³¹⁰ By saying this, he shows that he proclaims Christ as God in such a way that he does not make him another God, nor confess two, but one God, as is also said in the Law. For when Christ is proclaimed as God from God, this does not result in another God; because that which is from God does not allow itself to be called another God. For whether he is God, or what is from

God, he is one God. For there is in fact no difference between God and that which is from God. Yet he is “another. He is “another” on account of the person by which he is called the Son; but he is the same on account of the unity of substance. Let it not seem blameworthy that I have said “person”; for some are accustomed to reject this. But let us follow the Apostle, who says: “For what I have forgiven, if I have forgiven anything, I have done so for your sakes, in the person of Christ” (2 Cor. 2:10).

³¹¹1ST CATEGORY NT 2ND CATEGORY NT (Galatians 4:3) **QUESTION 82.** THERE IS NO DOUBT THAT THE PAGANS ARE SUBJECT TO THE ELEMENTS; WHAT, THEN, DOES THE APOSTLE MEAN WHEN HE SAYS, “WE TOO WERE IN BONDAGE UNDER THE ELEMENTS OF THIS WORLD”? (Gal. 4:3). IF, THEREFORE, THE JEWS ALSO WERE SERVING UNDER THE ELEMENTS, HOW WERE THEY DIFFERENT FROM THE PAGANS? — It is clear that by the addition, omission, or alteration of a single syllable the sense is distorted. Therefore it is known to all that the pagans worship the elements; but the Jews did not worship the elements, rather they served God under the elements, on account of the new moons, and the sabbaths, and circumcision, and such things; for these are carnal. For whatever is visible is carnal and belongs to the elements. But because it was by the command of God, they were serving God, so that from the visible they might come to the invisible, and for this reason make progress to the reception of greater things, so that by meditating on these they might become worthy of spiritual promises. From that aspect, therefore, which I mentioned above, the Jews served under the elements; from another aspect they had a spiritual law, which both forbids sin and exhorts to the love of the Lord God, who was promised to come to them for the forgiveness of sins.

³¹²(Galatians 4:3) ³¹³**QUESTION 59.** THERE IS NO DOUBT THAT PAGANS ARE UNDER THE ELEMENTS. WHAT THEN DID THE APOSTLE MEAN WHEN HE SAID, “WE TOO WERE SERVING UNDER THE ELEMENTS OF THIS WORLD”? (Gal. 4:3) IF THEREFORE THE JEWS ALSO WERE UNDER THE ELEMENTS, HOW DO THEY DIFFER FROM THE PAGANS? — The pagans do not serve under the elements, but the elements themselves. For they worship the stars, the sun, the moon, and the constellations in the firmament; and among the lower things, the earth and the water; in the sea, Neptune; in the underworld, Pluto: they openly

worship the created world, while passing over the Creator. Now the Jews in this way served under the elements, yet they served God, who had given these very commands. For they observed the new moons, the sabbaths, the sacrifices of cattle; at the beginning of the seventh month they blow the trumpet, and on the fifteenth day of the seventh month they carry about palm-mar-row and thick branches of trees and branches of willows, and dwell in booths for seven days. Therefore, as they observed these things, they are rightly said to have served under the elements; for these things are from the elements. Christians, however, do not serve under the elements, but above the elements they serve God, hurrying toward the heavenly Jerusalem; they adore God in spirit, not in visible and worldly things, but having the worship of God in the mind, serving the invisible in an invisible manner, as the Lord says in the Gospel:

³¹⁴ “The hour is coming when the true worshipers will worship the Father in spirit and in truth” (Jn. 4:23). This, then, is the truth: to serve God in spirit, in mind rather than in body, so that, because God is spirit, he may be worshiped spiritually. From this side he says that the Jews were subject under the elements, as I mentioned above; but from another side, the principle of the Law was spiritual, by which he both forbade sin and commanded that the Lord be loved with all the heart, and that hope be placed in Christ. But when the Apostles preached these things, they clung more strongly to what had been given carnally. The Apostle recalls these matters in order to stun the Jews, who, disapproving the spiritual Law, were subject to visible things; and to show that these are truly weak in comparison with the law of faith, he also indicates this by introducing his own person, who had once been their zealous imitator. But once he had come to know Christ, he judged these things to be worthy of contempt, because the grace of God through Christ differs greatly from the Law of works.

³¹⁵ (Galatians 4:12) 2ND CATEGORY NT QUESTION 60. WHEN THE APOSTLE SAYS TO THE GALATIANS, WHOM HE REBUKES AND REPROVES THROUGHOUT THE WHOLE EPISTLE, BE AS I AM, BECAUSE I AM AS YOU ARE (Gal. 4:12): IF THEREFORE HE HAD MADE HIMSELF SUCH AS THEY WERE, IT WAS UNNECESSARY TO SAY, BE AS I AM. OR PERHAPS IN SOME THINGS HE HAD BEGUN TO BE AN IMITATOR OF THEM, AND IN OTHERS HE WISHES THEM TO BECOME LIKE HIM? — What of theirs could the Apostle imitate? Or what was lacking to the

teacher of the Gentiles? Rather, he exhorts them to be his imitators; and since it is not impossible, he reproves them in this way when he says, Because I am what you are: for you are human, just as I am; therefore do what I do. It can also be referred to that statement where he says that he became all things to all by agreeing with them in those points where they did not differ from the truth, especially the Gentiles (1 Cor. 9:22). For there was nothing of theirs, which ought no longer to be done, that had not previously been rightly done, such as circumcision, the observance of sabbaths, new moons, foods. But if he approved anything of the Gentiles, he did not show that it should still continue. For they say that the world was made by God and by men: this always stands. If therefore in these matters, by consenting to them, he was made as they were, he exhorts them that in a similar way they too should become as he is, agreeing with his doctrine.

³¹⁶ (Galatians 5:17) 2ND CATEGORY NT ³¹⁷ QUESTION 61. HOW ARE WE FREE IN CHOICE AND WILL, WHEN THE APOSTLE SAYS, “THE FLESH DESIRES AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH, SO THAT YOU DO NOT DO THE THINGS THAT YOU WOULD” (Gal. 5:17)? AND IF THE FLESH DESIRES AGAINST THE SPIRIT, IT IS EVIL. FOR THE SPIRIT SUGGESTS WHAT IS GOOD. — Do not understand “flesh” here as the substance of flesh, but as evil deeds and unbelief signified under the name of flesh. For since all error comes from visible and worldly things, and the flesh is akin to them, because it is composed of elements, he calls every error “flesh. He calls not only adulteries, fornications, and lusts the works of the flesh, but also idolatry, sorcery, blasphemies, and such things. Does the flesh compel to blasphemy or to idolatry? Are not these vices of the soul, when it consents to error? Yet he rightly says to those who act correctly that they are not in the flesh, but in the spirit. And yet they are in the body for this very purpose. Therefore, whoever walks well and does not despair of the hope of the faithful, though placed in the flesh, is said not to be in the flesh; but one who lives badly and is blasphemous is said to be in the flesh and to be flesh. For just as those who act well are spiritual even with the flesh, so those who live badly are carnal even with the soul itself. This is what he calls it.

³¹⁸ This error, then, which he calls flesh, desires against the spirit, that is, it suggests evil things against that same spirit, which is the law of God. For he introduces two laws, that of God and that of the Devil. Therefore he says

“spirit” because the law of God is spiritual, to resist the flesh, that is, to resist the vices, so as to preserve a person for God; but the law of the Devil, which is error, opposes through the allurements of lust and the sweetness of worldly things. With these in conflict, the human being is in the middle: when he consents to the spirit, the flesh does not want it; but when he gives his hand to the flesh, he spurns the spirit, that is, he despises the law of God. Therefore, when he consents to the flesh, the spirit calls him back so that he does not do what he wishes; but when he agrees to the spirit, the flesh urges him not to do what he thinks beneficial. Yet the spirit rightly and sensibly resists and calls him back, so that it may snatch the person away from the counsels of Satan. But the flesh, which is the opposing law, therefore urges and resists the spirit of the law in order to deceive through trickery. The Apostle therefore proclaims this so as to show to human choice to which side it should commit its will, not to empty the freedom of choice, but to teach the will to which it should join itself.

³¹⁹ If, however, there were no freedom of will, neither the law of the Devil, which is the flesh, nor the law of God, which is the spirit, by opposing one another, would press a person with their counsels. For whoever entices, persuades; and whoever persuades does not use force, but ensnares; and the one who is ensnared has his will changed by certain deceits. But if there were no free will, a person would, against his will, be dragged to those things which he does not want. ³²⁰ (Galatians 6:1) 2ND CATEGORY OT & NT ³²¹ QUESTION 10. WHAT IS IT THAT THE APOSTLE SAYS TO THE GALATIANS: “I AM AMAZED THAT YOU ARE SO QUICKLY DESERTING HIM WHO CALLED YOU IN GRACE, FOR ANOTHER GOSPEL, WHICH IS NOT ANOTHER” (Gal. 1:6–7)? IF IT IS “ANOTHER,” SURELY IT IS NOT THE SAME; IF IT IS NOT THE SAME, HOW IS IT NOT “ANOTHER”? — Therefore he calls it “another gospel” in relation to the gospel to which they had been called, because it is not the one that the Galatians later began to follow. For, led away from the Gospel of Christ, they had been drawn into Judaism under the name of Christ, as though that were what should be followed; and they affirmed something different from what the Apostle preached. Therefore the phrase is understood, “As they persuade you. For false apostles, when they were deceiving the believing Gentiles, claimed that what they themselves taught had been handed down by the Savior, as is contained in the Acts of the Apostles: “Unless you are circumcised according to

the custom of Moses, you cannot be saved" (Acts 15:1). Moved by grief at their downfall, the Apostle writes to them, saying: "I am amazed that you are so quickly deserting him who called you in grace, for another gospel, which is not another. (Gal. 1:6-7) He is amazed because, after something light and less burdensome, they were striving after harshness and burden:

³²² that is, that after the simplicity of faith they allowed themselves to be circumcised for the sake of the elements, that they observed new moons and the sabbath; they were subjected and driven by the elements, that is, to grace, not to the works of the Law. And lest he seem to have given the false apostles an opening, by allowing them to say that what the Galatians had received was different from what the tradition of truth holds, he immediately adds: "Which is not another, except that there are some who trouble you and want to distort the gospel of Christ. (Gal. 1:7) So, the gospel to which they had been called by the Apostle was different from what they began to follow under the influence of the false apostles; yet it was not different from what Christ had handed down, so that by this they might recognize that they had been led into error, and follow faith alone, confessing Christ as God and that he is sufficient to grant salvation, through whom they had obtained the remission of sins, and not through the Law: for without the Law, the grace of God forgives sins.

³²³ COLOSSIANS (Colossians 2:3) 2ND CATEGORY NT ³²⁴ QUESTION 62. IF IN CHRIST ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE HIDDEN (Colossians 2:3), HOW IS IT THAT THE SAME SAVIOR SAYS HE DOES NOT KNOW THE DAY AND HOUR OF THE FUTURE JUDGMENT (Mark 13:32)? BUT IF HE DOES KNOW AND SAYS HE DOES NOT KNOW, HE SEEMS TO BE LYING. — This statement contains a twofold meaning. For when it says that in Christ all the treasures of wisdom and knowledge are hidden, it means that whoever has Christ yields to Him as to all wisdom and knowledge: so that to know Christ is entirely to know, and to have comprehended all wisdom. As it is said to the Colossians: "Let no one deceive you through philosophy and empty seduction, according to the elements of this world and not according to Christ; for in Christ dwells all the fullness of the Godhead bodily. (Col. 2:8-9) That is, that the one who believes in Christ needs nothing for salvation, but rather abounds in this; because the fullness of the Godhead is in his faith. And again, in the same Epistle, among other things he says: "Let no one seduce you into lowli-

ness of heart and into the worship of angels, which he has seen, exalting himself, vainly puffed up by the mind of his flesh, and not holding fast to the head, from whom the whole body, supplied and knit together, grows with a growth that is from God" (Col. 2:8–9, 18–19).

³²⁵ Therefore, if those who believe in Christ venerate Him as the head of every principality and power, they need nothing else, but have everything that is necessary for salvation; it will not harm them to be ignorant of lower things which contribute nothing to salvation, when they know what is necessary. Those, then, are said to know everything in this sense, who know that which profits them for salvation. There is also this: that in the Savior all the treasures of wisdom and knowledge are hidden. For all the mysteries of the Father are known to Him; and He measures every creature; and not even the Father judges anyone, but has given all judgment to the Son (Jn. 5:22); and no one knows the things that are in God except the Spirit of God (1 Cor. 2:11), who is also the Spirit of Christ. How then can He be said not to know the day and hour of the future judgment, whose Spirit knows the things that are in God, of whom He said that the Spirit has received from Him (Jn. 16:14–15)? If therefore the One who has received from Him knows the things that are to come, how will Christ not know, He who sent the Holy Spirit? And can it be that a judge does not know the day of the future judgment, especially since He has given all the signs by which it may be expected? Perhaps also those are truly said to be unknown to Him, to whom He says:

³²⁶ "Amen, I say to you, I do not know you" (Matt. 25:12). Nor will the foolish and careless virgins be said to be known, because He also said, when they themselves were saying, "Lord, Lord, open to us," "Amen, I say to you, I do not know you. The reason, then, why He says He does not know what He knows is this. Finally, He says: "Watch, because you do not know at what hour your Lord is coming" (Matt. 24:42). Therefore, in order to make us careful and watchful, when He was questioned He said that He did not know the day and hour of the future judgment; but, so that it might be for our benefit, He denied knowing what He knows. Since we, in our ignorance of what is good for us, absolutely want to know something which, if we knew it, would harm us, Christ, the provider of our salvation, said He did not know, lest we should hear what would be against us. If someone who possesses a sword is asked for it by a person in pain, so that he may kill himself,

and he replies that he does not have it, is he to be accused of lying because he denies what, if he did not deny it, he would know to have the opposite effect?

³²⁷ PHILIPPIANS (Philippians 2:17) 2ND CATEGORY NT ³²⁸ QUESTION 63. WHAT DOES IT MEAN THAT, ALTHOUGH THE APOSTLES HEALED ALL THE AILMENTS BROUGHT BEFORE THEM, THEY DID NOT GIVE HEALING TO THEIR OWN INFIRMITIES? FOR EPAPHRODITUS CERTAINLY WOULD NOT HAVE BEEN SICK ALMOST TO DEATH (Philippians 2:27), IF THE APOSTLE'S INTERCESSION HAD BEEN HEARD. WHO COULD DOUBT THAT THE APOSTLE OFTEN PRAYED FOR THIS AND DID NOT OBTAIN IT? FOR IF HE HAD BEEN HEARD, THE SICKNESS WOULD IMMEDIATELY HAVE BEEN TAKEN AWAY. — Signs and wonders were therefore performed by the Apostles so that unbelief might be compelled to faith; so that, seeing deeds that are impossible for men, people might recognize from this that the preaching is of God, and prove by power that there is reason in the faith. Since words are always contradicted, a confirming power has been set as witness, and when words yield to that power, it shows that there is reason in faith which cannot be expressed in words. Among the faithful, therefore, signs and wonders are no longer necessary, but firm hope. For once it is learned that the promises are true, the soul arms itself for this purpose: that, despising present things, it may be found worthy of future ones, laying up merit for itself through labor. This is attested by Solomon, who says: "My son, when you come to the service of God, stand in righteousness and fear, and prepare your soul for temptation" (Sirach 2:1). Since man advances through temptations, these warnings are given. Therefore the Apostle says:

³²⁹ "Through tribulations we must enter into the kingdom of God" (Acts 14:21). These trials of tribulation occur in various ways, so that a persevering soul in the faith it has received may be crowned. For man is tempted not only in faith, but also in sickness, in loss, in persecution, and in the death of loved ones, so that if in these sufferings he is not drawn to seek the help of demons, he may obtain martyrdom without the shedding of blood. The Apostle therefore did not fail to obtain what he asked for Epaphroditus to his disadvantage, but to his progress: because in his own case, when he had requested, he heard, "My grace is sufficient for you; for power is made perfect in weakness" (2 Cor. 12:9). ³³⁰ (Philippians 2:27) 2ND CATEGORY OT & NT QUESTION 11. THE APOSTLE PAUL INDICATES THAT WE MUST

NOT BE GRIEVED OVER THE DEAD (1 Thess. 4:12). FOR IT IS THOSE WHO DESPAIR WHO ARE GRIEVED; AND HE HIMSELF SAYS ABOUT EPAPHRODITUS, "HE WAS SICK, NEAR TO DEATH, BUT GOD HAD MERCY ON HIM; AND NOT ONLY ON HIM, BUT ALSO ON ME, SO THAT I SHOULD NOT HAVE SORROW UPON SORROW" (Phil. 2:27). — How does he forbid grief, when he declares that he himself would have had to grieve if he had died? He meant that he would have had to grieve in one way if the death of Epaphroditus had come to pass, and yet in another way he forbids grief. For here he said he would have been grieved if he had died because of the comfort of his assistance, which he was using in the Gospel. But he forbids us to grieve in such a way that we mourn the dead as though they were extinguished and lost, despairing of the resurrection. It is one thing, therefore, to seek the comfort of someone as if absent, and another to lament the destruction of someone who will not be in the future. Here comfort ceases; there despair is excluded.

³³¹1 PETER (1 Peter 2:21) 2ND CATEGORY NT QUESTION 64. THE APOSTLE PETER SAYS, "CHRIST DIED FOR YOU" (1 Pet. 2:21). BUT THE APOSTLE PAUL DECLARES THAT HE ALSO DIED FOR HIMSELF: "HE BECAME OBEDIENT UNTO DEATH; WHEREFORE GOD HAS GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME" (Phil. 2:8–9). IF THIS IS SO, HE WOULD APPEAR TO HAVE BEEN IMPERFECT, SINCE HE GAINED INCREASE THROUGH HIS WORKS. — No believer doubts that the Son of God was born perfect from God. For in being born of God the Father he received all the fullness of the Father's divinity. Then, at that moment, he received the name that is above every name, that is, that he should be called what the Father is: God. For nothing is said to be future for him; he has all things before himself. Therefore he was born for the creation and restoration of all these things. Indeed, proper order and reason require that every knee should bend to the paternal name. The Father gave this to the Son on account of what he was going to do; yet he gave it when he begot him. For he begot him in such a way that he should be in the same honor in which the Father himself is.

³³²REVELATION 1ST CATEGORY NT 2ND CATEGORY NT (Revelation 10:8) ³³³QUESTION 72. WHEN IT IS READ IN THE APOCALYPSE OF JOHN: "GO," HE SAYS, "AND TAKE THE BOOK FROM THE HAND OF THE ANGEL, AND DEVOUR IT, AND IT WILL MAKE YOUR BELLY

BITTER, BUT IN YOUR MOUTH IT WILL BE SWEET AS HONEY” (Rev. 10:8–9): WHAT IS THIS BOOK THAT MAKES THE BELLY BITTER WHILE IT IS SWEET? — All the divine volumes are bitter, but to the faithless and to the carnal. For it is displeasing to idolaters when they hear that one God is preached in Christ. And Photinus likewise is afraid, seized with horror. Sabellius too is ashamed when he hears that the Father is such that he cannot be called the Son, because all things are from him; and that the Son is therefore called Son, because he is certainly not the Father himself, but is from the Father, and not the one “from whom” but the one “through whom” are all things. Arius also is refuted when he reads that Christ is truly the Son of God; for without doubt he could not be called “true” unless he were properly from God. Marcion too is convicted, learning that the Word was made flesh, he who thinks that flesh must be denied of Christ. Likewise the wicked Manichean is reproved, seeing written by the Evangelist that the Savior not only graced the vows of marriage by his presence, but even honored them with cups of wine (Jn. 2:1–11), he who blocks the entrance to marriage and urges immoral intercourse.

³³⁴ These things are contained in the book which the Apostle received to devour. This book is the Gospel entitled “according to John,” which is bitter not only to those who think wrongly, but also to the undisciplined who do not wish to be corrected, so that they may advance to what is worse. This revelation took place at the time when the Apostle John was on the island of Patmos, banished there by the Emperor Domitian for the sake of the faith. Then he was in the Spirit, so that he could see heavenly things; and while there were shown to him those things which will be, on account of wickedness and fornication and the rest, there was given to him a book which indeed was sweet in the mouth but made the belly bitter: so that, from among those who seem to be the one body of a single man, it might be sweet to those who are signified in the mouth, because, on account of their integrity of profession, they are indicated there; for this is what is sweet in the mouth, that which is one: but bitter to those who, with heretical perversity, live or think carnally, who on that account are signified in the belly. For it will accuse them in the day of God’s judgment. After the revelation, therefore, he was ordered to write the Gospel, on account of these things we have mentioned above.

³³⁵ And something similar was said to the prophet Ezekiel, that he should receive a book which would be sweet in his mouth, when he was sent to rebuke the faithlessness of the people (Ezek. 3:1). ³³⁶ (Revelation 10:8) ³³⁷ QUESTION 65. WHEN IT IS READ IN THE APOCALYPSE OF JOHN: “GO,” HE SAYS, “AND TAKE THE BOOK FROM THE HAND OF THE ANGEL, AND DEVOUR IT, AND IT WILL MAKE YOUR BELLY BITTER, BUT IN YOUR MOUTH IT WILL BE SWEET AS HONEY” (Rev. 10:8–9): WHAT IS THIS BOOK THAT MAKES THE BELLY BITTER WHILE IT IS SWEET? — Very often, one who seeks brevity is accustomed to err. Why is it that you do not present everything that was spoken for the purpose at hand, but suppress some things so that the meaning becomes more obscure? For it was said to John: “Go and take the book that is in the hand of the angel, and devour it; and it will be in your mouth sweet as honey, but it will make your belly bitter. And he said: “You must,” he says, “prophesy again before many peoples and nations. Therefore, as far as the reasoning of truth is concerned, he is proved to have written the Gospel after the exile. For while in exile on the island of Patmos, to which he had been banished by the Emperor Domitian, he saw the revelation, as he says, on the Lord’s day; afterwards, as I said, he wrote the Gospel, which is bitter to heretics, who are signified in the belly. For they are carnal, because they understand Christ wrongly. “But in your mouth,” he says, “it will be sweet as honey”:

³³⁸ as though he were making of all Christians one body, so that individuals are members one of another, such that in the mouth, which is, of course, a part of the head, he signifies the more honorable and more faithful, for whom the truth concerning Christ is sweet; in the belly he signifies the heretics, because they are carnal. For the truth that speaks of Christ as true God is bitter to them. The whole Gospel of John is indeed against heretics. Against Photinus, who denies that Christ existed before Mary, he proves that the Savior descended from heaven. Against Arius, moreover, he shows that Christ has no beginning: because “in the beginning” Christ the Son of God was God with God the Father, and because nothing was made without him, he himself cannot be called a creature. For if he were a creature, something would have been made without him; but because nothing was without him, he always existed. Sabellius, however, who accepts a merging of Father and Son so that one individual is called by two names, he refutes in this way, when he says: “If you loved me, you would indeed rejoice, because I go to the

Father, for the Father is greater than I” (Jn. 14:28); where he made clear the persons of two, when the Son calls the Father greater. For the single one is not greater than himself. He likewise convicts Marcion, who denies the flesh of Christ. For he said: “And the Word was made flesh and dwelt among us” (Jn. 1:14).

³³⁹ With this meaning he also reproves Manichaeus, who does not know that Christ came in the flesh and blocks the entrance to marriage, ignorant that the Savior rewarded the marriage feast. In like manner it was said also to the prophet Ezekiel by the angel that he should take a scroll (Ezek. 3:1) and devour it, and it would be sweet in his mouth but would fill his belly. This was said to the prophet when he was sent to reprove a faithless and undisciplined people, who likewise are signified in the belly because they were carnal. From these are those whom Scripture in the prophet Isaiah, though they are evil, nevertheless calls brothers. For it says: “You who fear God, say to those who hate you and have not heard my precepts, ‘You are our brothers’” (Isa. 66:5, according to the LXX). ³⁴⁰ POLEMIC 1ST CATEGORY NT ³⁴¹ QUESTION 102. AGAINST NOVATIAN. — His disciples say to Jesus, “Lord, do you want us to say that fire should come down from heaven and consume them, as Elijah did? And the Lord answered them, saying, “You do not know of what spirit you are. For the Son of Man did not come to destroy souls, but to save them” (Luke 9:54–56). Although it was certainly fitting to take revenge on the Samaritans who did not receive him, nevertheless the Lord, who came to grant mercy, removed the sentence, so that those who were corrected afterwards might be changed. And the prophet Elisha, angered at the boys who insulted him, took vengeance on them with God as judge, so that in that place they were eaten by bears, where there is said to be no forest (2 Kings 2:23–24); but the Lord spared the prostitute who was brought before him, namely the one whom the leaders of the Jews said they had caught in adultery (Jn. 8:11), so that, since a loving declaration had begun, he might teach that she was not to be condemned, but pardoned. For the Law given through Moses, because it had justice directed to revenge, exercised severity in its beginnings. It took funeral revenge on the man who went out to gather wood on the sabbath (Num. 15:32–36); and similarly took punishment on the son of the Egyptian woman who had blasphemed God (Lev. 24:10–14); and in the matter of the molten calf struck the sons of Israel (Exod. 32:27).

³⁴² Each Law, then, in its very beginnings shows its full character: the old Law, because it was more ready to punish, appeared harsher in its early days, so that by instilling fear it might make its hearers diligent and watchful. But the new Law, because it is loving and inclined easily to mercy, showed its beginnings as most gentle and most compassionate, so that by this very charm and love it might call all to forgiveness. Afterwards, however, even that Law which seemed harsher, on account of the frailty of the human race, not only softened its severity, but also showed itself humane and loving, and this Law which seemed gentle at times took vengeance. For Ananias and his wife Sapphira were struck down by God (Acts 5:5, 10). And Elymas the magician, unbelieving and opposing the law of God, was blinded by the judgment and power of the Lord (Acts 13:8–11). And King Herod, because he did not give honor to the God of heaven, was struck by an angel of God and, swelling with worms, breathed his last (Acts 12:23). Lest, because mercy is preached, people should think there is absolutely no punishment and that they may sin with freedom, fear was imposed, showing that forgiveness of sins is given for this purpose: that, as if brought to life from the dead, they should afterwards abstain from the contrary things, so that it may be brought about that no one departs from here with guilt, because there will be a coming to judgment.

³⁴³ For the sentence in which each person dies is what is credited to him. Since, therefore, the new Law has the fullness of mercy, lest it be treated with contempt by lovers of sin, it took vengeance on the above-mentioned persons. The old Law, though given for vengeance, nevertheless pardoned some, lest it be called wholly cruel; but it took vengeance on many, because its disposition is ready to punish. Without doubt, then, the grace of the new Law is greater than that of the old. If, therefore, the grace is greater, how is it denied that this Law can grant what that Law granted, which had less grace? For the former was more inclined to severity. Therefore, if that Law is proved to have forgiven the repentant, how can it be that this Law, which is gentle, does not receive the repentant? For even the Jews were called sons of God, who, as we read on the authority of the apostle Paul, were baptized through Moses in the cloud and in the sea (1 Cor. 10:2). Indeed, they are known to have been purified as they were about to receive the Law, so that afterwards they might give an account of the Law they had received, and if they sinned, they might reform themselves through repentance; as the Lord

says through the prophet Isaiah, "Do penance, you who err, and be converted" (Isa. 45:22). But perhaps, on the contrary, it is said: Repentance indeed was preached, but not remission.

³⁴⁴ If, therefore, repentance has been preached by God, there will be fruit for those doing repentance. For the Lord would not admonish this in vain. Moreover, since the Lord knew that remission of sins must be given to the converted, he commanded this; for he said, "I do not desire the death of the sinner, only that he be converted and live" (Ezek. 18:32). And therefore there is fruit of repentance, as has become clear, for those who are converted to God. Therefore, the assertion wickedly fabricated by Novatian is excluded, by which he overturns the meaning of the Lord's words, saying, "The Lord said, Whoever shall deny me, I also will deny him" (Matt. 10:33); so that if any Christian, for whatever reason, has denied, he can no longer return, or certainly, if he does return, he is in no way received. And where, then, is the repentance that has been enjoined? When the Savior, after having pronounced this sentence, did not deny the apostle Peter who had denied him. Why? Because, with repentance following, he wept bitterly over his sin (Matt. 26:75), knowing, of course, that forgiveness is granted to those who are converted, and that they are reformed through repentance. But Novatian pretends that repentance is to be done. Because he does not openly dare to deny that repentance should be granted, being limited by the Law, he strives subtly to frustrate it.

³⁴⁵ For when he says that whoever has denied will by no means have pardon, but will himself be denied before the angels of God, how does he not deceitfully profess that repentance is to be done? From this his fraud clearly appears, when he adds, saying, "Whoever shall sin against the Holy Spirit, it shall not be forgiven him, neither here nor in the future" (Matt. 12:32). Although one cause is that by which there is sin against the Holy Spirit, and another to deny the Lord Jesus, Novatian, nevertheless, in order to deny pardon for this sin, wants there to be one and the same meaning for the one who denies the Lord and for the one who sins against the Holy Spirit, so that by this fudging he may cut off the fruit of repentance. For if denying the Lord is the same as having sinned against the Holy Spirit, there is no pardon to be hoped for by those who deny, nor any fruit of repentance; because this sin, neither here nor in the future, the Lord's oracles have promised to remit. From this it becomes clear that Novatian speaks deceitfully when he says that

penance must be done. For why should one repent, if it is denied that the sin can be removed? For the sighs, tears, and weeping of repentance obtain this: that it both merits pardon and restoration. Therefore David, repenting and confessing his sin, both obtained forgiveness (2 Kings 12:13) and was restored to his former state;

³⁴⁶for he remained king and afterwards prophesied. This is clearly proven: for in the fiftieth Psalm he repented, and afterwards, having suffered persecution from his son, he prophesied. For the third Psalm according to the historical order is after the fiftieth. But perhaps it will be said that a king had to be forgiven, whereas the lowly must not be forgiven, although it seems that it is rather more difficult to forgive those who are more powerful. For God does not regard the person of a man (Rom. 2:11). The higher one is, the more, even if his sin is slight, it is a grave crime. For just as humility in a powerful man is lofty and noble, so also his fault must be regarded as a crime. Except for those sins which are clearly unlawful for all, not everything is permitted to the powerful that is allowed to the lowly. For it is disgraceful for a man of rank to bargain in trade, and entering a tavern is noteworthy. For senators, lending at interest is a disgrace. If therefore in these lesser matters they are found worthy of censure, how much more must they be held guilty if they sin? From this, then, it appears that David sinned very grievously, and in fact in a twofold way. Yet, when he turned back, he obtained forgiveness for both murder and adultery, and what is more, he was reformed with tears.

³⁴⁷For when he was rebuked by the prophet Nathan, he did not dare hide his sin, but confessed it, saying, I have sinned against the Lord. Then the prophet answered and said, The Lord has taken away your sin, and you shall not die, because you have repented. And because he is afterwards found to have prophesied, there is no doubt that he was restored. For also Ahab, rebuked by the prophet because of the death of Naboth, went about weeping, and tore his garments, and girded himself with sackcloth; and the word of the Lord came by the hand of His servant Elijah concerning Ahab, and the Lord said: Have you seen how Ahab is moved before my face? I will not bring the evil upon him in his days (1 Kings 21:27-29). And when the Ninevites wept for their sins, with death awaiting, their life was restored (Jonah 3:10). See how great is the progress of repentance. But perhaps it may be said in reply: Repentance was granted indeed, but not for the crime of idolatry; although these sins are grave, the crime of idolatry is greater. Nevertheless,

Novatian's assertion is rightly overthrown in no small part, since two grave crimes appear to have been granted to repentance. For if fornication ought not to be forgiven, as Novatian thinks, how much less murder or adultery? Yet here his vanity is evident, since those sins which are more serious are shown to have been forgiven.

³⁴⁸ Therefore now it must be asked whether God has promised that forgiveness can be granted even to idolaters. For whatever has not been lawfully granted here cannot be granted in the future. For here, as the Lord said, sins are either bound or loosed (Matt. 16:19); but in the future there will be nothing else but reward or condemnation. For everyone who is lawfully rejected here cannot be chosen or judged worthy in the future. Let us therefore hear what the Lord says about idolaters to the prophet Jeremiah: Go and say, he says, Return to me, backsliding Israel, says the Lord, and I will not set my face against you: for I am merciful, says the Lord, and I will not be angry with you forever. Nevertheless acknowledge your iniquity: you have acted wickedly, and have scattered your ways to strangers under every green tree (Jer. 3:12–13). See what God promises to those who, after their fall, turn back to Him, that after apostasy He will forgive their sins when they return. And again God says through Jeremiah: My delicate ones have walked rough ways, they were led as a flock plundered by enemies. Be steadfast, children, and cry out to God; your memory will be remembered in your captivity. For as your mind was to stray from God, being converted you will seek Him ten times as much. For He who brought evils upon you will bring upon you eternal joy with your salvation (Baruch 4:26–29). O the mercy of God!

³⁴⁹ How He calls upon those who have fallen to rise up again! How He urges them, after the error of idols, to return to Him! Like a kindly father, He promises His children everlasting joy of salvation if they correct themselves. Likewise in the same prophet among other things: And I will restore them to this land, and I will build them up and not destroy; and I will plant them and not pluck them up (Jer. 24:6). Since He had threatened and said, Whoever sacrifices to gods shall be rooted out, sinners against God might despair of themselves, as though those who had sacrificed to idols, once uprooted, could not be planted again; He encourages them that, if they repent, they can be restored to their former state. For the sentence remains only if the sin is not corrected. Therefore it was proclaimed to the Ninevites that after three days their city would be overthrown. Why after three days, except

that either they might repent and the sentence be lifted, or, remaining as they were, they would perish more justly? This is what He said through the prophet, I do not will the death of the dying, only that he should turn back and live. Therefore it came about that, though the Ninevites were destined to die because of their sins, they were forgiven when repentance followed.

³⁵⁰ For what reason do we find the ark being built for a hundred years in the time of Noah (Gen. 5:31; 7:6), if not that, seeing and hearing what was coming, they might change themselves? For God wills no one to perish. Therefore it is that we read in Solomon: For, he says, the Most High has mercy on those who repent (Sirach 12:3). And again, You have mercy on all, because You can do all things, and You overlook the sins of men for the sake of repentance (Wis. 11:24). In this sense the Lord also, grieving over the treachery of the Jews, says: "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you; how often I wanted to gather your children together, as a hen gathers her chicks under her wings, and you were unwilling" (Matt. 23:37)! Therefore the Lord always, throughout the whole Law, urges sinners to turn back to Him, not wishing His workmanship to be accountable to destruction; since there was no other reason for the giving of the Law than that men might be turned from error to the truth. Yet in such a way that in the New Testament the Author of the Law appears more merciful, because at the time when He agreed to reveal the mystery of His Son, our Lord, He willed to be more generous and abundant in mercy, so that there might be more grace when the Son preached than there had been when the servants preached. And not without reason:

³⁵¹ for it was fitting that greater gifts should be bestowed through the Son than through the servants. Accordingly, to those who turn to Him in faith He grants all sins together, without any preceding cry of penance. Therefore the Apostle Paul says: "For the gifts and the calling of God are without repentance" (Rom. 11:29). Afterwards, however, if they sin, they can deserve pardon through penance; so that, because they have sinned after receiving free mercy, they may no longer obtain it freely, but may reach forgiveness with intervening groans and tears. For it is impossible for a man not to sin. Therefore the Apostle John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 Jn. 1:8). Therefore David deserved pardon and renewal when he confessed his sin.

John the Apostle is certainly speaking to Christians. For he says in what follows: "My little children, I write these things to you so that you may not sin; and if anyone sins, we have an advocate with the Father, Jesus Christ" (1 Jn. 2:1). He says this so that, if we sin after Baptism, we may humbly ask the Advocate to plead with the Father for us. For if among our ancestors penance had its place, how can it be that in this time it has no place, when the preaching shows greater mercy?

³⁵² And He who had mercy on His enemies by calling them to grace, will He not have mercy on His friends now that they are His, along with a reward? For the tribulation of the heart is the reward of the repentant. If what you say were true, men would grieve that they have been made friends from being enemies. Or what sort of person must He be thought to be, if He gave mercy to enemies who do not repent, but did not give it to friends who do? Moreover, since the Lord knows that the Devil exalts himself and rages more fiercely against the friends and servants of God, where the Apostle Peter says: "Be watchful and sober, because your adversary the Devil, like a roaring lion, goes about seeking whom he may devour" (1 Pet. 5:8), since, then, the Lord knows that we have a dreadful and powerful adversary, if we are overcome by him, He wills us to flee to His help, grieving that we have been cast down, so that, restored by His power, we may fight back bravely. For just as, unless those days which the Lord mentions were shortened (Matt. 24:22), no flesh would be saved, so also, if repentance is denied to men, no one can be saved. For "no one," he says, "can boast that he has a pure heart" (Prov. 20:9); and elsewhere, "No one is without stain, not even an infant of one day" (Job 14:4). Who then will be able to escape, if repentance is denied?

³⁵³ And where is that saying of the Lord, that "there will be joy in heaven over one sinner who repents" (Luke 15:7)? "But more serious crimes," you say, "must not be forgiven, fornication and idolatry. And where is the saying of the Lord in which He promises that all sins and blasphemies will be forgiven to men, "but the blasphemy against the Holy Spirit will not be forgiven to men" (Matt. 12:31)? He declares that absolutely all sins can be forgiven, except one. Now choose, Novatian, of whom you wish this to be understood: of those who do not yet believe, or of those who already believe. If of unbelievers, how is forgiveness of sins given, when it is clear that all, before they believe, sin against God and against the Holy Spirit? For some call the deeds of the Lord magical arts, assigning the work of the Holy Spirit to demons.

But if you wish it to be said of believers, your statement is excluded, since He says that all sins will be forgiven: "And whoever speaks a word against the Son of Man, it will be forgiven him. Therefore, whether one sins against God or against Christ, it will be forgiven to men. For He has included all sins, except that against the Holy Spirit. Therefore He does not wish that sin which is committed against God to be understood as the same as that against the Holy Spirit; for if this were so, He would not have excepted it.

³⁵⁴ Since therefore He signifies another kind of sin when the Holy Spirit is blasphemed (for this saying refers to the person, not to the nature, of the Holy Spirit), all sins will be forgiven, either to those who already believe through penance, or to those who shall believe through Baptism. But that the Jews sinned against the Holy Spirit has another cause, belonging to that time. Therefore He shows that this will not be forgiven them, neither here nor in the future. For they did not sin against the Holy Spirit through error, but through hatred. Knowing and understanding that the works they saw in the deeds of the Saviour were of God, in order to turn the people away from faith in Him, they pretended that these were of the prince of demons. Therefore it is that the Lord says to them: "You have taken away the key of knowledge; you yourselves do not enter, and you hinder those who are entering" (Luke 11:52) Therefore this statement is made against the spiteful, for whom no remedy can be found so that they may be saved. For nothing is more serious than this crime: it pretends that what one knows to be true is false. For the Jews, who appeared to be under God's law and to whom the promise of Christ had been made, seeing the great works and understanding that this was what God had promised, were blinded by envy so that they denied this was so;

³⁵⁵ and not only did they deny it, but they also persecuted it even to death. It is therefore not right that this sin should ever be forgiven to those who, with their own conscience as witness, dared to resist the God to whom they said they were devoted. Now there are different reasons why one sins against God or against Christ. Either someone, envying another's happiness, rises up against the Creator out of the pain of his own abasement; or, having suddenly suffered some adverse event, stirred to anger, he becomes disrespectful toward his Father. But the incarnation of Christ itself also provokes offense. For while people are ignorant of the mystery of the incarnate Christ, they blaspheme, considering it unworthy that the Son of God, who is of incor-

poreal and simple nature, should be said to have been born in the manner of men. They therefore blaspheme because they are ignorant of the mystery. Wherefore a helping hand must be extended to such people when they are converted, because they oppose the truth in such a way that they think they are acting for the truth. A person of this kind, once tortured and torn by the nails, declares to be true what he had persecuted. The aforementioned Jews, however, thought one thing and did another, and without judge and executioner they are always tormented by their own conscience as witness. For the one who, through error, has been an enemy of the truth, when he is converted rejoices that he has come to know the truth;

³⁵⁶ but the spiteful man has nothing to correct: for if he were to turn back, he would begin to say that true which he previously did not know to be false. But as for an injury being done to the Holy Spirit, no cause exists: for his office produces no offense, since he appears in the power of signs and wonders. For who would dare hiss against him, seeing the dead raised? Or who would be angry with him, when through his effect he sees the paralyzed running, the blind receiving sight, the deaf hearing? Or how could he not love him, whom he sees casting out unclean spirits, cleansing lepers, and at the same time healing all diseases? The Jews preferred to do him an injury, saying that his work was the work of demons, provided only that, acting out their envy and hatred against the Savior, they could satisfy them. For this reason he shows that this sin is forgiven them neither here nor in the future. But Novatian says, More serious crimes are proved by name to be forgiven, that is, idolatry and fornication after the washing. For this reason, he says, all sins are forgiven at once in Baptism, so that thereafter, if they commit anything serious, they may in no way obtain pardon; because after the Holy Spirit has been received, nothing that is against the Holy Spirit ought to be committed. Who would deny that one ought never to sin, if it were possible?

³⁵⁷ But since God knows the human race is weak, he has always followed them with saving remedies so that, after sins, they might have a way to be restored. If, however, the Spirit once given forbids repentance to be granted to those who sin, there is no providence in the New Testament, and it will seem that better provision was made for those of old, to whom this remedy was by no means denied. And how is grace greater in the New than in the Old? For such a view belongs to an enemy, who, knowing that people cannot otherwise be provided for so as to attain salvation than by the intervention

of repentance, grants the Holy Spirit in such a way that, if any injury be done to him through some fear or through some error, then satisfaction has no place for the reforming of a person: this is to have sought an opportunity to destroy people, not to save them. But perish the thought, since the Lord says, The Son of Man came not to destroy souls, but to save (Luke 9:56). For if, when we sin against one another, God has commanded that our sins be forgiven one another, if we turn back, seventy times seven (Matt. 18:22), how much more does he himself, if one sins against him, forgive those who are converted? For he wills every sinner to be converted.

³⁵⁸ Therefore the Apostle proves that forgiveness was granted to fornicators and the unclean, saying, Lest, when I come again, my God should humble me among you, and I should mourn for many of those who have sinned before, and have not repented of the uncleanness and fornication which they have committed (2 Cor. 12:21). He proves that some have done penance, for whom he does not grieve, but rejoices; but he indicates that some have not done penance for their fornication, and therefore he says that he mourns for them as not belonging to life, because they have not done penance. For if, in the case of such a crime, penance were to be done continually throughout this life, he would not say that he mourns for them because they have not done penance, but because they are not doing it. But knowing that penance both begins and is completed here, he says, because they have not done penance. For this is what he wanted, that when he came to them he might have peace in communion with them. Here, then, it has been proved that those who have committed fornication are to be admitted to communion after they have done penance. For they cannot be admitted to communion as long as they continue to commit the sin; but they are to be admitted when they cease from it, in accordance with the judgment of the Church. Now it remains to see whether we can prove that idolatry in particular can be forgiven.

³⁵⁹ For we read in the Apocalypse of the blessed Apostle John that penance is preached even for idolatry. For the bishops, whom he calls angels, that is, messengers, as also the blessed Apostle Paul says, You received me as an angel of God (Gal. 4:14), are admonished to grant penance to those who sin, and not to allow those who cause scandals in the Church to be in no way admonished, since they too belong to the Church. He therefore says, And to the angel of the Church in Pergamum write: Therefore says he who has the sharp

two-edged sword, I know where you dwell, where Satan's throne is; and you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells. But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to place a stumbling block before the eyes of the sons of Israel, to eat things sacrificed, and to commit fornication; so you also have those who hold the doctrine of the Nicolaitans. Likewise, do penance. (Rev. 2:12-16) He says that this is the doctrine of the Nicolaitans which was also that of Balaam, that is, idolatry and fornication, for which he commands that penance be done. And because he speaks to the people of the Church, he shows this by saying, "These things says the Spirit to the Churches.

³⁶⁰ And as for what the fruit of penance is, he indicates it therefore: "To the one who conquers," he says, "I will give to eat of the manna which is hidden"; (Rev. 2:17) so that by penance he may, as it were, conquer sins. For what is it to repent, if not to be grieved for past deeds, and from this time to abstain from those things which one has committed? "And to the angel of the Church in Thyatira write: These things says the Son of God, who has eyes like a flame of fire, and whose feet are like Tyrian brass: I know your works, and love, and faith, and ministry, and patience, and your works, the last of which are better than the first. But I have against you that you allow the woman Jezebel, who calls herself a prophetess, and teaches and seduces my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time to repent, and she was not willing to do penance for her fornication. Behold, I will cast her into a bed; and those who commit adultery with her into great tribulation, unless they do penance for their deeds; and I will kill her children with death; and all the Churches shall know that I am he who searches reins and hearts; and I will give to each of you according to his works.

³⁶¹ But to you I say, and to the rest who are in Thyatira, who do not have this doctrine and do not know the depths of Satan, as they say, I will put upon you no other burden; only hold fast what you have until I come. But to the one who conquers and keeps my works unto the end, I will give authority over the nations" (Rev. 2:12-26). Under a single letter given to the Church of Thyatira he confuses and utterly rejects the double error of the Novatian heresy: for he promises fruit even to those doing penance on account of idol-

atry, and in one Church he shows that the wicked do not contaminate the good, though they were of one and the same communion; for he was not writing to those placed outside the Church when he said, "He who has ears, let him hear what the Spirit says to the Churches. (Rev. 2:29) In a similar way the Apostle Paul says, "For we know that whatever the Law says, it speaks to those who are under the Law" (Rom. 3:19). And in another place, "For what have I to do with judging those who are outside? (1 Cor. 5:12). Therefore, men of one and the same Church he partly calls to penance, and partly praises, saying, "But to you I say, and to the rest who are in Thyatira, whoever of you do not have this doctrine, that is, of idolatry, hold fast what you have until I come";

³⁶² (Rev. 2:24-25) that is, persevere unto the end, because "he who perseveres unto the end, this one shall be saved" (Matt. 10:22). Likewise, the one who perseveres in evil shall be condemned. And therefore, just as the righteousness of the righteous will not free him on the day when he goes astray, so the iniquity of the unrighteous will not harm him when he is converted. Therefore it was said, "He who sacrifices to gods shall be rooted out"; (Exod. 22:20) but if he is converted, "he shall surely live. So also is that saying of the Lord, "Whoever denies me, I will deny him" (Matt. 33). But if he is converted, he cannot be denied by the one whom he confesses. From this it is that he said in the Psalm, "In your sight no living man shall be justified" (Ps. 142:2). For this sentence is assigned to a man in which he dies. For since within the Church the wicked were to be with the good until the judgment of God, God himself indicated this, saying, "The kingdom of heaven is like a net cast into the sea, which gathers fish of every kind. When it was full, they brought it to shore; and they chose the good into their vessels, but cast the bad away. So it shall be at the end of the age: the angels will come out and will separate from the kingdom of God all offenses and those who do iniquity" (Matt. 13:47-49).

³⁶³ This situation is also signified in that man who was found among the guests not having a wedding garment (Matt. 22:12-13): he shows that he alone was cast out from the company of the Church, because the crime of his unworthiness did not defile the others; and because this unworthiness of his was made evident by the fact that he did not have a wedding garment, he was revealed to the others. For they saw that he was clothed differently among them. From this comes what the Apostle Paul says: "In a great house

there are not only vessels of gold and silver, but also of wood and clay” (2 Tim. 2:20). He set this forth because of Hymenaeus and Philetus, who, though they were of the Church, held a perverse opinion about the resurrection; just as some of the Church of the Corinthians denied the resurrection. But Novatian says that this great house is to be understood as the world, not the Church, so that he may not be forced to acknowledge in one Church the wicked with the good, the clean with the unclean. I think this can be easily refuted. For in one house all are under one name: although they differ in conduct, yet in profession they are all counted under the one name of their master. But this world contains men of diverse professions, so that utterly unlike people profess that they have different gods and lords.

³⁶⁴ You see, therefore, that this could not have been said of the world, but of the Church, in which, living under one name, they differ in their deeds. I note that Novatian was not ignorant of this, but because he had no just grounds for the complaints of his secession, and would have been openly ashamed, he forged certain arguments for himself through a bad interpretation of the Law, by which he might try to excuse and cover the envious will of his resentment. Finally, he replies to what we have said, saying, “Nor do I refuse that penance be done for the idolatry committed, but I do not dare to grant remission, because this crime must be forgiven by him against whom it has been committed. He replies therefore with deceit. For he is exposed by his own interpretations, through which his fraud appears. For when he says, “It is written. Whoever denies me, I also will deny him, and the one whose words these are cannot lie; he shows that the repentance which he says must be done is empty and fruitless. For if a sentence has been passed, and he who passed it does not deceive, why do you compel a man to be tortured with mourning and groans, when you either deny or openly profess that you do not know the outcome of this matter? For whoever gives counsel to someone gives it precisely in order to declare what benefit may come from it.

³⁶⁵ But because you, Novatian, profess this deceitfully, in order to dupe human minds, you say that repentance must be done. For knowing that this cannot be openly denied, you act subtly, because you cut off repentance not by word but by intention. You certainly say that everyone who sacrifices to idols sins against the Holy Spirit, and you insist by the words of the law that this sin is not forgiven either here or in the future. How then do you say that repentance must be done for this offense, except because you deceive, as I

showed above? But you are accustomed to try to cover this fraud with another trick, saying that the apostle Peter also spoke in the same sense to Simon: "Repent of this wickedness of yours, if perhaps it may be forgiven you" (Acts 8:22). But when the apostle Peter looked upon the man's old and venomous and intensely bitter hatred, he therefore gave him an answer worded in doubt. For which mortal ever sinned in such a way as to want to buy the gift of God with money? This answer, then, was given to ill will, not to error. For this is what has no remedy; because it is neither error, nor is there any necessity by which it might be excused so as to be able through tears to attain forgiveness. If, therefore, any are found in such a case, let them hear what Simon heard.

³⁶⁶For this reason the apostle Peter answered him doubtfully, saying, "For I see that you are in the anger of bitterness and in the bond of iniquity. (Acts 8:23) If then in so grave a case, one which seems without remedy, the answer was given in doubtful terms, it is not doubtful that those who sin against God through some error or necessity can be forgiven, if they perform suitable repentance. For this has been granted to ecclesiastical law by its author: that it may both impose repentance and, after repentance, may receive back. And there is still something that Novatian criticizes: "Why," he says, "do they hand over the body of the Lord to those whom they know to be sinners? As though those who are judges could also be accusers. But if they are accused and exposed, they can be cast out. For what judge assumes the role of accuser? For if the Lord himself endured Judas, whom he knew to be a thief, and to carry off what was put in the money bag (Jn. 12:6), nor did he cast out the one who had not been accused, we ought to make use of this example, so that it is not permitted to cast out anyone who has not been publicly detected. For it does not suit a just man to accuse anyone. Therefore Matthew says: "Joseph, being a just man and not willing to expose her, wanted to dismiss her secretly" (Matt. 1:19).

³⁶⁷Therefore Judas, though he was among the disciples, did not stain them with his contagion, since they, of course, were opposed to his thefts; and when he received the Eucharist among them, he did not defile the innocent. Nor did the Lord deny his body to him whom he knew to be a robber; for, according to the Apostle, "He who receives unworthily receives a sword unto himself" (1 Cor. 11:27). Therefore the Lord did not turn his eyes away from him. For sinners defile only those who consent to their evil deeds.

Where it is said, “You saw a thief, and you ran with him” (Ps. 49:18). From this comes the reason why the Apostle reproves the people of Corinth, because they did not correct or avoid him who openly had his father’s wife, so that he might amend himself, saying, “Do you not know that a little leaven corrupts the whole lump? (1 Cor. 5:1, 6). Since there was no leader or bishop of the Church there, it belonged to the people to correct the man whom they saw behaving among them in such shameful and obscene ways. And therefore the Apostle rebukes them as if they were consenting to his crime. For in this matter there was no need of an accuser or of witnesses; he was publicly keeping his stepmother in the place of a wife. And so, as far as our cause is concerned, we have set forth our position, not accusing others, but defending ourselves.

³⁶⁸ But I appeal to the conscience of the Novatians, who always accuse us, whether he knows all those who are with him to be saints. He is so angry with us that he even denies that we are Christians, though he knows that we have been initiated in the same faith on which he prides himself. Certainly it is profession and life that make a Christian. If, then, you see a man profess the same things as you do, and his life is not unlike yours, why do you deny that he is what you are? Surely, “whoever says ‘Lord Jesus’ says it in the Holy Spirit” (see 1 Cor. 12:3); for he speaks truth. For all truth is from God. Why do you not agree with the one who speaks truth, but deny? You contradict the one who confesses God, not with reason, but in madness. Do you not appear to be an enemy of God, when you resist one who speaks true things about him? Does a pagan, hearing someone say that idols are gods, deny that he is a pagan? Why then do you deny that the man is a Christian whom you hear profess the words of the full faith, when you read, “With the heart one believes unto righteousness, but with the mouth confession is made unto salvation” (Rom. 10:10)? But you, as an enemy, in your anger fail to see that you oppose God;

³⁶⁹ you deny that the one who confesses this has salvation, though the Lord says, “Whoever confesses me, I also will confess him” (Luke 12:8). Did he say, “If Novatian confesses me”? But you establish it in such a way that you seem to defend this: that he is saved who is not only a Christian, but who is also a Novatian. Yet if confession made in Christ gives salvation, then wherever and among whoever this confession is whole, it possesses salvation. Therefore, if the handing down of this confession has been corrupted among

us, or its sense altered, you rightly accuse us. For if this remains in us as it does in you, by denying us you seem also to deny yourself. But you accuse the ministers of faith: grant that what you say is true, even though you cannot prove it. Those who heard it from them, did they hear truth or falsehood? For if a flawed man has spoken the truth, it will not cease to be true because it was spoken by a flawed man; for the cause of one's conduct is one thing, and the cause of one's profession another. Does not the persecutor, out of hatred for the Christian name, persecute the profession, not the conduct? First of all, knowing that this benefits religion, when we confess that we are Christians, the sacrilegious man believes what we confess, though he does not wish to hear it, because he does in fact hear it.

QUESTIONS ON THE OLD AND NEW TESTAMENTS (PART 3)

¹ But you, although you bear the same profession and seal, do not believe us who confess what you yourself confess. If you knew that we were reborn in some way different from that in which you were reborn, then you would rightly not believe that we are what you are. Why then do I suffer persecution from a sacrilegious man, if I am not what you are? For if I professed concerning myself what you say about me, I would not suffer persecution. And in the end, I must be believed about myself, not you. For the judge seeks my own profession, not yours about me. Why then do you deny me when I confess, though it is true, when in this case not another's testimony, but my own profession is required, either for me or against me? I was unwilling, for the sake of the name, to have you tortured against me, so that it might appear, if you too were to deny the one confessing the truth against me, to whom belief would be given. For you propose this deceitfully, so that you may seem to have a just cause for schism. For you are not ignorant that in this matter my own testimony about myself is required, not another's; and that what I have confessed is held to be true, not what someone else has denied. It is clear that those are free who, out of love for Christ and without scrutinizing the deeds of men, press forward to obtain faith in him:

² approving in them only what they know to be useful for themselves, that is, to obtain the tradition of the faith which is of Christ. For whoever thinks that, besides the sacrament, something else is necessary for a man in this matter, does an injury to the tradition; for he thinks too little of the grace of God. For whenever he denies that the gift of God can profit one who is devoted to him unless some human merit is present, he makes man either

superior or equal to the tradition itself, whereas man's merit is far removed from such a role. As the apostle Paul says about this same matter: I planted, Apollos watered, but God gave the increase. Therefore neither he who plants is anything, nor he who waters, but God who gives the increase (1 Cor. 3:6–7). How then can anything be hoped for from man in this matter, since the words which are handed on have been given? Let us see then what advantage there will be if he is of good merit, or what disadvantage if he is of bad merit. One comes, desiring to hear the words of God, to which, by lending faith, he believes he will receive salvation. What difference does it make in this matter whether the one who delivers the solemn words is of good or bad life, since what is sought is the devoted faith of the recipient, so that he may with his whole mind believe what he hears?

³ If the one who delivers them is of bad life, will he create an obstacle for the recipient, so that he will not believe what he hears and ought to believe, so that his sin might enter the other's heart so that he does not believe? Or will God, who is just, despise one devoted to him because of the sin of that man whom he himself allows to be in office? Nor does man judge in this way, although it is clear that he frequently errs or is partial. If it were so, and a man were conducting his own case, would he not say to God: Who this man is whose fault makes you despise me, I do not know. I approached him on your account, because he was said to be your priest: I sought you, I desired you, I believed in you, I hoped for nothing from the man: why then should his sins harm me, whom I would not have known unless I had sought you? If his good deeds could profit me, it might perhaps seem just that his evil deeds should harm me. But just as, if I had believed his good deeds with hesitation, they would have profited me nothing, so also his evil deeds ought to harm me nothing, if I believe rightly. For I entrusted faith to his words, which are said to be given by you, and which are inspired by you, spoken by you, and promise you: to him I believed nothing about himself nor about his deeds;

⁴ but I joined myself to the faith which is from you. According to this, the case of the believer is sound. Consider bishops after the manner of advocates: if an advocate is of bad life, will the judgment be against the client he has taken up? This is the advocate's office, that according to the order of law he should plead the case of his client: can his life, if it is shameful, harm his client's case? For the advocate's person can neither harm nor profit; for as the case is, so will the judgment be upon it. So it is also with those who wish to

become Christians: they come to the bishop, they declare to him their vows: he recites the words of ecclesiastical law. If the vows are true, they are received by the Judge: in what way then can he either harm or profit, since he does not even know the case of his client? For it is known to God alone the Judge, with what mind each one approaches. It is therefore the bishop's task to perform the office delegated to him; but it is the Judge's to accept or to reject the case of the petitioner. For he himself is found to have said: Daughter, your faith has made you whole (Matt. 9:22). You see then that each one is saved by his own faith, not by anyone's assistance. For God has decreed this for faith, that if it does not doubt, it may obtain everything it wills.

5 Yet you, not as a friend but as if an enemy of Christ, have gathered a people under your own name, so that they are not Christians unless they are also Novatianists; whereas the Apostle condemns anyone who says that he is of Paul or of some other (1 Cor. 3:4). But you, judging yourself superior, have placed your own name above the name of Christ, as though his name were not sufficient to guard his Church. 6 1ST CATEGORY NT 7 QUESTION 114. AGAINST THE PAGANS. — By what reasoning the pagans dare to confront us or attack our faith, while thinking themselves innocent, I do not see. For they have no evidence for their assertions, of their superstition, I would rather say, than of religion. Whatever they have without safeguards they put forward, so that they may themselves be regarded as authors and defenders of novelties. First of all, they claim to worship gods, yet those gods give no marks, no testimonies. They call those beings gods who did not dare to be called by that name, so that men are made the authors of gods, though God ought to be the author of men; and therefore their assertion is vain and empty. Whatever is without God cannot be stable. That what I say is clear is proved by their books, in which nothing divine is read as established by God's command, but they claim that various sacrifices to their deities were instituted by individual men for certain reasons, so that those who appear to have no merit may at least be seen to have rightly established the very things they decreed. Since, therefore, those whom they call gods are nowhere read to have commanded any of these things, by what authority do these men act, or think their actions accepted, when they cannot show any command? And even if a command were shown, it ought first to be examined whether it was fitting or right to obey those whose deeds show no signs or wonders recommending them as divine.

8 But when they are driven from this, they usually take refuge in the elements, saying that they worship these, by whose governance human life is ruled. From them, as above, we ask whether there is any mandate or command from God, whom even they confess to be great and supreme, and yet they neglect Him. For if such worship ought to be done, it should have been commanded by Him who is said to be their author. If, however, it is not commanded by Him, it is mere presumption and will lead to punishment, not reward; for it is an insult to the Creator when, despising the Lord, men worship His servants, and, scorning the Emperor, adore his nobles. How will this go unpunished, when we see that even in this life such conduct is avenged, and indeed harshly? But if perhaps they say that the mandate has come from the elements themselves, let them show a precept somewhere; let them at some time read anything that those elements have spoken. If they cannot show this, what penalty do they deserve who are exposed as authors of a presumed and fabricated religion? The elements are free from this wickedness. For the very luminaries of the world will accuse them before God the Judge, because in this vain counsel they in no way present themselves as authors.

9 In like manner those whom they call gods, though it is certain that they were men, when they begin to be tormented for their sins, will by no means defend themselves as guilty in this matter, but will shift this charge onto those who, though they had not commanded it, began to worship them as gods. With what sense of shame, then, can they criticize our faith or think it deserves ridicule, when they read our law supported by testimonies of virtues, and also the voice of our Lord and God saying: "I am God, and there is none other besides me" (Isa. 45:21–22)? If He said this in bare words, He would not deserve belief, lest we appear like the pagans, who, seeing no signs of majesty in their gods, began to worship them, and, what is worse, in shameful ways. For disgraceful things are done there, which it is shameful to reveal; and they call themselves wise, because in regard to their law they are mocked like an imposter. But our God, with virtue as witness, has commanded that He be worshipped, and, so as to leave no room for suspicion, has given a law that is upright and holy, as befits God. We, indeed, who are called foolish by the pagans, would not have believed in our God had He not satisfied us also by testimonies of power; nor would we have accepted His law if we had not recognized it as pure and worthy of its own profession.

¹⁰ Therefore it is that nothing among us is done in darkness or in secret. For whatever is known to be honorable does not fear to be made public; but that which is shameful and dishonorable cannot be made public because modesty forbids it. For this reason the pagans celebrate their mysteries in darkness, wise at least in this: they are ashamed to be mocked openly. The immoral rites that function in place of law there they do not wish to reveal, lest those who call themselves wise appear dull to those whom they call fools. Yet lest, perhaps on this account, we seem fools to them, because our law proclaims chastity, mercy, devotion, self-control: among them these things are foolish, since every good man is bad to the wicked, and the wise man senseless to the fool. They so thoroughly detest chastity that they delight even in womanish men [cinaedis], subject to their teaching; and unless such men are as they are, they will not be fit for their so-called religion. For that reason they are mutilated and their appearance is changed, so that, from men, they become as it were women and, contrary to nature, submit to suffer what belongs to women; and only then are they deemed fit and worthy ministers of their superstition. Can one such as this be condemned, when the law makes him such? For this very reason, having lost manly conduct and dress, he is transformed into a woman, that he may freely suffer what belongs to women.

¹¹ What sort of mysteries can those be, where what is honorable becomes dishonorable, and what is uncorrupted becomes corrupted, when true religious worship is precisely that which makes the shameful honorable and the undisciplined modest? How can the worshippers of such a cult be rivals of the good life, when the mysteries of their law cannot be celebrated without womanish men? If, therefore, their law delights in such people, anyone who is not of that kind will be, in their view, a sinner and a fool. Therefore they call us fools. For those who practice these shameful things are judged wise by them; those who avoid and flee them, foolish. This indeed seems cleverly and perceptively unnatural by them. They therefore attach the name of wisdom to their law, so as to cover up its blameworthy features; for where there is wisdom, there is no blame. Our law, however, they call foolish, so as to keep people away from it. But if we remove the labels of wisdom and foolishness, and set aside all the hostility that the defense of both sides breeds, let the laws themselves clash with each other, so that it may appear where wisdom is, and where foolishness. But in the presence of the sign of the cross, paganism

falls silent. And if that forethought which they call wisdom is present, it does not dare answer the sacred things of those whom they call foolish. For their entrails are checked, and they are concealed out of reverence for Christian majesty.

¹² It is a great matter, that the forethought they so name should fear what they call foolishness. Let us now compare the tone of the laws. Pagans even profess in writing that they worship gods and goddesses; and what they say is true, since they worship both males and females. For Janus and Saturn, Jupiter and Mercury, and Apollo and the rest, likewise Minerva, and Isis, and Fruxilla, and Venus, and Flora the harlot with the others, are gods and goddesses, as the histories both of the Greeks and of the Romans confirm. Christians, however, as poor people, whom they call fools, worship one God in mystery, from whom are all things; nor do they venerate anything that has been created by Him. For they know that He alone is sufficient and abundant for their salvation, not ignorant that if they assign His glory and name to others, they offend Him; since no emperor allows tribunes and counts to be adored together with his name. Let the laws now be compared, that it may be seen where forethought lies: with the one who worships the Creator, or the one who worships the creature; the one who worships the Lord, or the one who worships servants? Can it be that in some household, besides one, another should be called lord, just as pagans, trained in forensic writings, who seem to themselves wise, in one world created by one God, worship many gods and goddesses?

¹³ For they call the stewards and managers of the world gods and by the name of God, while they are exposed as foolish. To proclaim that which brings destruction is the mark of the foolish and the irresponsible. For it is necessary that God should avenge His injury upon those who have shared the name and glory of the Lord God with their fellow-servants. Next let the teachings be considered. Our law, according to which those whom they call fools are ordered, commands that bishops and ministers be suitable, without reproach, holy and irreproachable; but, on the contrary, the tradition of the pagans lays it down that their bishops and ministers cannot be suitable for them unless they are transformed from men into women, so that they may wastefully and publicly endure women's parts, and, with their hair dishonorably let down in water, emit a soft, quivering, and shameful voice. If they did this in public, they would be stoned by all the people. And that dog-headed

creature, who restlessly carries himself about all places, seeking the limbs of the adulterous Osiris, the husband of Isis. Behold, by such ministers or teachers pagans assume for themselves the name of forethought, when this is not only not forethought, but also a crime. For to love what is obscene and shameful is destructive. And what of that which they suffer in a cave, their eyes veiled? So that they may not shudder at being disgracefully dishonored, their eyes are covered; others, like birds, beat their wings, imitating the voice of a raven;

¹⁴ others again roar after the manner of lions; others, with their hands tied by the intestines of young chickens, are thrown over pits full of water, while someone approaches with a sword and breaks open the above-mentioned intestines, calling himself their liberator. And there are other things even more shameful. Behold in how many ways they are disgracefully misled, they who call themselves wise. But because they suffer these things in darkness, they think they can remain unknown. For all these practices, which were invented and arranged secretly by evil and shameful men, have been revealed and exposed by the holy Christian faith. When the faith was preached, those who heard, considering what good and holiness were publicly promised, joined themselves to the faith, abandoning those hidden shameful and awful things, and confessing how they had been deceived through ignorance. For at that time, long ago, almost all were involved in this error, and therefore seemed to themselves prudent, because there was no one to reprove them. For although all erred under one deceptive name of idolatry, each one nevertheless arranged his worship according to his own customs and manner of life, so that one error might have diversity arising from the vileness and life of its authors. Finally, the rites which they call those of Bacchus [Liber] are shameful and most vain, and full of madness. For it is difficult for the impure not to be touchy; therefore everywhere he is found depicted with Priapus, with whom he lived shamefully. In this way are their other rites as well.

¹⁵ But so that future generations might be captured by these inventions, it was done through the subtlety and cunning of Satan: for although these things were not invented without his counsel, yet when each was devised, he sprinkled certain charms, by which he might entice men into error. And so it came about that, through the tradition of antiquity, deceit might be praised and the shameful invention excused. For through custom, what was

shameful began not to seem shameful. For when some are dishonored, at first they blush; afterwards, with custom flattering them, shame departs and their expression is altered, especially if they see many such as themselves. For the profit of disgrace is then achieved when those who are called noble are seen to be dishonored: for dignified nobility easily finds imitators. If therefore long ago they seemed to themselves wise for this reason, because there was no one to whom this foul invention was displeasing; now, since by the mercy of God the human race has been enlightened, and it has been shown to be a crime which was believed to be law, and foolish that which was thought to be a wise invention, they ought at least to cease from this name, refusing to remain in a detected crime, knowing that the name of wisdom is alien to them. But, in order to add foolishness to the heap of their own confession, having been caught in foolishness they call fools those by whom they are refuted. Yet they accuse our faith and its generations to come;

¹⁶ but they do not deny that nothing in its teachings can be criticized. Those who accuse our faith do not take their stand so much against us as against our author. For they declare us fools, because we have put faith in a seemingly foolish matter; but Him they pronounce a liar and deceiver, and even hateful, who would deliver a faith by which we might be deceived. Let us therefore first prove that we did not believe foolishly; then we shall plead the cause of the Author. When we lived in the error in which the pagans now remain, drawn by no signs of virtue but only receiving the bare words which they call sacred, we thought they were useful, not because divinity had praised them, but because ancient custom had handed them down. In this custom (as is no secret), deceived by various vanities, we recognized no hope of salvation. For what benefit could come from a thing invented by men? But when we came to the faith of God and believed in His Son incarnate and crucified, we were not persuaded by words, but by deeds. For we saw the dead raised, lepers cleansed, sight restored to one born blind, demons cast out, and at the same time all illnesses healed. Let it now be judged when we were foolish: when we believed in bare words, or when we believed because of deeds? For without doubt deeds come before words, since words were invented to signify deeds.

¹⁷ Therefore, if we granted belief to human tradition, upheld by no virtue, a tradition invented to deceive the minds of men, how much more to this faith, which all the divine and deifying signs that invoke God bear wit-

ness to? Would we not rightly be judged foolish if we did not believe in virtues, we who had believed in speeches? Would we not reasonably be marked as careless and ill-advised if we did not follow the hope that calls us, we who had been subject to despair? But, they say in reply, what is believed is foolish. For it does not stand up to reason that God should have a Son, nor that bodies dead and dissolved could be restored again to life. All the philosophers and inventors of sects wounded one another with various arguments, none passing over to the other's side; for each man remained in that in which he had been trained. Through the fact that words are accountable to contradiction, none overcame another. There was no way by which anyone could show himself the victor; but tiring one another with contradictions, they in no way persuaded each other. Therefore it came to pass that the providence of God, whose mind cannot be searched out, joined virtue to His preaching, so that the truth of preaching might be proved by the testimony of virtue; so that those who were ready to contradict words, when they saw virtue, would not dare to contradict. For what greater testimony of truth can there be than the working of virtue?

¹⁸ If anyone, however, denies works of virtue by accusing the Scriptures, how can he call our faith foolish while denying the Scriptures? For wherever it is written about Christ that He is to be believed as the Son of God, in that same place the testimony of virtue is found. And if it seems absurd to anyone reading that Christ, the Son of God, was crucified, let him read further and he will find that He rose from the dead; and let him understand that He did not die idly nor unwillingly, He who could rise again, but that it is a mystery. Whoever he may be, he will either be silent about the cross, for if he calls the cross foolish, he will not be able to call the resurrection foolish, for the resurrection excuses the cross, or if he speaks of the cross, he will not be able to deny that there is providence in it, which he sees confirmed by the testimony of the resurrection. Either both are accepted, or both are rejected, so that whoever does not defend them does not even dare to accuse them. The reason why He allowed Himself to be crucified is a mystery to be reserved for His kindred. But He so praised this death that He declared He was glorified through it. For He says: "I have power to lay down my life, and I have power to take it up again" (Jn. 10:18).

¹⁹ Therefore He was not compelled to die, since He had the power both to die and to rise. Whoever denies this cannot say that death was inflicted on

Him by force. For if he denies this, he cannot even declare that He died, because this is contained in the very place where He is read to have been handed over to death. No one condemns the last statements of a text by its earlier ones, or the earlier by the later; for what belongs to one and the same body is not in contradiction. They say deceitfully that it is foolish to believe that the dead rise again. Yet they see examples that make it credible. For all seeds necessary for use, unless they have decayed, cannot be born again. If God has decreed this in the world for the sake of men, why is it considered foolish if it is believed that He will grant the same to their bodies? Except that they themselves are fools, who do not grant to God the power which the world possesses, although the shadow of what has been done appears even now, since it is no longer the time for new virtues to be performed. For they had to be performed in the beginning, that the seed of faith through them might grow. Yet even now demons are terrified at the name of the cross of Christ; and if it is invoked more earnestly, they take flight;

²⁰ and the gods of the pagans, through fear and dread of the named cross, cannot give responses. If the death of Christ is a reproach, why is it a terror? For a thing that comes from a crime ought not to be feared, but despised. Who would fear a man killed for his crime? And if he were innocent, he still would not be feared, but mourned. Therefore, unless the demons, or the gods of the pagans, knew that the cross of Christ is a mystery, they would not be terrified when it is named; and, to speak more plainly, unless they were guilty, they would not be afraid. For all those who are on the Devil's side consented to the death of Christ. Therefore all demons and all the gods of the Gentiles, when the cross of Christ is named, are shaken with terror. For everyone who is guilty of the death of an innocent man, when his name is mentioned, fear seizes his heart. For when he recalls his crime, he sees himself as guilty. How much more the demons and the gods of the Gentiles, who are guilty of the killing of the Lord and Savior of the world? But the pagans, for the sake of antiquity, insist that they hold the truth, because, they say, what is earlier cannot be false. As though antiquity or old custom could take precedence over truth.

²¹ For murderers, or the unmanly, or adulterers, or other criminals could, by this means, defend their unlawful acts, because they are ancient and were begun from the very beginning of the world; whereas from this they ought rather to understand their error, since whatever is reprehensible and shame-

ful is proved to have had an evil beginning, but whatever is honorable and holy is rightly venerated; nor can what is shameful and blameworthy have been formerly honorable and blameless. And finally, the tradition of the pagans, having been invented by man, cannot be denied; but that our Law was given by God is an evident fact. For on the mountain the majesty of God appeared to give the Law to men. And that faith might be placed in this, He first sent many signs and wonders done in Egypt, which even today books testify to, stored by Ptolemy in the library of Alexandria. Therefore, then, He consented to give the Law, that no one might doubt that it was God who delivered it. For the majesty of God was seen openly and plainly by all, with such brilliance and terror that no other god besides Him was believed to exist, and that what He commanded was held worthy of all observance. And that all things might agree with the divine order, let the given Law be examined, to see whether there is anything unjust in it, anything dishonorable, anything ridiculous. Therefore it was fitting that God should be made known;

22 not that He should appear in a corner by deceit, He who cannot be limited; nor in a mirror, where what is seen is other than it appears through enticing fraud; nor would He deliver precepts to be kept which, because they were dishonorable, would be performed in darkness. For since the knowledge of the one God had been obliterated in the world by the habit of sinning, because falsehood had supplied a veil for the truth, the merciful and gracious God, unwilling that His work should become accountable to destruction, consented to visit the human race. He did not appear as those did who wished falsely to be called gods; but as He is the Truth of God, so He revealed Himself, that He might remove the error which, by the proclamation of false gods, had corrupted the understanding of the world. In short, more than six hundred thousand men, having gone out of Egypt, seeing and knowing that this Lord was above all from the revealing of unspeakable glory, were afraid to approach Him, but from afar, with knees bent, they worshiped Him (Exod. 20:18). Afterwards, as other signs followed besides those which He had done in Egypt, in all these wonders He was revealed as the one God. These things became known in almost all tongues; these were a terror to neighboring nations. What such thing is there among the gods of the Gentiles? To what nation, to what people have they shown their glory? What signs or powers have they performed as testimony of their divinity?

²³ Where or when are they proved to have spoken? But the irrational crowd began to worship as gods either apparitions of shadows, or demons, or images of the dead; and this practice, having been drawn into the custom of antiquity, thinks that it can defend the truth of reason for itself; whereas the rule of truth comes not from custom, which arises from antiquity, but from God, who is not proved to be God by antiquity, but by eternity. Wherefore faith is not something begun, but is without beginning. For to believe in God is the beginning on our side. For that which is believed is eternal. How then do the pagans suppose themselves to be prior, when that which they worship is after God? Is not a work after its maker? Pagans worship the works, we the Maker; they the creature, we the Creator. Surely God made the world; did He not, when He had made it, show His own knowledge? Or did He make man and not wish to be worshiped by him whom He had made? But this is absurd. Therefore man, once made, began to venerate his Creator, because this is fitting and the very cause required it. When this had grown obsolete through the negligence of men, God restored it in Abraham, so that the knowledge of God which had existed in Adam might begin again in Abraham;

²⁴ that those born from him might be brought up under this knowledge, and that through transmission it might not fail, nor be lacking in one who worshiped God; others also from a foreign nation being called to this knowledge of God. Therefore, the one who has come to know is under a beginning; but the one who is known is above beginning. By what reasoning, then, do the pagans say that their law existed before ours? If the world is before God, which be it far from us, then paganism can likewise be set before Christianity. Let no one be astonished at the name of Christianity. For it is to worship one God in the mystery of the Trinity. And if the name of Christ is thought to come from chrism, yet the reason of the name is prior to the chrism. For among our ancestors, those who were anointed as kings were called christs, having the image of the Christ to come, who, born of God the Father as king, is not undeservedly called Christ; because that which to these was chrism, to Him was given by birth. Him, as long as the pagans are ignorant of Him, they reject; but when they have come to know Him, they honor Him with greater devotion, rejoicing that they have passed from evil to good. For they who were so stubborn in a matter so frivolous and foolish, how much stronger and more fervent will they be when the truth is known?

²⁵ What then is our Christ like, who, when He is unknown, is hated; when He is known, is loved? For every wicked man, when he is unknown, is loved, when known, is hated. How many once hated Christ who now love Him, and who grieve that they hated what they did not know? For it is the mark of the foolish to hate one whom you do not know, since it must first be tested whether a thing is worthy of hatred. In short, those who today oppose will tomorrow defend, doing penance that they came to know the truth so late. For if the thing were worthy of hatred, or had any element of deceit, every day pagans would be made out of Christians. But since this is the truth, every day, every hour, without interruption, people abandon Jupiter, among whom are sophists and nobles of the world, who had confessed him to be god, and flee to Christ, to whom be honor and glory unto the ages of ages.

²⁶ 1ST CATEGORY NT ²⁷ QUESTION 125. AGAINST EUSEBIUS. (widely believed to be Eusebius of Vercelli) — I remember that I once read in a certain little book by Eusebius, otherwise an outstanding man in other respects, that not even the Holy Spirit knows the mystery of the birth of our Lord Jesus Christ; and I am astonished that a man of such learning inflicted this stain upon the Holy Spirit. By saying this he has in fact implied that He is of a degenerate kind. For He cannot be said to be of God if He does not know the things that are of God; because a lower nature does not know what is in a higher. But if He is of the same substance and divinity, how can He fail to know what belongs to Himself? Indeed, the Son of God, because He says, I and the Father are one (Jn. 10:30), on account of the unity of substance, quite rightly added, saying, All things that the Father has are mine; and what is mine is the Father's (Jn. 16:15). Therefore, if the Holy Spirit is of the same divinity, on what grounds is He separated off so as not to be of the same knowledge, when He is not denied to be of the same substance? He granted what is greater while refusing what is less. A creature, after all, learns, and begins to know certain things about its author, and what it has learned will be common to it with its author;

²⁸ but substance or divinity cannot be common to God and to a creature. For the substance of God has nothing to learn, because there is nothing He does not know; whereas the substance of human beings does not have by nature the capacity to know, but to learn. Therefore knowledge happens to human nature; yet the substance is not changed, because the nature of man is without knowledge: for it was so created that it should acquire knowledge

through exercise. Therefore substance is greater than knowledge; because it is not knowledge that acquires substance, but substance that acquires knowledge: and substance can exist without knowledge, but knowledge cannot exist without substance. In God, however, as there is substance, so also there is knowledge: for the substance which has nothing to learn, that very substance is knowledge to itself. Therefore all things in God are said to be “substantial. For a substance to which nothing is lacking possesses all things substantially; because nothing has been added to it as a result of study. How then can it be said of the Holy Spirit that He does not know the birth of the Son of God, if He is consubstantial with Him? Can one and the same substance both know and not know? Surely the Son of God did not learn the mystery of His own birth; He knows it substantially, not by teaching.

²⁹ On what grounds then is the Holy Spirit said not to know, when in like manner He has nothing that He needs to learn, because He knows all things by substance? For just as the Son of God is, so also the Holy Spirit is the substance of God, as the Lord says, All things that the Father has are mine; by which He indicated that the substance of God the Father is His own substance. And He says that the Holy Spirit proceeds from the Father and receives from what is His: And therefore, He says, I said that He will receive from what is mine, because all things that the Father has are mine. If He proceeds from the Father and receives from the Son, how can He be ignorant of the birth of the Son, when His substance is the substance of the Son? For all things that the Father has are the Son's. Without doubt, then, the Father's substance is also in the Holy Spirit. For the Son added, saying: And all that is mine is the Father's. Why then is it questioned whether the Holy Spirit is of the same divinity, since He is of the same substance? For just as the Lord said of Himself that He proceeded from God, so He also bears witness concerning the Holy Spirit. And lest this could be interpreted in some other way, He says, He proceeds from the Father (Jn. 15:26); and, He will receive from what is mine (Jn. 16:14):

³⁰ so that to proceed from the Father is the same thing as to receive from Christ. For when it is said that He receives from the Son of God, there is no doubt that He too is from God, so that in the Holy Spirit the substance and divinity of the Father are not in doubt. Therefore whoever says that He does not know the birth of the Son of God detracts from Him from whom He is said to have received. For He does not receive something other than what He

Himself is, from whom He receives; because to have received from Christ means that He has proceeded from God: and so He cannot be ignorant of the fact that He is from the One from whom He has received; nor can He be said to be ignorant of the Lord, since He has proceeded from God. Surely the Son of God, because He is from the Father as God, knows all things that are of God: why then should the Holy Spirit be denied knowledge of whatever things are Christ's, since He has received from Him? Therefore, if the Son of God knows the things that are in God, there is no doubt that the Holy Spirit also does not ignore the things that are in the Son of God: and by the fact that He knows the things that are in the Son, He cannot be said not to know the things that are in God.

31 For from Him from whom He receives, He has knowledge of God. And why do we labor, when the Apostle is witness in this matter, saying: No one knows the things that are in God, except the Spirit of God (1 Cor. 2:11)? Behold, in what we long labored, with the Apostle's help we have brought it to completion. And did he perhaps prejudice [*praejudicavit*] the Son of God, because he said that no one knows the things that are in God except the Spirit of God? Far from it. So neither did the Son prejudice the Holy Spirit when He said: No one knows the Father except the Son. For He did not say that anyone knows the things that are in God except the one who is from God: because everything that is from God knows God and the things that are in God. For the nature of God knows itself; and when you understand that this nature is also in the Holy Spirit, by the fact that He has proceeded from the Father and received from the Son, it is not safe to say that He does not know God the Father, whose nature you acknowledge in Him. And yet the Savior so said that no one knows God the Father except the Son, as to reserve the knowledge of Him to another person: for He immediately added, saying: And to whom the Son shall choose to reveal Him (Matt. 11:27). To whom, do you think, does the Son wish to reveal Him?

32 He can be dearer to no one than to His own Spirit: for, If anyone, He says, does not have the Spirit of Christ, that person does not belong to Him (Rom. 8:9). How then do you think the Father God has been revealed by the Son to the Holy Spirit, except in the way that the Lord Himself says, He will receive from what is mine? For God the Father cannot be revealed to a creature; because a creature cannot bear the nature of God, unless it is of the same substance: for He dwells in light inaccessible, that is, inaccessible to a

creature (1 Tim. 6:16). But to some it seems for this reason to be rightly said that the Holy Spirit does not know the mystery of the birth of the Son of God, because he is said to search all things (1 Cor. 2:10); and, they say, one who searches is of course ignorant. This must be understood from another passage: for among other things God's words are, I am God who searches the kidneys and hearts (Jer. 17:10); and in the Psalm, God, he says, searches hearts and kidneys (Ps. 7:10); and the Apostle, He who searches hearts, he says, knows what the Spirit desires, because he intercedes for the saints according to the will of God. By these examples, when the Spirit of God is said to search, it is meant that he does not ignore. He is also said to search the deep things of God:

³³and what are the deep things of God, which he is said to see thoroughly? For to search means to penetrate hidden things, so that by this it is believed that nothing is hidden from him. For the deep mysteries of God are God's inner realities, which cannot be searched by a creature. For it is also written that he intercedes for the saints according to God's will, which the saints of course do not know, as the Apostle says: For we do not know what we should pray for as we ought (Rom. 8:27, 26). Therefore to know the deep things of God and not to be ignorant of the will of God signify one and the same thing. For what mystery is so deep as the will of God, which is known to the Holy Spirit, but is unknown to all others? We must also consider how it is said that no one knows what is in a man, except the spirit of the man which is in him (1 Cor. 2:11): by "spirit" he meant the soul; because no one knows what is in the soul of a man, except his soul, which is spirit. So also in God no one knows the things that are God's, except the Spirit of God, that is, God himself. For one who is "of God" is understood to be nothing other than God. Therefore the Spirit of God knows what is in God, because he is of God.

³⁴For if no one knows the thoughts of men except God, how much more can no one know God's secrets and will unless he be of God, that is, the very same God? For he is known only to himself. For indeed in God there are no "thoughts. For he does not debate within himself what he should do or should not do, considering whether it is beneficial; because all that is in God exists without any doubt, not by accident, but by substance; nor by effort, but by nature; for he is not changed. And therefore the Holy Spirit does not know the mysteries of God in any other way than by substance: for one sub-

stance has one and the same understanding and will. He is speaking of God, who is always one and unchangeable, whether in the Son or in the Holy Spirit. For what the Father wills, the Son also wills; and what the Son wills, the Holy Spirit likewise wills. Therefore he is sometimes called the Spirit of God, sometimes the Spirit of Christ: Who proceeds from God, he says; and, He will receive from what is mine. Therefore it is that the apostle John says: By this we know that God remains in us, by his Spirit whom he has given us (1 Jn. 3:24). Therefore, if by the Spirit of God dwelling in us God is said to dwell in us, the Spirit of God is signified to be God. Finally, this is the sign of believers, that they are children of God:

35 that when they receive him, they dare to call themselves sons of God. For unless they had the mark of deity, they could not be called sons of God. Yet no one is a true son of God so as to be wholly from the whole, as Christ is. But by adoption they become sons of God, so that by receiving the Spirit of Christ they are called sons of God through him, by reason of the Spirit whom they have in themselves, who is of God. For in sons, even if they are adopted, some part of the father's substance ought to be seen. In the world, because things are imperfect, sons adopted by men receive no pledge, but only a name. But because God is perfect, he does more, so that he gives his Spirit to those he adopts, through whom those adopted by him seem to have some reality; for names without realities are empty. Our Apostle supports this assertion of ours, saying: O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out (Rom. 11:33)! Yet what does he mean, that although he elsewhere says the deep things of God, that is, his secrets, are searchable, he here denies it, saying that they are unsearchable? But in this passage he spoke of the creature, because God's secrets or judgments are unsearchable for it;

36 whereas for the Holy Spirit, in that he knows all things that are God's, he said that all that is in God is searchable; so that he affirms that what is unknown to the creature is not unknown to the Spirit of God. Therefore the nature of God cannot be denied, which has knowledge of what cannot be comprehended by the creature. Those who call the Holy Spirit a degenerate being of God attack the position which has declared that the salvation of the whole creation consists in the divinity of the Trinity: because if he is not consubstantial with God and Christ, it is foolish to place him in the number of the Father and the Son, so that without him there is neither salvation nor

dignity for anyone. For if he does not share the same divinity, his effect would be either stupid or pointless, which be far from us. For who among wise men would deny that the Creator cannot be counted together with the creature, nor the eternal compared with one who is under a beginning, nor the Lord equated with the servant, nor the powerful compared with the powerless, nor the knowledgeable ranked with the ignorant? But now let the slander cease. He is third in order, not in nature; in rank, not in divinity; in person, not in ignorance.

³⁷ For just as the Son of God is second after the Father and is not lesser in divinity, so also the Holy Spirit, following after the Son, is not inferior, but equal in the divine substance. Finally, what we read of the Son of God, we read likewise of the Holy Spirit, as he himself bears witness to us. For he says: I will ask the Father, and he will give you another Paraclete, the Spirit of truth (Jn. 14:16). When he said “another,” he indicated himself as Paraclete. This John explains, saying that the Son of God intercedes for our sins (1 Jn. 2:2). And the apostle Paul: The Spirit of God himself, he says, intercedes for us. Behold, Scripture shows that both are advocates. And when He called Him the Spirit of truth, He showed that He in no way differs from Himself, because He said: I am the truth (Jn. 14:6). He said that He was sent by the Father, and He Himself promised that He would send the Holy Spirit. If He is not inferior to the One who sends, then neither is the Holy Spirit inferior to Him who sends Him. For neither, because the three are each distinct, are they parts of one another, so that they might be different. For there is one power of the three, such that nothing is lacking to each. Let this be the conclusion.

³⁸ For already, in the little book composed against Arian wickedness, the remaining matters, which encompass the undivided unity of the Trinity, have been more fully treated. ³⁹ 2ND CATEGORY OT ⁴⁰ QUESTION 1. AGAINST THOSE WHO DENY THAT ANYTHING CONCERNS GOD. — To many whom this worldly darkness has blinded, we are most displeasing if we anxiously keep God’s commandments, if we avoid occasions of sinning, if we strive with saving zeal to accomplish every good thing, if we disregard the seductive allurements of temptations and vices, if we allow ourselves to be captured by no worldly sweetness, if we willingly undergo tortures and punishments for the name of God, if by the strength of the spirit we hold death itself in contempt. To those, namely, whose mortal sense has persuaded them

that everything done is worthy neither of praise nor of blame. For they do not want any of these things to pertain to God. Some, so eager to defend their crimes and wicked deeds, say: It is of no benefit whether you live well or badly. For it is not God's concern now to carefully rush to look upon you as you act in different ways according to your own disposition and disease, and at some point to trouble his eyes with your foul deeds. All things that are celebrated as one pleases are vain: he who pertains to God is hidden and removed from these human affairs, and therefore neither grows angry nor is moved; he has no contemplation of human affairs, none of our actions;

⁴¹ the entire course of the whirling age, and a certain mysterious rolling of the worldly sphere, so seizes, snatches, and hurls him away that anyone is considered a fool who thinks he can call him back to the care of God. Not even the disposition of martyrs, then, is to be approved, who suppose that their God, whom they proclaim to be merciful, delights in the shedding of their blood. Nothing in us is dear to him, nothing is hateful; he rejoices in no circumstance of our death, in no integrity of our health; nor does he desire to know what is being done or where: not because it would be impossible for the divine majesty to have knowledge of almost all things that have been done or are being done, but because he does not wish to know the miseries of men and worldly vanities. Therefore, finally, it is written: Vanity of vanities, all is vanity (Eccles. 1:2). Their opinion, fixed in despair, is dissolved by the authority of the divine sense, and is likewise refuted as overthrown by their own sacred popular speech, which is held in highest use. For when amid business and various dealings faith and treachery contend, divine witness is called upon, that witness which, they say, sometimes does not know what we are doing. "God is my witness," they say; "God see, God judge, God act, God repay. And when the need for an oath arises, and the mind of the one who swears fears lest something befall him if he perjures himself;

⁴² he both demands an oath and is confident that it can be exacted from him who has sworn falsely. And when the desired recovery and good health has been obtained, thanks are rendered to the divinity. And when, in some falling matter, one who was in near danger has escaped unharmed, they say that the good God has provided it. And when, with the contrary blowing of the winds, the waves of the stirred sea rise up, and the ship, struck on all sides, is shaken, the crowd of sailors stretch their hands to heaven, with supplicating voice beg God, and are confident that they can be heard and de-

livered. Where comes all this, if God has no care for us, if he does not know what we are doing? That persuasion therefore is empty. All things are known to God. Let no one flatter himself concerning the freedom of his committed crimes. The good life is of a greatest reward, and of an evil life is eternal punishment and everlasting torments. Therefore, to us who believe that God knows all things, who devoutly rush to martyrdom, an immeasurable reward, eternal life shall be given; but to the wicked, who have tried to teach that God does not know their crimes and hidden wickedness, there will be supplied a consuming flame of fire and a blaze that never ceases.

⁴³ MISCELLANEOUS 1ST CATEGORY OT ⁴⁴ QUESTION 1. WHAT IS GOD? — This is what no opinion can fully grasp. For He is more than anything that can be spoken or conceived. Yet let us say something which, though unequal, may still in some way fit what seems worthy of God. For each nature, according to its own capacity, forms a notion of God; and as nature differs from nature, so does judgment differ from judgment about what God is. Since He is above all things, it must be that He surpasses every mind. Human beings, as far as they can stretch the sharpness of their mind, look toward what God is, by opinion rather than by definition. But the angels, who are above human beings, certainly have a higher sense of God; and the Archangels more still; while the Cherubim and Seraphim, those powers said to be next to God, have yet greater thoughts of Him, though they still do not fully comprehend what God is. For no one knows the Father except the Son, nor does anyone know the Son except the Father (Matt. 11:27). Therefore God, as He appears to human beings, is spirit, simple in nature, light inaccessible, invisible, beyond measure, unlimited, perfect, needing nothing, eternal, utterly immortal, from whom all things received their beginning; One to be venerated, loved, feared; outside of whom there is nothing, indeed, in whom are all things that exist above and below, highest and lowest; almighty, all-sustaining, truly rich in all things, because there is nothing that is not His; good, just, merciful.

⁴⁵ Good, because He brought into existence things that were not; just, because whatever He made to advance He left to the free judgment of their own liberty; yet because they are not so perfect that they cannot fall, He decreed that seeds of law should naturally exist in them, adding the help of revealed law, so that His authority might be complete for humankind; merciful, because He does not quickly repay those who sin, but bears with them so that

He may forgive the repentant. He is also severe, so that, through fear, the things well created by Him may be preserved, lest negligence give rise to the downfall of life. And, lest we omit what is more wondrous, His mercy is so great that He endures insults from those He has made and Himself first calls them to peace. Is this not an act of greater power than having created the creature? Yet if His excessive goodness remained without limit in this, it would harm the creature. Therefore He wills that He be at times loved, at times feared, lest those who stray from Him perish. Therefore it is that, lest His patience be thought something to be despised, not indeed to His loss, but altogether to ours, He says: I have kept silence; shall I always keep silence? (Isa. 42:14). Therefore God is good, and all that He has made is good. Where then comes evil?

⁴⁶ Nothing is evil except the violation of good, when either what is not granted is supposed upon, or what is granted is done in a disorderly way; so that in one place a command is fulfilled, in another a sin is committed. As when what is permitted in marriage is done with a prostitute; or what was to be offered to God is offered to the Devil; or when someone does not take what is his own, but what is another's; or when the transgressor, who ought to be killed, is spared and the innocent is killed. No nature, then, is proved to be evil. The will, however, is an accident of nature, arising from causes that are wrongly set in motion when it oversteps the measure, so that it performs acts that do not belong to its nature. The causes of transgression arise from the senses, when we see or hear something wrongly. This fault occurs because man is not God, who alone cannot err. Human nature, therefore, has been released and left to its own judgment, so that it can do what it wills: so that, if by the exercise of good it improves its nature, it may be more honorable; but if it weakens its strength, it may be reckoned worthy of such a criticism. For it does what is against itself. It is no small thing that has been granted to man: that, when he follows what right, he rejoices in himself through that by which he sees himself made better by his own work;

⁴⁷ or else rightly blames himself, who, though he could, did not take pains to better himself by good things. But if man were not master of his own power, he would be subject to necessity, so that he would have neither the glory of good works nor the punishment of evil, but would be one of the beasts. Since, then, we have been made capable of both, so that by negligence we fall into sin, if what we ought to hear and see well we hear badly and out-

side the rule and reason; while by watchfulness we preserve the good of our nature: and since we cannot always be cautious, because, as I said, we have been made capable of both; if we sin, we are not at once condemned, unless we sin again, now as if traitors. For whoever has sinned once must restore himself so as not to sin again, lest he be equal to him who had overcome him; so that, if he does not sin again, he is now accounted superior. For he who was once cast down will triumph twice. This is righteousness: that since life in this world is a struggle, whoever is more inclined to sin is crowned for not sinning. Nothing, therefore, in God's work is evil. But if certain things are called evils by some, such as poison or darkness, because our bodies cannot bear the force of poison; they also call fire or water evil; and iron or lead, because they are very far from gold, are called evil.

⁴⁸ By comparison with light they condemn darkness, though they know it to be necessary in its own place, like lead or clay. For of course they give rest after labor. Therefore everyone who struggles in the world must exert himself in such a way that he does not leave conquered in some harsh affair and become guilty, scarcely or slowly restoring himself, and perhaps death comes between these things, and he departs from here with his sin. He who resists with all his strength, if he is perhaps struck down, falls as a man; and no one is angry with him, but by a kind of encouragement restores his spirit. For he sees that he had the purpose of conquering and hopes that such a one can advance to victory, whom his enemy has not thrown down without effort. For he who is easily overcome has no spirit of resistance; nor is he truly overcome, but he consents. Such a man sins more bitterly. A person of this sort should scarcely be admitted to pardon, who has a deliberate desire to sin. For he who plans how not to sin, even if he should sin, does not sin harshly. For more diligent people, lesser sins sometimes creep in. But the smaller they are, the subtler they are; and while they are despised, they are not avoided. Greater sins are plainly visible from afar. And so, when someone commits greater sins, the fault lies in his will.

⁴⁹ Now, since we previously said that sins arise from the senses when we look at or listen to something against the command of the law or reason, that is, if when we see the sun we think it should be adored because of its beauty, then we see wrongly: for it is an insult to our common Creator when what is owed to Him alone is attributed to a creature, especially since this has been forbidden by the law. Or when we look at well-formed and handsome

bodies, or at something belonging to our neighbor, if we desire it and look at these things in a way other than the law commands: then we commit the sin that is called “evil. But perhaps someone will say, “Then nothing beautiful should have been made, so that we would not sin, and our protection would depend on the ugliness of others. If that were true, there should be no iron, lest murders be committed with it; nor should there be lamps in use, lest thieves employ their light to break in, so that what is greatly useful to all would be lacking because of the vanity of a few. Yet it is clear that we are always looking at everything, and yet we do not always desire everything; for it is not their fault, but ours, when we are careless: which is evident from the fact that we are created in time, because we are not what God is.

⁵⁰ In the same way we hear wrongly, if, when we hear that idols are gods, we consent to it; or if we lend our ear to those who sing shameful songs. But we hear well when, hearing that God is one, we take delight in it. And if anyone, hearing something against the law, gives agreement, he sins: and this will be “hearing wrongly.” ⁵¹ 1ST CATEGORY OT ⁵² QUESTION 4. WHY DID NOT GOD GIVE THE LAW FROM THE BEGINNING? — First, the Law ought not to have been given in written letters at the beginning, because it was, in a certain way, implanted in nature itself, and the knowledge of the Creator, handed down, was not hidden. For who does not know what belongs to a good life, or is ignorant that what he does not want done to himself he ought by no means to do to another? But when the natural law vanished, overwhelmed by the habit of sinning, then it was necessary for the Law to be revealed, so that in the Jews all men might hear it. Not that it had been completely erased, but because they lacked its greatest authority, there was zeal for idolatry. The fear of God was not on earth. Fornication was at work. There was greedy desire for the property of one’s neighbor. Therefore the Law had to be given, so that what was already known might have authority, and what had begun to lie hidden might be brought to light. For we find that before Moses sins were not only not hidden, but even punished. And so many are found to have been righteous, who, knowing God as avenger, were afraid to sin. But when this began to be neglected, the natural law had to be revealed, so that all might know with plain reasoning that God would demand an account of human actions.

⁵³ Although it is read that punishment was exacted through the flood, and in Sodom and Gomorrah (Gen. 7, 19), yet the forgetfulness of ancient

times had covered these things. Therefore, through Moses, they were recalled for the sake of instilling fear, to correct discipline and restore faith in God. Therefore the Apostle also says: For the righteous, the Law is not laid down, but for the unrighteous, idol-worshippers, fornicators (1 Tim. 1:9), and such as these. Now let us see whether this suits those who, hearing of God's judgment, laugh at the idea that it will come; whether it will benefit or harm; whether it is fortified by truth or lacks reason. The Law indeed has been given to the world, but we see it cease to operate in regard to many people. It therefore does not seem just that those who sin here by means of power should be safe. Some mock the laws, the poor are oppressed, accusations are fabricated against the righteous, those who act well are held up to criticism, the devout are in need, the wicked flourish, the unrighteous and the corrupters are in honor, the greedy and plunderers enrich themselves, the judge is for sale. Does it not seem unjust if the Maker of all things does not require an account of these matters: so that those who have been unjustly oppressed here might be relieved; and those who were in want because they lived well might be rewarded; and those who were in reproach because of righteousness might be honored;

⁵⁴ but those who, through their power, despised the laws or mocked them by dodging, following injustice, and so glorious in these things that they seem to insult justice itself, might be humbled and confused, subjected to torments in the sight of those in whose misfortunes and humiliation they rejoiced; so that these in turn, glad at their punishment, might give thanks to God, with whom alone there is no respect of persons (Rom. 2:11)? ⁵⁵ 1ST CATEGORY NT QUESTION 48. GOD IS CERTAINLY PERFECTION AND IN NEED OF NOTHING; WHAT NEED THEN HAD CHRIST THE SAVIOR TO BE BORN OF GOD, AND FOR GOD TO HAVE A SON THROUGH WHOM HE MIGHT MAKE ALL THINGS? — When God willed that things which had not existed should come into being, and understood that this work was in no way worthy of His majesty, He first generated from Himself, since He is by nature simple and incorporeal, the Son, who in no way differed from Him, so that an effect might correspond fittingly to His greatness. For what more could He do than to generate from Himself another who is perfect? This therefore is the perfect work, beyond which nothing else can appear more excellent. [For all other things are lesser: for the more Christ excels all these, the more the creation of those things is

inferior to His generation. And there is another point:] For God, from whom are all things, wishing to create the creature, first generated the Word which He held with Himself in mystery, that is, He caused it to exist. This Word He therefore called Son, so as to show that He came forth from Himself and is consubstantial with Him: in order that the law by which sons are from their parents might make this credible, through which He would reveal to the creature the mystery that lay hidden in Him from eternity.

⁵⁶ 1ST CATEGORY NT ^{2ND} CATEGORY NT ⁵⁷ QUESTION 83. IF SALVATION AND TRUE AND PERFECT KNOWLEDGE ARE THROUGH CHRIST, WHY DID HE NOT COME EARLIER, SO THAT OUR PREDECESSORS WHO WERE IN IGNORANCE MIGHT LEARN THE TRUTH? INDEED, AFTER THE COMING OF CHRIST MANY HAVE BEEN SAVED, MORE THAN BEFORE. WHENCE, IF HE HAD COME EARLIER, MANY MORE WOULD HAVE BEEN SAVED. IF THIS IS SO, IT SEEMS BLAMEWORTHY. — Yet no one who shows mercy ought to be slandered. For it is in the power of the giver when and how much he wishes to have mercy. Such a one must be encouraged and moved by prayers, not drawn back from a good work by disagreement. Perhaps there would be no objection if some return were made to Him in exchange for this mercy. Will anyone accuse a physician who bestows his remedies and his service freely? Or will his slowness be blamed by those who did not ask for him? We have said this according to reason, but the kindness of the Savior does not regard such calculations because of human weakness: He follows His own nature in showing mercy. Therefore He came when He ought to have come, following the counsel of His own will, not our merits. For if you weigh our merits, He ought not to have come. He came, then, when He knew both that help was needed, and that the benefit would be welcomed. If someone in danger is helped beforehand, the benefit will indeed be welcome;

⁵⁸ yet he will not be able to recognize very clearly what has been granted to him. But if you bring help to one when he is in the very midst of necessity, he will know what kind of benefit he has obtained. Being delivered from tribulation, he will give greater thanks, just as if you offer bread to a hungry man; if you offer it when he is not hungry, it will certainly not be as welcome. Therefore it was rightly done that the Lord did not come earlier. First He allowed the human race to use its own will, yet not without testimony of Himself; for from the very structure of the world, through the yearly gifts

which He decreed should be supplied to human use by the ministry of the elements, He wished His divinity to be understood and feared. Indeed, from the stock of the first man, and then in Enoch and Noah, His knowledge was on earth. But when, through a kind of sickness of the human race, the knowledge of God among men began to fade, and morals were being changed, He agreed to choose Abraham, in whom there might be a pattern of renewed knowledge of God and of conduct. And when reverence was still sluggish, afterward through Moses He gave the Law in writing, which neither could fade away and which inspired greater fear. For fear is greater where authority is revealed.

⁵⁹ And because the nations rejected the Law they had received, not subjecting themselves to it, and even those who received it did not keep it, the Lord, moved by mercy, sent His Son, who, offering Himself for them, destroying death, and granting remission of sins to all, might present them justified to God the Father. For He could not descend to the lower regions except through death. Neither order nor reason demanded that one who had not died should enter the gates of Tartarus. If someone wishes to deceive barbarians in his own land, does he not change his appearance to match theirs, so that he may be thought one of them, and therefore find out how to overthrow them? So it was with the Devil: because he had overthrown man by evil cunning, so that man would not remain in death, a remedy was found by which he might lose those whom he held unjustly, and be taken unawares; and the one whom he thought he had killed as a mere man, he found to be God in the lower regions. When this happened, found guilty, he lost all those whom he held, and thereafter the way to heaven was opened. See how greatly the coming of the Savior has profited, so that men, knowing from what peril they have been freed, might unceasingly give Him thanks. But perhaps it may be said on the contrary:

⁶⁰ If many before the Law and after the Law, pressed down by sins, gave themselves entirely to the flesh and were worthy to remain in Tartarus, surely there were also those who, by devotion and reverence for the Creator, restrained their lives by the law of nature: were not these too, stripped of this life, detained in the lower regions? If He had come earlier, after the death of Adam, having freed Adam who first sinned, would He not have opened the way to heaven for the others, so that those who had lived well, having known the Creator, might be received into heaven after their death? Is it

then a loss because Christ did not come earlier? It is clearly a loss; but ask whether it is just or unjust. For losses are often just, and about these one may not complain. Has a thief caught in the act and condemned fourfold according to the law ever dared to complain? Therefore the loss which the human race has suffered was justly done, and therefore was allowed. For this reason too the Savior ought not to have come at the very beginning. For when the Devil was exalting himself, man made by God was set as his enemy, that, strengthened by the help of God, for he was not his equal, he might resist him after receiving a command. But the Devil, with his usual subtlety, pretended not to know what had been commanded by God, and he found Eve unstable;

⁶¹ then, promising her that if they touched what was forbidden it would confer divinity on them, he deceived them. Then the Devil, having overcome man, triumphed; the conquered man subjected his race to sin. Therefore it would have been unjust to take the spoils from the victor by force, since whatever God does He does justly. Moreover, since man grievously sinned by consenting to him, against the command of the Creator, to make himself God, he committed idolatry, by which he sinned against God; therefore help ought not to have been granted him at once; for neither would he have repented, nor would mercy have been welcome to him, if he had not known what he deserved. Although God can do all things, He does what is in harmony with reason, so that He may remain beyond blame.

⁶² **QUESTION 58. IF SALVATION AND TRUE AND PERFECT KNOWLEDGE ARE THROUGH CHRIST, WHY DID HE NOT COME EARLIER, SO THAT OUR PREDECESSORS WHO WERE IN IGNORANCE MIGHT LEARN THE TRUTH? INDEED, AFTER THE COMING OF CHRIST MANY HAVE BEEN SAVED MORE THAN BEFORE; WHERE, IF HE HAD COME EARLIER, FAR MORE WOULD HAVE BEEN SAVED. IF THIS IS SO, IT APPEARS OPEN TO CRITICISM.** — If help is given beforehand to someone upon whom necessity is about to press, he will indeed be grateful, yet he will not be very able to recognize what has been done for him. But if you bring help to someone placed in the very midst of necessity, he will know what kind of benefit he has obtained. For one who is delivered from tribulation gives greater thanks; just as when you offer bread to one who is hungry: but if you offer it to one who is not hungry, what thanks will there be? Therefore it was rightly arranged that the Lord did not come earli-

er. First, he allowed the human race to use its own free will, yet not without a witness of himself: for from the very structure of the world, through the yearly gifts which he decreed should be supplied for human use by the ministry of the elements, he willed that his divinity be known and feared.

⁶³ Later, however, when the knowledge of God on earth grew dim and morals were changed, he consented to visit the human race, so that by giving the Law, or rather renewing it (for it existed in nature, but had begun to be neglected), he might restore both the knowledge of himself and the authority of the Law; so that, having recognized God and recalled the Law, they might begin to fear: being certain that the one who gave the Law would be the judge of human deeds. And because, after receiving the Law, they were unable to restrain themselves from sins, although they could have done so, and after being long admonished even through the Prophets, God, moved by mercy, sent his Son, who, offering himself for them and destroying death, granted them the remission of sins, that he might present them, justified, to God the Father; so that, knowing from what danger they have been rescued, they may give thanks to God without ceasing; so that even if necessity should require that they pour out their blood for him, they may still profess that they do not thereby repay him in kind. How pleasing and precious, then, do they deem that benefit which they do not think can be repaid even by death? But perhaps it will be argued on the other side: If many before the Law, and after the Law, weighed down by sins, gave themselves wholly over to the flesh, there were without doubt some who, devoted to God the Creator, restrained themselves from vices.

⁶⁴ Come, did these, once removed from life, not descend into hell? But if Christ had come immediately after the death of Adam, and, having freed Adam, who was held by his own sin, from death, had made a way to heaven for the rest who believed, so that, because they had lived well here, they might be received after death into heaven by their gracious Creator and Restorer. Therefore, is it a loss because Christ did not come earlier? It is clearly a loss. But ask whether it is just or unjust. For losses are often just. When a thief is caught and condemned to pay fourfold according to the Law, does he not suffer loss? Yet it is just; and therefore what the human race has suffered, having come about justly, is therefore permitted. For this reason the Savior ought not to have come at the very beginning. For when the Devil grew proud, and man, made by God, was set up as his enemy, so that, strengthened

by God's help, for he was unequal in strength, he might resist him by the command that he had received, being the image of the one God on earth to remove error, by the fact that one was made by the One, from whom the others came, he might show this. But the Devil, with his usual subtlety, pretended not to know what had been commanded by God, and found Eve unpredictable; then, promising them that if they tasted what was forbidden they would become gods, he deceived them.

⁶⁵ Therefore the Devil, having conquered man, triumphed; the defeated man sold his race to sin. It was therefore not just to snatch away the spoils from the victor by force at once, because whatever God does, he does justly. Moreover, since man had sinned grievously, for by consenting to become a god he committed idolatry, that is, he sinned against God, he ought not at once to have been helped, since he did not even repent. Later, however, Satan brought many evils upon the righteous: upon Job, Joseph, Jeremiah, Isaiah, Zechariah, and the other prophets and righteous ones. Therefore Christ was entrusted by God his Father to overcome him and to reveal himself, taking away his kingdom by reason, not by sheer power; although God can do all things, yet he does what is in harmony with reason, so that he may remain above blame. ⁶⁶ 1ST CATEGORY NT 2ND CATEGORY OT QUESTION 87. IF GOD IS ONE, WHY IS HOPE OF SALVATION IN THREE, AND NOT IN TWO OR FOUR, OR SURELY IN THE ONE HIMSELF? AND WHY WAS THE TRINITY NOT PREACHED FROM THE BEGINNING? — Almost nothing new has been brought about: for the Trinity is preached in such a way that one God is believed. Nothing, therefore, has been added, but the mystery of the one God has been revealed. Yet in the very beginnings it was not fitting that it should be revealed; because first it had to be preached, and afterwards that which was preached had to be revealed: so that you may know that the Father is the one from whom all things are; that the Son is so called, through whom all things are; and that the Holy Spirit is called the one through whom all things, which are indeed from the Father but through the Son, are reborn into faith in the one God. Therefore these three indeed exist, but there is one divinity. Reason therefore requires that they be three, neither more nor fewer. For every number reaches up to nine, because when three are mutually in each other, they make the number nine; since in the one there are three, and the three are one. For whoever sees the one, sees the three, since one does not differ from another. Therefore three are one,

and three times three are one. For in the number nine this is perfection, as far as number is concerned, because from the one all things exist. And when the one is added, from which or in which the three who are counted as nine come to be, they become ten or twenty. Yet one always goes only as far as nine, and one is added, because nine are one, so that the perfection of unity may be complete.

⁶⁷ **QUESTION 9. IF THERE IS ONE GOD, WHY IS HOPE OF SALVATION IN THREE, AND NOT IN TWO, OR FOUR, OR CERTAINLY IN ONE? AND WHY WAS THE TRINITY NOT PREACHED EARLIER?** — God is indeed one, but he is not solitary. From eternity he has, in mystery, another who is with the other. And since God the Father has in himself the other with the other, as I have said, it was fitting that the one should first be preached, without the mystery that was in him being revealed: since the head of the Son is the Father, and the head of the Holy Spirit is the Son, because he has received from him; and just as the Father sent the Son, so also the Son sent the Holy Spirit. But after God, from whom are all things, was known, then he made his Son known to those who knew him, the Son whom he had with himself from eternity. And when the Son was revealed, he showed that the Father is the one who had previously been preached as the one God. When he was known, he openly made it clear that there is also the Holy Spirit, who is third from the Father, but second from Christ according to the ordering of number; yet according to substance, the one is not, and does not differ, from the other: and that this has been from eternity in the mystery of God, who is to be adored in the Trinity.

⁶⁸ For he wishes to be received with the same honor as that which is from him, in whom he is received, from whom he is. For it is fitting, because in him both all things were made through the Son, and were enlightened through the Holy Spirit, that salvation should be preached in the Trinity, with the order of persons preserved, and the undivided power of the one divinity adored. Therefore reason requires that they be three, neither more nor fewer: because every number reaches up to three. For since the three are mutually in each other, the Trinity is proclaimed on all sides, because in the one there are three, and three are one. Whoever sees the one, sees the three, since one does not differ from another. Therefore three are one, and one is three. This is the Trinity, perfect on every side. And this is the understanding of the Trinity, which is then perfect, if they are called one.

⁶⁹1ST CATEGORY NT ⁷⁰QUESTION 91. HOW TO BE SOUGHT IS HOW TO CONTRADICT THE ARGUMENTS OF PHOTINUS, WHO SAYS THAT CHRIST DID NOT EXIST BEFORE MARY. — But before we speak of John, let us first examine the Baptist, whom the Savior Himself declared to be His witness. For among other things he says of the Lord: “He who comes from above is above all; he who is from the earth is earthly and speaks of the earth. But He who comes from heaven testifies to what He has seen and heard, and no one receives His testimony” (Jn. 3:31–32). See how John, in comparison with the Lord, calls all others together with himself earthly, because he bears witness that He came from heaven, while all the rest are from the earth, that is, from the lower regions. And the Lord Himself, among other similar statements, says: “For I have come down from heaven not to do my own will, but the will of Him who sent Me, the Father” (Jn. 6:38). And again the Lord, speaking in the same sense, says: “And I do not say to you that I will ask the Father on your behalf. For the Father Himself loves you, because you have loved Me and have believed that I came from God. For I came forth from the Father and have come into this world; again, I am leaving the world and going to the Father. (Jn. 16:26–28) Then, seeing that He had spoken plainly, the disciples say to Him:

⁷¹“Behold, now You speak openly and You are not using any figure of speech. Now we know that You know all things and have no need that anyone should question You; in this we believe that You came forth from God” (Jn. 16:29–30). These statements need no interpretation, since this is the very summit of our faith: that we believe Christ to have been with God in heaven before His incarnation, as the Son with the Father. For if, because of His righteous life and heavenly teaching, He had said that He came from heaven and from God and came into the world, then all the Prophets and Apostles ought to have said the same of themselves. And because He said, “Again I am leaving the world and going to the Father,” (Jn. 16:28) perhaps someone might say that He meant this: that the teaching which came from God, after leaving the world, returned to God? For they have nothing else to say. For if His coming from heaven, His going forth from God, and His coming into this world refer to the cause of virtue and teaching, and not to the person of the Savior, then when He says, “Again I am leaving the world and going to the Father,” He naturally returns to the place from which He came. Yet we see that after the Lord’s departure, both His power and His

teaching remained in the world. You see therefore that the Lord did not speak of power and teaching, but specifically spoke of Himself.

72 But if you say that these words refer to the power which worked in Christ, that very power itself calls God its Father. You fall into the very thing you fear: for if the power of God is the Son of God, then that very power is the power of God of which the Apostle says that Christ is “the power of God and the wisdom of God” (1 Cor. 1:24): this power went forth from God and returned again to Him. Therefore this very Power, which is Christ, bears witness that He casts out demons by the Spirit of God (Matt. 12:28); this Spirit worked through the Apostles, so that you may know that the Holy Spirit, through whom the Lord worked, after the Lord’s departure worked here in the world through the Apostles. Therefore it is more clearly shown that the Lord spoke of His own person, for He left the world and returned to God. But if you think this power is not Christ, then there will be two powers and two sons of God; and where, then, is that which is written: “The only-begotten Son of God, who is in the bosom of the Father” (Jn. 1:18)? And again: “For God so loved this world, that He gave His only Son for it” (Jn. 3:16)? You now see that the power of God which worked visibly in the world is that same one which is called both the Power of God and the Son of God.

73 And let us see what the Apostles believed, or in whom they believed, when they heard the Lord say: “Behold, again I am leaving the world and going to the Father. For they answered: “Behold, now You speak openly and You are not using any figure of speech. Now we know that You know all things and have no need that anyone should question You; in this we believe that You came forth from God. Now let us see whether the disciples were in doubt about the powers, whether they came from God, after they had seen Lazarus, already stinking on the fourth day, raised from the dead (Jn. 11:44), the eyes of a man blind from birth restored (Jn. 9:7), a woman delivered from her issue of blood by touching the hem of His garment (Matt. 9:20–22), and the nature of water changed into wine (Jn. 2:9). But concerning the person of the Lord no one at all doubted, nor concerning the powers, since some were saying that He was Elijah, others Jeremiah, or one of the Prophets (Matt. 16:14). For when the Jews wanted to stone Him, Jesus answered them: “I have shown you many good works from My Father; for which of those works do you stone Me? The Jews answered Him: “We are not stoning You for a good work, but for blasphemy, and because You, being a man, make

Yourself God” (Jn. 10:31–33). If, then, the Jews did not doubt that these were works of God, did the Apostles doubt?

⁷⁴ Since therefore all the doubt concerned the person of the Savior (for this was something unheard of, and beyond human understanding, which caused amazement in people when they heard Him say that He had come forth from God and that God was His own Father), the disciples, acknowledging that the Lord’s words had given them full assurance, said to Him: “Now we know that You know all things and have no need that anyone should question You; in this we believe that You came forth from God. (Jn. 16:30) For if He did not truly come forth from God, the faith of the Apostles is emptied; but this cannot be, since it was confirmed by the Savior. For He answered them, “Do you now believe? that is, seeing so many signs, you did not believe before. Therefore it was proved to the Apostles that Christ came forth from God and came, so that by this going forth it would no longer be doubtful to believe that this is the Son of God. For if “no one has seen God except Him who is from God; He has seen the Father” (Jn. 6:46), and if “no one knows the Father except the Son” (Matt. 11:27), this is truly to have been with God the Father, and to have gone forth from Him, and to have come. For no one else could go forth from God except Him who in the beginning was with God (Jn. 1:1); since no one else knew or had seen God.

⁷⁵ Therefore it is not incredible for us to believe that this is truly the Son of God. As John says in his first Epistle: “And we are,” he says, “in His true Son, Jesus Christ. This is the true God and eternal life (1 Jn. 5:20); and the Apostle says, “He who did not spare His own Son” (Rom. 8:32); and the Evangelist, “Because He called God His own Father” (Jn. 5:18). If therefore Christ is truly the Son of God, how is He only a man? For He would not be called a true Son unless He were properly begotten of Him. Or let Photinus say why He is believed to be the true Son of God, if He is not true. Or what need was there to believe this One to be the Son of God, if He were one of the other saints who are worthy to be called sons of God? Or is there perhaps some unworthiness in this, by which He, as the Son of God, could not be believed as the others are; and therefore it is said that this One, about whom there seems to be unbelief, should be believed to be the Son of God? For if He is greater than the others, what need is there that it should be said, “Believe that Christ is the Son of God,” if He were one of the others, unless because it is commanded that we believe differently about Him than about the others?

76 So that, because many are called sons of God on account of holiness, this One alone may be believed to be the true Son of God, for which reason He is also called the Only-begotten. For which of the saints would have dared to call himself the Son of God, not to say the only-begotten, except the Savior, conscious of His birth proceeding from God? And how would He have allowed Himself to be adored, if He did not know that He is from God, when it is written, "The Lord your God you shall adore, and Him only shall you serve" (Deut. 6:13)? For when John wished to adore the angel, the angel reproved him, saying, "Do not do that, for I am your fellow servant; adore God" (Rev. 19:10; 22:9). And although Scripture testifies that God alone is to be served, yet the Apostle says, "He who serves Christ pleases God" (Rom. 14:18). Why? Because God and Christ, the Father and the Son, are one. The Apostle confesses himself to be the servant of Christ, and says to the Corinthians, "Do not become the servants of men" (1 Cor. 7:23). And to the Galatians, "Paul, an apostle, not from men nor through a man, but through Jesus Christ and God the Father, who raised Him from the dead" (Gal. 1:1): he clearly shows that Christ is God and man, so that he might demonstrate that his apostleship is not from a man, but from Christ, inasmuch as He is God, and from God the Father.

77 Finally, in what follows he says, "For I neither received it from man nor was I taught it, but through a revelation of Jesus Christ" (Gal. 1:12). What could be clearer? For he says that he attained the doctrine of God not through a man, but that he was taught by God Himself. We, indeed, receive the doctrine of God through men; but the "chosen vessel" claims that he attained nothing from the Apostles, that is, from men. For if, because it is the doctrine of God, it is therefore not learned through a man, what praise is the Apostle claiming for himself if he learned in the same way as the other Apostles? Why does he say, "For I neither received it from man nor was I taught it, but through a revelation of Jesus Christ"? Who can doubt that in this passage Christ is signified as God? But what wonder is it, when among other things he says to the Romans, "Theirs are the fathers, and from them, according to the flesh, is the Christ, who is God over all, blessed forever" (Rom. 9:5)? What does "from them, according to the flesh, is the Christ" mean? He would not have said this if He were not also according to God; so that, according to the flesh, He is from the fathers, but according to

His divinity Christ is from God, God over all. But perhaps it might be said that this relates to the person of the Father?

⁷⁸ Yet in this passage there is no mention of the name of the Father. Therefore, if it is denied that this is said of Christ, let a person be given to whom it fittingly applies. And why should it not fit Christ, in whose name every knee bows in heaven and on earth and under the earth (Philip. 2:10)? that is, that He is God over all. For besides these there are no others. Let Photinus now say whether these bend the knee to a man; or whether God has decreed that those heavenly powers and holy angels should adore a man. Far be it, for God has decreed nothing foolish; especially since it is not permitted to adore any but God, how much less in heaven? For a king is adored on earth as the minister of God. Christ, however, after completing His mediated dispensation, is adored in heaven and on earth. We read, in fact, that “the Word was made flesh” (Jn. 1:14): that is, that this Word, which in the beginning was with God and was God, was, by the ministry of the Holy Spirit, made flesh of Mary, and that this is also called the Son of God. How then is that which was in the beginning and was God not prior to Mary? Even if, being blinded, you deny that this is God, yet you do not deny that it is the Word; nor do you ignore that this Word is called the Son of God, and that it was with God in the beginning.

⁷⁹ On what grounds, then, do you say that what you read was in the beginning is after Mary? For in the Apocalypse we read of Christ, “And His name is the Word of God” (Rev. 19:13). This “Word” has many meanings. For nothing that is from God fails to be called God; but, because of the authority of the one God, He called that which is born from Him “Word,” so that, guided by this reasoning, by which we know that our words are from none other than ourselves, we might believe that Christ is from God. Nor indeed ought it to have been said otherwise, so that He might be believed to be from Him and not outside Him. In a similar way, too, He is called the Power and the Wisdom of God, so that in the same manner He may be understood to be from Him. For if He had said “God and God,” He would not have signified that the latter was from Himself, but would have made two gods, which is contrary to unity. This is the method in the divine Scriptures: that, while Christ is signified as God, He does not exceed the measure of the one God. But how foolish is that notion of yours, Photinus, by which you so punctuate the beginning of the Gospel of John that the Word may not be

called God! For you read therefore: “In the beginning was the Word, and the Word was with God, and God was. The Word was in the beginning with God.

⁸⁰ What is the meaning of this punctuation? What sense does it convey? What principle of virtue does it express, except sheer hostility against the Son of God? For what meaning is there in pronouncing, “And the Word was with God, and God was”? Is this then the wisdom of our Scripture, to teach that God exists? What tongue, what nation, what land, what sect denies that God exists And so, to suggest what he means, he says, “And the Word was with God. Or what does he wish this word to be understood as, unless he is showing forth His reason? For the Gospel is not written on account of God, about whom no one doubts, but on account of the Word, about whom questions arise. For it is the mystery of God, which is believed precisely because it is not revealed to all. Therefore Scripture strives to teach what the Word is, saying: “And the Word was with God, and the Word was God. He was in the beginning with God. This agrees with reason, and the statement is complete. For it shows that this Word, which in the beginning was with God and was God, in the sacrament of the eternal mystery of God, which was unknown from ages and generations, is to be believed to have been God the Word with God the Father.

⁸¹ And because this comes into doubt for those who are carnal, who want Scripture to speak according to the capacity of their own understanding, faith has been established, so that by following the sense of Scripture it may deserve its reward. When Solomon had asked wisdom of God, the Lord answered: “Behold, I have given you,” he says, “a wise and understanding heart, such as no one has had before you, and after you no man like you shall arise” (1 Kings 3:12). What shall we say? Is what God promised true? Yes, it is true. Therefore no man will be like Solomon. And what will be thought of Christ, who among other things says, “The queen of the South came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here” (Matt. 12:42)? Now choose whom you will believe, Photinus: God or Christ, the Father or the Son? If you believe the Father, you accuse the Son; if you believe the Son, you accuse the Father. For if Christ is only a man, He has vainly set Himself above Solomon contrary to the promise of God; but if He is understood also to be God, He has rightly set Himself before Solomon, and the promise of God remains un-

stained, because no man like Solomon has arisen. For Christ has shown Himself superior for this reason, that He is God.

⁸² O madness of Photinus, who does not wish to confess that Christ existed before Mary, when he hears Him with his own ears testifying that He existed before Abraham! For when the Jews were disputing with Him about time, saying, "You are not yet fifty years old, and have you seen Abraham? He answered them, "Amen, I say to you, before Abraham was made, I am" (Jn. 8:57–58). He did not say, "I am better," but answered the question by declaring that He existed before the time the Jews supposed. Photinus clearly cannot escape the curse of the Law, because he has his hope in Christ, whom he declares to be only a man, while he reads, "Cursed is the man who has his hope in man" (Jer. 17:5). But the Apostle, knowing that Christ is God, therefore says that our hope is in Him both in the present and in the future: "If in this life only," he says, "we are hoping in Christ, we are of all men the most pitiable" (1 Cor. 15:19). Therefore He is not merely a man, in whom we are taught to have hope; for hope placed in a man is vain. We have said these few things out of many; indeed it would have been enough, had he possessed a sound mind. For Photinus this last point alone which we have set forth would be sufficient.

⁸³ 1ST CATEGORY NT ⁸⁴ QUESTION 101. ON THE BOASTFULNESS OF ROMAN DEACONS [LEVITARUM].1 — While we wish to obey the commands of love, we may perhaps fall into reproach, since we are writing about a matter that has never been questioned by anyone; for while we do not wish to offend friendship, we entangle the effort that ought to have served to reveal some hidden matter: yet on account of the excessive foolishness of a certain person who emphasizes what we set forth below, that aforementioned love has enjoined this on us, lest, since no one answered him on this for a long time, he grow worse, and, long exercised in vain, be unable to be corrected. For this is the task of love, which does not seek its own. A certain man therefore, who bears the name Falcidius, led by folly and by the boasting of the city of Rome, strives to equal deacons [levitas] with priests and deacons with presbyters: I will not say to favor them, because that would be even more foolish and perhaps seem unbelievable, and we might be regarded not as correctors but as slanderers. By what law then, or what custom, by what example he dares to undertake this, I think no one knows: namely, that he should make equal to those who, as God's bishops, sit in the house of

God and in the honor of Christ with dignity, those to whom no seat has been granted in the Church. What audacity is it to make ministers equal to presbyters themselves?

⁸⁵ What rash presumption it is to compare with priests the bearers of the tabernacle, and the cutters of all its wood and the carriers of water? For this was the office of the deacons [levitarum]. It is as if officials were equated with captains, and slaves with masters. For this is written, with the Lord saying to Moses, Take the tribe of Levi from the midst of the children of Israel, and set them before Aaron the priest, and they shall serve him (Num. 8:13). What is clearer than this example, which is still observed in the Church? Although the deacons of the Roman Church may appear a little more shameless, yet they do not presume the dignity of sitting in the Church. And if they do not perform all the ministries of service in order, that is due to the multitude of clerics. For otherwise they would also carry the altar and its vessels, and pour water on the hands of the priest, as we see in all the Churches, and as it was appointed by the Lord through Moses. Or are they better than Elisha, who poured water on the hands of Elijah (2 Kings 3:11)? Yet he defends the deacons against the presbyters, as though deacons were ordained from presbyters, and not presbyters from deacons. But because they are ministers of the Roman Church, they are therefore thought more honorable than in the other Churches, on account of the magnificence of the city of Rome, which appears to be the head of all cities.

⁸⁶ If this is so, then they ought to claim this also for their priests: for if those who are lower are exalted because of the magnificence of the city, how much more should those who are higher be raised up? For whatever is granted to the officials becomes an increase of the power: just as the honor of the servant contributes to the praise of the master. Yet before the just Judge, God, the honor remains for each here which has been assigned to the several offices of the Churches, so that whoever is a deacon has the honor of a deacon in all the Churches. For it is no slight honor to serve in the Church as minister to a bishop of God; only the priest is worthy of the whole honor of the ecclesiastical order. For the higher order has within itself and by itself the lower as well: for the presbyter performs the office of deacon and of exorcist and of reader. That “presbyter” is to be understood as “bishop,” the Apostle Paul proves, when he instructs Timothy, whom he ordained presbyter, as to what sort of man he ought to ordain as bishop (1 Tim. 3:1–7). For

what is a bishop, if not the first presbyter, that is, the chief priest? Accordingly he here calls them his fellow-presbyters and his fellow-priests. Does the bishop also call the ministers his fellow-deacons? Certainly not, because they are much lower. And it is shameful for a judge to be called the head of the office staff.

⁸⁷ For in Alexandria and throughout all Egypt, if the bishop is lacking, the presbyter consecrates. How great the dignity of the priestly order is, the case of Caiaphas shows, who, although he was a very wicked man, prophesied. Why? Because, he says, he was the high priest (Jn. 11:49). And again, that there is a great difference between a deacon and a priest, the book we call the Acts of the Apostles proves. For when in Samaria they had believed Philip as he preached, Philip, a deacon ordained by the Apostles, they sent, it says, to Peter and John that they might come and give the Holy Spirit by the laying on of hands to those who believed (Acts 8:14–15). But they, I think, defend these things either ignorant of the Scriptures or forgetful of the Law. He, therefore, who thinks these things ought to be asserted must recall what happened to the deacons [levitis] when they thought in this way. For when they presumed that there was no difference between priests and deacons [levitas], Korah and those who agreed with him were swallowed up by the gaping earth, by the judgment of God, and a rush of fire consumed the two hundred and fifty men together (Num. 16:31–35): and King Uzziah, when he presumed to perform the priestly work, was covered with leprosy (2 Chron. 26:19–21): so that by this example, at least, others, struck with fear, might not dare to suppose what has not been granted to them.

⁸⁸ For now we see deacons rashly doing at banquets and in prayer what belongs to priests, wanting it to be the case that people answer them, whereas this is permitted only to priests. For it is the role of the deacon to receive from the priest and so to give to the people. You see what empty presumption produces? Forgetful, in the pride of their minds, that they are ministers of the Roman Church, they do not consider what has been ordained for them by God and what they ought to observe: rather, they remove from memory these things, the constant attendance to household duties and official service, which now has great power through good or bad suggestions. For either it is feared lest they give bad advice, or they are bought so that they may grant favors. These are the people who cause them not to consider the rule of their own order. For while they unlawfully humor them with flattery, they drive

them headlong, so that they think more is permitted them: since they see that priests are not so courted; and by this they suppose themselves to be preferred. He says that by testimony the deacon becomes a presbyter, as though this belonged to the privilege of greatness. For we read that Peter the Apostle said to the people: "Choose from among you those whom we may appoint to serve the mysteries of the Church" (Acts 6:3). I do not wish to say, the tables. Behold, by the testimony of laypeople deacons were created.

⁸⁹ And the Apostle wants the one who is to be ordained bishop to have testimony even from the Gentiles; for he says, "For he must also have a good testimony from those who are outside" (1 Tim. 3:7). Therefore it belongs to all to give testimony, and yet not all are worthy of this honor. For all can judge, and yet not all can be what they judge. A painter can be judged good and preferred to another by someone who does not know how to paint; and a flute-player may be approved as better than another flute-player by one who practices a different art. So too a witness for the creation of a presbyter can be someone who is lower in rank. And again, they are puffed up by this and think much is owed to them: "For it is by us," they say, "that those who are to be ordained are brought forward," so that, since they stand at their side, they may appear worthy of honor. Suppose this is true. For he is sent by the bishop as an attendant, to render service to the one being ordained. For even the emperor, that he may appear as emperor, is established with the service of the army; yet the army is neither better than nor equal to the emperor. For Haman too, though he was illustrious in military rank, was sent by the king to go in attendance to Mordecai (Esther 6:10), so that by such acts of service it might be known how worthy Mordecai was.

⁹⁰ So also deacons are sent in attendance for the creation of presbyters, so that all may understand that they become worthy to be priests. For except for the priests, to whom they owe service, deacons are placed before all. ⁹¹ (1) I am not sure whether the common preference of 'levita' over 'diaconus' might not be adduced as an instance: but my immediate purpose is to call attention to the joint occurrence in both (Ambrosiaster and Damascus) of a word that never became as popular in Christian usage as 'levita' but seems to have been fashionable in Roman church circles of that particular generation. (Journal of Theological Studies, Volume 7; CH Turner; Clarendon Press, 1906; p. 182) (2) Question 101 contains the name of a Roman deacon, veiled by the phrase *quidam igitur qui nomen habet falsi dei*. In all the editions the sentence

reads *quidam igitur qui nomen habet Falcidii*. It is strange how such a sentence could have passed muster for over four centuries. In the eyes of some people anything is good enough to be Christian Latin. Yet the writer shows clearly by the use of the word *quidam* that he could give the name of the Roman deacon if he chose, and from friendship does not so choose. For the correct reading, now recovered from the manuscripts, is *falsi dei*, and *Falcidius* must disappear from the biographical dictionaries. Who is then to take his place? I think it probable that the deacon meant is *Concordius*, who is known to have lived at that time; then the divinity alluded to will be *Concordia*. This *Concordius*, according to the *Liber Pontificalis*, was a deacon of Rome and one of the prosecutors of *Damasus* on a capital charge. He was expelled from the Church by a synod of bishops about the end of 378, or the beginning of 379. (Alexander Souter; *A Study of Ambrosiaster*; The University Press, 1905; p. 181)

⁹² 1ST CATEGORY NT ⁹³ QUESTION 113. WHY WAS THE SON OF GOD SENT, AND NOT ANOTHER? — Although everything that God does must be believed to be done reasonably and providentially, I nevertheless think it better if, after faith, the cause of what is done can also be noticed, so that what is believed is not unknown. Therefore the Lord says: “Now this is eternal life: that they may know you, the only true God, and Jesus Christ whom you have sent” (Jn. 17:3). For first what is said by the Prophet must be believed, and then what is believed must be known; because the Holy Spirit helps the faithful and diligent person in this matter, so that by coming to know he may understand the rationale of faith. Then he enjoys the full joy of his believing, if he understands what he believes. For this is the strength of faith, this the immovable foundation of belief: to learn the mystery. For where there is only faith, devotion is not so pure, and deception can gain entrance. Therefore the chosen vessel labors so that believers may learn the rationale of their faith. For when they have come to know how great he is in whom they have trusted, and what his power is, they will by no means and in no way allow themselves to be turned away from hope in him. Therefore we read the saying:

⁹⁴ “Taste and see that the Lord is sweet” (Ps. 34:9), so that by deliberate effort they may know the flavor of his divinity, understanding that nothing is wiser than to believe in Christ. For this reason the Teacher of the Gentiles says among other things: “In whom are hidden all the treasures of the wis-

dom and knowledge of God" (Col. 2:3); and again, "I know," he says, "whom I have believed, and that he is able to guard my deposit" (2 Tim. 1:12). Therefore this man knows the rationale of his faith and does not doubt the power of him who understands that all the treasures of wisdom and knowledge are hidden in the mystery of the birth, passion, and resurrection of Christ. So, with faith remaining, I long conferred with myself to know why our Lord came incarnate from holy and heavenly seats down to earth, and not another from among those whom the Lord himself calls holy angels. For it seems unfitting to his person that he should have undertaken this work, unless the cause of the deed is known. Indeed this is what troubles many. For the providence of God the Father could have carried out this business through another person, in order both to show the truth to men who were in error, and to restrain the arrogant and envious Devil, who begrudges salvation, together with his satellites, and to despoil him once defeated.

⁹⁵ For the stubbornness and irreverence of most wicked servants ought to have been curbed by subordinate ministers, so that the Lord of all should not experience something unworthy of himself. For Satan does not have such great force and power that he could in no way be overcome by another power of the same order, since it is clear that by God's help he is even conquered by men. For although the comparison is unequal if we take examples from earthly affairs, still it suits reason in some respect. For against the servant who rebelled against King David, Joab, his fellow-servant, was sent to pursue and kill him; and against Absalom, wicked toward his father, this task was laid upon the servants (2 Kings 20:6 and 15:14): how much more would the worth of one among many have suited to conquer the tyranny of the Devil; since we read that, challenging against Michael the archangel, he could not hold out, but was cast down to the earth (Rev. 12:7-9)? Often reflecting on this, I knew only this: that he himself was sent by the Father lest it should touch the Father as an injury if a work done by him were corrected by another; but to know this was little. For it did not avail for so great and wondrous a cause, unless something else were also grasped that would help toward the secret understanding. Therefore it came about that I noticed that the cause itself demanded that the one who came should come in just this way.

⁹⁶ Reason itself required that he should come to subdue the one who had seized his dignity and merit. For after God the Father the Devil wanted to be called god, which he even now still strives for, though the matter did not be-

long to him, but to the Son of God, who after the Father is second as God, not by nature but by order. Therefore for dealing with this cause no one ought to have come but Christ our Lord: who came not only to subdue the Devil, but also to reveal himself to every creature; so that, with the Devil's person rejected, they might recognize him whose rule and majesty Satan had presumed upon; and thereafter, once the truth was known, they might abandon error, being certain that Christ is the Son of God, who alone is God from God, and the head or ruler of all things, whether those in heaven or those on earth. For by the strength and power with which he overcame the tyrant Satan, he is shown to be the very one whose dominion the wicked Devil, who is Satan, had presumed upon. For when he unjustly wished to be called god so that he might rule spiritual powers (for which he is rebuked by the prophet saying, "For you have said in your heart: I will set my throne in the clouds, and I will be like the Most High" (Isa. 14:13-14), he deceived many, by whose conspiracy he became the prince of error.

⁹⁷ These are admonished in the Psalm to reject falsehood and receive truth. For it is said to them: "Lift up your gates, you princes; and be lifted up, you eternal gates; and the King of glory shall enter in. (Ps. 24:7-10) For unless error is removed from the minds of unbelievers, they could not receive faith in the one God in Christ. For this they are taught: that, once the gates by which one goes to death, according to the unbelief established by the Devil, are taken away, they may receive the mysteries of faith by which one goes to life. These are what he signifies by the eternal gates; because the truth of faith is eternal, but unbelief is temporal, because falsehood is the invention of the Devil. For the Devil sowed on earth the transgression he had begun in heaven, urging the worship of many gods, among whom he might hold first place. For he wished to be the head and ruler of the others, which was not owed to him, but to the Savior. Therefore the Savior pursues him even to the earth, so that by subduing him he may show the transgression of his error, with the truth revealed in himself. Where it is said: "Truth is sprung out of the earth" (Ps. 84:12). For, cast down from heaven, he took refuge on earth, so that the divinity he had contemplated in the heights he might enact in the lower regions. Therefore the Apostle says:

⁹⁸ "So that he sits in the temple of God, showing himself as though he were God" (2 Thess. 2:4). For in whatever way he wishes to fulfill his desire, even if it means being damned: filled with madness he considers it less griev-

ous to be damned than not to satisfy the greed of his error. ⁹⁹1ST CATEGORY NT ¹⁰⁰QUESTION 115. CONCERNING FATE. — Nothing is so contrary to a Christian as paying attention to the art of astrology. For this is recognized as hostile to the law of God. For if some are born who are evil, and conversely others who are good, then the giving of the Law is said to be in vain; and not only this, but the Lawgiver will also be considered unjust. For if, having given the Law, he compels men to act against what they were born to be, knowing that their nature cannot be changed, he seems to have given the Law for this purpose, that he might have an occasion to satisfy his cruelty with the destruction of man. For why does he forbid what he knows cannot be turned aside? Or how does he condemn a man who has not done what he was unable to do? If, however, this seems unjust, as indeed it is, because it is wicked to think this of God, then he gave the Law rightly and for salvation, knowing that man is able to restrain himself from that which the Law forbids. Therefore, since he justly gave the Law, he is certainly not unjust when he enforces it. And so, if faith is to be given to God's Law, because it is proven to have been given justly, the art of astrology must be shunned and fled from. For the cunning and subtlety of the Devil discovered it.

¹⁰¹Because he does not dare to openly oppose the Author, he works by elusion, so that he may both do injury to God and, by making man an enemy of the Law, punish him with the second death. Whoever yields to the authority of God, and judges it wicked to call his work into question, obeys the Law given by him, applying himself to its study day and night, and does not look toward anything opposite, not doubting that man is able to keep his commandments. For those who desire to sin seek a grounds by which they can make their sins seem not to be their own; so that, while sins are said to be, as it were, attributable to nature, the sinner appears to be free from punishment. This is the plan of those who, in despair of the promised future life, desire to enjoy present pleasure. But those who, relying on the confidence of faith, await the hope of future things, strive to fulfill what they promised at the very beginning of their rebirth: that they would renounce the pomps and pleasures of Satan. With what great subtlety, then, has Satan acted, so that he might make man more eager to sin, by that through which he could satiate the wickedness of his envy? For when a man hears that he was born in such a way that he must sin, and knows that God is most just, he believes he sins with freedom;

¹⁰² because a judge who is just does not condemn one who sinned under the obligation of nature. Nor indeed should it be called his sin, that another committed through him. Therefore man has been deceived: weighed down by sins, he has become subject to death. Therefore, whoever takes away all evil from man, also takes away all good. For if the sinner has no punishment, neither has the righteous a crown. Why are the good praised and the wicked blamed? For if it belongs to this nature that he cannot sin, why do you praise in him what does not belong to him? And why do you condemn the sinner for his offense, when you know that what he does in sin is not his own? What else will he be but unjust, who praises the good and accuses the evil? But perhaps it might be said in reply: I praise good nature in man, and condemn evil nature; for good wine is praised, since by nature it is good, and bad wine is rejected, though by nature it equally produces this quality. If it were so, there would be no cause for blame, so that the righteous would be praised in such a way that he would not be judged worthy of a crown; nor would the unrighteous be accused in such a way that he would be declared worthy of punishment. Yet we both know and read that in the present and in the future the righteous are rewarded, and the unrighteous are burned, subjected to punishments;

¹⁰³ which would surely seem unjust, if one who acted according to his nature were to suffer penalties from avenging fire, or another, who likewise carried out the work of his nature, were to be honored with rewards. If, however, the good man is to be praised because he did what belonged to his nature, the wicked man should also be praised, because he likewise did what belonged to his nature, so that each, remaining in what he was made, should be praised. For if one who remains in what he was made is considered blameworthy, the blame touches the Author, who caused such a one to be born as would be displeasing. But if the righteous man is rightly to be rewarded, and the wicked rightly condemned, then the response is no longer to nature but to the will; because nature is free, but the will is the cause, which undergoes approaches and withdrawals by the senses; so that the unrighteous man, seeing the righteous crowned, and himself condemned, credits it to himself, who, trusting his senses against the Law, did evil when he could have done good. Can the sun be accused because it burns, or water because it cools? Or is water to be rewarded because it refreshes men who suffer thirst, or will the sun be granted rewards because it restores men with its warmth after cold?

For they do what belongs to their nature; therefore they are neither condemned nor praised, since they do not know how to do anything else.

¹⁰⁴ But since things are not as the star-gazers suppose, the logic of actions proves it. For no one can be found who always does good, or always does evil. For he would then appear to have been born so as to act well, if he remained perfect; and he would rightly be judged to be evil, if he continued always to act wickedly. But since you see that the one whom you think to have been born good sometimes acts badly, and that the one whom you say was born evil sometimes is seen to do good, how do you prove this to be true, that the evil man is evil and the good man good, except that this is more certain: that in whatever direction a person has set his mind, in that he advances? For there are also causes that generate sins, so that a man may quarrel through jealousy, or become an enemy. Those things, however, which are forbidden by the Law are not committed openly and obviously, but secretly. Why, unless because they fear the Law? But if, as they claim, they had been born for this purpose, to do evil, they would not seek hiding places, nor show any reverence for the Law; rather, they would do everywhere those things which nature compels.

¹⁰⁵ But when you see that sins are arranged and that ways are devised so they may be secretly committed, for they choose places, persons, and times in order to carry out the will of their evil intention, so too, in a similar way, the good also distinguish their good works by a certain judgment, so that, according to the time and for the sake of some particular cause, they may distribute their good. This, of course, is no longer to be attributed to nature, but to the will that exists within nature. For if it were natural, judgment would cease. For if we examine the matter more fully, we shall show that those who are now righteous were previously unrighteous, but, having applied themselves, they were changed. For Abraham himself is read to have been justified by faith (James 2:23 and Rom. 4:3). Therefore, before this he was not righteous, since he is understood to have worshipped idols under the guidance of his father. And Zacchaeus too, to whom after a common sort of life the Lord bears witness (Luke 19:9). And the vessel of election, who also admits this, saying, "We too were by nature children of wrath, like the rest" (Eph. 2:3); because the will yields superiority over nature. For one is judged by the will, not by nature. Without doubt all the martyrs and the righteous became good; for they were not born faithful, but reborn.

106 And how many do we know to have lived a shameful life, extravagant devotees of luxury, who are now self-controlled and holy? For when the fear of God draws near, the vices that once ruled are overcome. Let us consider from this how powerful the fear of the law can be. Before Julian's edict, women were unable to dismiss their husbands. But once the power was granted, they began to do what previously they could not do; they began to dismiss their husbands freely every day. Where had fate hidden itself for so many ages? I suppose it was concealed by fear of the law. And how did that come to be which Moses handed down? I suppose fate was asleep. For so many and such great things were entrusted to them to observe, such as no other nation possesses as precepts. And lest anyone think this should be attributed to the influence of the heavens, scattered over almost the whole world they keep the commands of their law. These precepts stand against fate. For they surely did not exist for three thousand years and more from the founding of the world; but once given, they remain until the end. How then did that which did not exist for so many thousands of years begin? For the course of the stars has been in place from the foundation of the world. And what of this:

107 since there is such a multitude of Jews throughout the whole world, no one among them is changed so as to become a Gentile, whereas we see that from among pagans, though rarely, some become Jews? Behold, as far as the Jewish rite is concerned, fate is excluded; for they both began to exist outside fate and remain within it. What shall we say of Sodom and Gomorrah, whose end, such as it was, lies before our eyes as an act of vengeance (Gen. 19:24)? It came to pass that all, stained with the disgrace of every kind of filth, were consumed by divine fire. In the Flood all were under one fate, so that all perished with one death and at the same time, except the household of Noah (Gen. 7). And the whole army of Pharaoh would have to be said to have been born under a single decree, so that the foolish error of astrology might be punished, since they were drowned in the Red Sea with their king (Exod. 14:24). And how many other great examples there are which we pass over, because two examples are enough for our purpose; how much more, then, with so many mysteries? For all nations have different customs: what is allowed in one place is not allowed here; and again, what is allowed here is not allowed elsewhere.

108 For here in the city of Rome and its territories, which is called most holy, it is permitted for women to dismiss their husbands, although in the

divine law it is ordained that not even men should make use of this power, except in the case of fornication (Matt. 5:32). See, in this matter the barbarians are better. And it is not impossible that this could also be observed here, because it is shown to have been observed before. Therefore fate has been changed, because what was previously forbidden has begun to be permitted. And it is not permitted to make eunuchs in the Roman realm, whereas among others it is permitted: yet that they could be made here also is in itself clear; for the fact, though done secretly, is proven; and if fear ceased, it would be done openly. Fear therefore restrains fate; for it is overcome, if a person does not do what he wishes to do. And the Persians wear earrings in the manner of women, which here is dishonorable and unlawful: that it could also be done here is attested by the priests of the Mother (goddess) who is called the Great; and indeed she was great, but a harlot: yet in this they differ, because these are womanish men, those were men. And what shall we say? Are these the only people in the whole world who are born by this fate, to be mutilated and transformed into women, so that in the whole world these few are found;

¹⁰⁹whom it is well known are ensnared by threats and compelled by promised rewards to this pain and disgrace? If they were born for this, they would not need to be forced. The Persians are allowed to have intercourse with their own daughters, which is shown to be possible here as well, by the fact that it is proved to have been done by some. But because punishment intervened, they were corrected by fear, so that they do not do what can be done, but is not lawful. For everything that is forbidden is forbidden for this reason: that, since it can be done, it may not be done. If, however, it were of fate, it could not be done, nor would it be forbidden. For if it were not of fate and yet were forbidden, it would be indicated that something can be done which is not of fate. And what wisdom is there in forbidding what cannot be done, as if someone forbade anyone to fly from the city of Rome to Spain, or to carry a mountain on his shoulders? Rather, those things which can be done, though they ought not to be, are forbidden. It is the custom of the Moors that women also wear earrings in their noses; is this of fate? If it were of fate, those who came here would remain so; for if something is fated, each person carries his fate with him.

¹¹⁰But because it is not of fate, all who come from there are changed here, when they see that what is considered seemly there is regarded as

shameful here. Certainly, among all nations number is number; earth is earth; and water is water; and air is air; and fire is fire. Can there anywhere be found earth that is not dry, or air that is tangible, or water that is not flowing and cold, or fire that is cold? So everywhere Jupiter is Jupiter; and Saturn is Saturn; and Venus is Venus. Likewise with the other signs. For this art is treated everywhere according to one and the same method: but because the customs remain different among all nations, this is not due to the ordering of fates, which are the same everywhere, as they (the astrologers) maintain, but to human invention. For whatever someone, who was thought to be the first among his people, decided to be reasonable and fitting for modesty, he established for those over whom he presided. From this, each region or nation has its own rules which it observes. Therefore Solon and Lycurgus established many ordinances to be kept by the Greeks with the force of law, which, as their kingdoms gradually declined, were forgotten. For the kings of the Jews preferred mules for riding; the Romans, however, not mules but horses; the Garamantes, who are above Tripoli in Africa, preferred bulls for their kings to ride: but the kings of the Persians are carried in chariots;

¹¹¹ for the ancient kings of the Persians were not even seen by the people: and the kings of Midian take delight in camels for riding, so that they even adorn their necks with golden collars: and throughout Africa they prefer to sit on donkeys rather than on horses. Although all things exist everywhere, not all are pleasing to everyone; for each person chooses what is more pleasing to him. For even among ourselves there is a different will, in clothes, and in food, and in other usages, and in our opinions themselves. This fact shows that those who claim that many people have different fates cannot ascribe this to fate, because our will often changes. For what we have long loved later displeases us; and we begin to love what we previously did not gladly possess, and once a habit is formed we remain changed. But if they say there is an order of fates, so that they produce certain effects in certain recurring periods at returning intervals of time, so that, for example, what they do today they do again after a while: at any rate, they are not said to remain fixed in one thing. For they are overcome by discipline and habit. So, for many ages Roman women were unfamiliar with the use of wine. Discipline, having been strengthened by habit, confirmed their judgment, so that they held fast to what they had learned to be beneficial.

¹¹² Were there fates of this kind in those times, and have they since died, so that this well-devised practice has ceased? But these things came not from fate, but from discipline. And when there is a departure from custom, discipline perishes. And the ancient Romans were of such self-control that they even refused gifts that were offered, considering good reputation as wealth, and preferring virtue to pleasures: and these either were succeeded by other fates, or they passed away; but it was not a matter of fate, but of discipline, which is even the educator of fate itself. For how can something be of fate which neither had it before its time, nor has it now? And indeed I do not know why they cast such blame upon fate, as to say that it is the author of all deeds, while it both is and is not. For where discipline is, fate is not; and where habit is, fate is not; and where chance is, fate is not: and where it seems to exist, it is overcome by fear of the law; for desire itself is checked by fear, and the pursuit of money is renounced for the sake of gaining God's favor. In this area, therefore, it cannot be denied, because what is overcome cannot fail to exist; and yet it can rightly be said that even in this very point it does not exist, because what is overcome lacks authority.

¹¹³ Therefore, whoever follows the law of God and holds to the custom of a good life, to such a one all things that are called "fates" give way. For habit has such power that it even tames beasts. For those who choose to live wickedly appoint their own fates for themselves. For through excess and pleasure come greed and restlessness, which give birth to lack of self-control and anger. And knowing that this deserves punishment, in order to make themselves appear blameless, they attribute shame to the fates, when demons offer their help to those who think about such things; for they also ordain this, that they grant fulfillment to those who think evil: these they call fates, not understanding that they are enemies of man. For if sins did not enter the soul through the senses, but arose from within, then everything that is done wrong would rightly appear to be the work of the fates. But since they see that the desire for sins arises through sight and hearing and through the other senses (with the enemies helping, who have suggested doing what is contrary; and this is not considered while it is being done: for it seems sweet when it is being done, or before it is done; but once completed it appears to be bitter), what do they credit to the fates? That it can be overcome we notice from this: for when we are thinking and anxious about some matter, the enemies fall silent, and desire grows quiet;

114 for they cannot whisper suggestions to us while we are occupied. Does anyone, when someone is dedicated to some matter, suggest something else to him? He does not, knowing either that he will not be heard, or that he will be rejected as one who importunately suggests. So too with the enemies, who are known to be demons; for these are the gods of the pagans, when they see us occupied with divine things, they do not intrude to suggest the opposite, but lie in wait, looking for an opportunity to intrude. The safeguards of souls, therefore, are constant meditation on and practice of the law of God; for if they see us idle in divine matters, they are stirred up to harass us. They are the ones who sow desires through flesh and blood. For although the flesh has its own movement from its origin, since carnal nature is not idle, yet in this matter the help of demons is added for the destruction of men. For there are various demons, having different wills. Some, when they disturb souls, strike down bodies; others, mingling themselves with the blood, generate desires in souls; others, joining themselves to the heart of man, with coaxing suggest what is contrary; and there are some that only bind bodies with illnesses, as in the case of that daughter of Abraham whom the Lord healed (Luke 13:11-16).

115 The pagans, knowing none of this, call it fate, though the causes are different, and these things are brought about by enemies, in order that, for whatever reason, a man may be provoked and subjected to passions. They call it good fate when bodies are well-balanced or are praiseworthy for their friendliness, having a certain charm; but say that fate is evil if they have too much heat or moisture, or if someone is not sprinkled with grace, but rather is ready for misfortunes, such they call "unfortunate. Suppose these things to be true. We see the same even in animals, that they have more heat; but animals are not rational as man is, so that they could, with proper care, temper their body. For this reason the soul is the ruler of the body, to govern it with the reins of the divine law. For the divine law shows that the things suggested either by the impulse of the flesh or by the enemy are not beneficial. God gave this law as a help so that, when the enemy dictates evils as if they were good, by looking at the precepts of the law we may recognize him as a deceiver, because he persuades what the law does not teach. Therefore the body is restrained, so that, since it is hot, less is given to it, and it is held back from delights. For just as in a feverish body, if it receives food or drink, the heat increases;

¹¹⁶ so also such bodies as are inflamed by the heat of the blood will blaze the more fiercely unless they are governed. For if fire lacks fuel, it goes out. It is the soul's task to lead the body. But if it lets the body go where it wills, it will hurl it down, like a mad horse with a careless rider. And because the heat of the body flares up more strongly through the activity of the enemies to deceive the soul, for it is not the body that desires, but by its heat it generates desires in the soul, the assistance of our God must be pleaded for protection, that he may restrain them: for our struggle is not against flesh and blood, but against principalities and powers (Eph. 6:12). When these are removed, it will be easy to curb the motion of flesh and blood. For a inferno is extinguished if it lacks the material on which it feeds. Those things, however, happen to people about which the astrologers speak, who believe that what they say will happen in the future. For this is brought about by the craft of demons, so that they may bring to pass the things their priests have said will occur, lest they be exposed as false and cease to be believed. But in the case of those who do not give credence to their oracles, the effect of these things does not prevail;

¹¹⁷ for neither are they themselves so intent on satisfying those who do not believe in them, nor does God allow them to act in such a way that those who trust in God and do not believe the Devil are deceived. For God has ordered all things in such a way that events correspond to each person's faith, so that the freedom of the will may remain; and therefore nothing can prevail against the one who believes God and flees to his help. For he is certain that what God has made is in his power, and that nothing dares act against him whom it sees to have the common God as his gracious protector. Surely God made the world, and created the sun and the stars, assigning them courses by which mankind is governed: does he not have the power to command them at times to do something other than what has been decreed for them? For he established them in such a way that they are subject to his will, and only then do they carry out the courses decreed for them, if no other command has been given: as, for instance, if he is asked by those whom they serve, because either the rains are untimely, or because, through excessive drought, barren fruits appear, he orders the weather to be moderated;

¹¹⁸ or if perhaps, as often happens, people live with God angry, while wandering in luxury and vanity they do not do what pleases God, he keeps the rain suspended for a very long time, so that, as we read was done in the time

of Elijah and Elisha, he may stir up famine over the earth, and when he is appeased by their satisfaction, he grants that the rains may water the dry ground (1 Kings 18:43). For in the same way the ordering of the world exists as secular government does. For just as some, oppressed by the governors of provinces, have recourse to the help of emperors so that they may be lifted up again, so also, if people see adverse times for themselves, they should present themselves as petitioners to God, in whose power all things are. But this does not seem right to the astrologers. For they say that nothing else can happen than that the stars fulfill the causes decreed for them; and that they can neither be recalled nor driven to anything else, but once having been fixed they observe their duties. This is the assertion of the astrologers, namely, that they say fates cannot be changed, nor can anything be obtained by prayers; because they say that God once established the entire order of the world, and handed it over to the stars as ministers, such that things can neither be done earlier nor later than appointed. This is the error of the astrologers, with which they also attack God.

¹¹⁹ For through this assertion they deny that anything can be done outside the order of the world; so that all the things which are read as having been done by God in the world, if they are at variance with the law of the world, they deny are to be believed: but they affirm those things which are said to have been done according to the statutes of the world, so that neither can it be said that a virgin gave birth, nor that Aaron's rod flowered and produced fruit (Num. 17:8), nor that Sarah, an old woman, gave birth (Gen. 21:2). For the order of the world does not include these things, because they are read as having been done by God outside the order of the world. And what wonder is it, if the maker of the world did what the world cannot do? But, they say, he would seem to have transgressed the order which he established, if he is said to have acted otherwise himself than he decreed for the world. Come now, he established a law for the world for acting or generating; did he establish one for himself? And would it have been his humility, if he acted in the same way as the world was created by him? And how would it be understood as having been done by him, if he had done what he did by the law of the world?

¹²⁰ But in order that it might be understood as having been done by God, not by the world, it was done according to another order. Certainly he decreed for the sun that it should unceasingly fulfill its appointed courses, and

not have leave to stand still; yet will it not be permitted to him who imposed this law on it to make it stand still? Certainly it is decreed for judges that it is not lawful to revoke a sentence passed on an accused person; will the emperor himself also be under this law? For he alone is allowed to revoke a sentence and absolve a man condemned to death, and to grant pardon himself: how much more ought it to be permitted to God to do what ought not to be granted to the world, since the world is the servant of its Creator? Indeed, by the law handed over to it, the world can kill, but it cannot make alive; through excess it can make a man blind, but it cannot restore his eyes; it can make him feeble and sick, but it cannot heal him: for this God reserved to himself, so that it might be clear that he is Lord of all. For it pertains to the overthrowing of fate that the dead have risen; that the eyes of a man born blind have been restored; that the sick and paralytics have been strengthened;

¹²¹ and the other things that have been done, so that, for those who flee to God, whatever there may be of fate cannot bring any hindrance. For the apostle John says: "He who is in us," he says, "is greater than he who is in this world" (1 Jn. 4:4). For when he is pleaded, God even removes what he has decreed. For he certainly decreed that sinners should be punished, and yet he forgives those who plead to him; because to him alone it is permitted to bind and to loose. Therefore, although no pause is granted to the sun, under Joshua it was ordered to stand still, and it obeyed his command (Joshua 10:12-13), contrary to what had been prescribed for it in the order of the world. Under Hezekiah, however, something greater is read to have been done; for, in order that Hezekiah might not doubt that what had been promised to him was true, he received a sign of such a kind that it was new and unheard of by human ears. For it was not, as before, that the sun was ordered to stand still, but to go back (2 Kings 20:11): seeing this, Hezekiah could be certain that he who had made the ninth hour become the sixth could add fifteen years to his life. And because what was granted to Hezekiah is against the astrologers, for they deny that life can be lengthened, he again receives a sign in this matter which is against the astrologers.

¹²² For they assert that it is impossible for the stars to do anything other than what has been fixed. Certainly they say it is fate that a man should have a slave or not have one. Granted. Where were these fates from the beginning of the world? For down to the flood and below, through many ages that

passed, this condition of slavery did not exist. Or did these fates perhaps begin in the time of King Ninus, who is said to have been the first to wage wars on his neighbors and to make those he captured subject to slavery? You see, then, that this was discovered later, and is not a matter of fate but of the actions of demons; for if it were a matter of fate, it would have existed from the beginning of the world. For the stars themselves are those that were made in the beginning, and their course remains the same even now. And formerly human life was rural, and there was no pursuit of riches: how is it that now astrologers say through the stars that people become rich and poor? Have the stars perhaps been changed? No, it is the cunning and deceit of Satan, so that he may say that things are brought about by the stars which he actually performs through his angels, his ministers. For as the time approaches when his destruction draws near, he devises greater things by which people may sin. Behold, we know that Italy, Africa, Sicily, and Sardinia have suffered from famine;

¹²³let the astrologers say whether all these had one and the same fate, when it is said that among a hundred men not even the fates of two can agree with one another. Let them be ashamed and be silent, and stretch out praying hands to God, in whose power are all things. But perhaps, one may say, in this point fate has slipped in? What shall we say of Pannonia, which has been so wiped out that it can find no remedy? O their weakness! for with a wavering faith they profess to be Christians. For while they doubt the promises, they do not even think about the things that have already been done. For if they considered the deeds accomplished by the Prophets and Apostles, they would never accept the tales of astrologers. They would know that all things are in the power of God, and they would not be terrified when evils happen to the good; for in the future judgment they will be rewarded, remembering the Apostle who says: "Through many tribulations," he says, "we must enter into the kingdom of God" (Acts 14:21). For being content, and awaiting the judgment of his God, he will both receive his reward and be avenged. For if he desires to be avenged in the present, or with all greed longs to enjoy present wealth, he doubts the life that has been promised; and by this he will be accounted in the future among the faithless, and deemed worthy of punishment.

¹²⁴For God made the world for the sake of discipline, and adorned it with all resources, setting forth two ends, one present and one future, one

heavenly and one earthly, so that it might be a testing ground for man: that he who, spurning the future life, chose the present one, might be assigned to the flesh; but he who preferred the future to the present might be deemed worthy of spiritual things; and that he who was unjustly oppressed by the power of the unjust, if he laid down or resigned his complaints before God, might in the future judgment be lifted up and honored with spiritual glory. Therefore none of the saints has appeared glorious in the world, nor has any of them loved present delights. Therefore the Apostle: "Having," he says, "food and clothing, with these let us be content" (1 Tim. 6:8). But whoever is a Christian even grieves if he seems to be fortunate in this world, since the dignity and happiness of Christians has not been promised on earth, but in heaven. How can he call himself a Christian who does not wish to glory there, where it has been promised, but here where it is forbidden? For if it were advantageous to enjoy present things, surely heavenly rewards would not be promised to those who despise them. With what hope, then, do Christians lend their ears to astrologers, when they hear the Apostle John crying out and saying:

¹²⁵ "Do not love this world, nor the things that are in this world" (1 Jn. 2:15)? Therefore, if these are the precepts of our faith or law, that the world should not be loved, nor the things that are in the world; why is it that some among us complain, saddened by the prosperity of others which is in the world, and which perhaps is regarded as misfortune before God; whereas they ought rather to rejoice because the world does not grant them the things by which they would be bound and held liable to earthly affairs? For this so-called happiness, received as an opportunity for security, is devoid of concern for divine things. For such a man must necessarily be careless about divine oracles, who, being filled with all necessities, has nothing to trouble him. But men of this sort usually begin to be troubled by another kind of anxiety, namely, that they may increase their greatness in this world, which cannot happen without sin. Yet if one looks more closely, it will be seen that the world is rather an enemy of those whom it is said to make happy. For scarcely any one of them thinks of heavenly things. Christians must therefore rejoice when, while they live rightly, they are oppressed in this age. For he conquers the world who, being content with how things turn out for him in this life, gives thanks to God, from whom, if certain temporal things seem to be denied here, he hopes that eternal ones will be repaid.

126 For why did God appoint a future judgment, if not that those who are unjustly pressed down for a time may be granted eternal life, while those are cast down who, through their power, despised or did not believe in the future judgment of God, and thought that crimes would go unpunished? But the defenders of fate deny that there will be a future judgment. For if some are born to be good, and others on the contrary to be evil, why do you praise or accuse, when the good man has not struggled in conflict to win, nor the evil man been negligent so as to perish? What is this that they peddle among private persons? For when sinners are brought before judges, they have never dared to excuse their crimes by fate; rather, confessing themselves guilty, they do not deny that they rightly receive sentence. Therefore the authority of the law tramples down the notion of fate, so that they cannot even be named when the law is set in motion. But how do those who have behaved wickedly believe that they will escape forever, who by some means avoid for a time the severity of divine law, not considering that the author of the law cannot for his part overlook this? For here there is an image of the law, there the truth itself: and he who mocks the image cannot mock the truth. Is there any place without God, or can anyone escape his hand?

127 Yet they, flattering themselves, think that whoever escapes here is already safe. And how do they judge this to be just, that while others are punished in such cases, these should escape? Surely God established the world and showed by what law it should be governed. For loving his work, he showed it the way that leads to life, ordaining with what guides it should be accompanied; for there is also a way that leads to death. Should he not therefore inquire whether those whom he has appointed as ministers of his kingdom have governed his people by the same law under which he established them; whether the people have received his edict; whether the ministers, if found faithful, deserve praise, or, if unfaithful, are subject to punishment? In like manner the people, if they have observed the law, are praised; if they have despised it, they are condemned. This is his right; this is what the cause demands. How then is it that some dislike believing that there will be a future judgment? But this notion has been invented by the madness of the astrologers. For how can they accept a future judgment who contradict the present, since they insist that judgment lies in the birth? And because reward is attributed to birth, they themselves are foolish, who, claiming that by a cer-

tain natural judgment people are not made good and bad but are born so, assign recompense to sinners and do not allow sins to go unpunished.

¹²⁸ For they chastise the wicked with rods and chains within, those whom they assert to have been born hopeless outwardly. Can any sensible person correct those whom he knows cannot be improved? This would indeed be either foolish or unjust. But let them not say that this very thing happens by fate; for he who is under fate does not do what he wills, so that they too would have it as a natural property to exact vengeance on those whom they know will remain by nature unchangeable; and in truth it must be said that whatever is said to belong to fate must be assigned to folly. For how foolish it is that, when they say someone is born evil, they do not approve as good even him whom they claim to be born good. How can he be judged good who is found doing something unjust? For what is so unjust as that a man should be thought unjust who is said to have been unable to do anything other than what he did? And if all things are under fate, how did the law come in, which does not allow what is of fate to be done? For if the law were removed, unlawful things would everywhere be done openly; the powerful could not be endured, nor would there be freedom, because even he who now does not think evil, with fear removed, would begin to be evil. Indeed we read that the law was given because of the wicked.

¹²⁹ But perhaps it too came about by fate, that the law should be given? And how do fates stand, if they generate that which destroys them? Whatever is of fate, the law forbids to be done. Therefore they lack reason if they produce things contrary to themselves. And they are unjust, because they cause men to be born for damnation; and if they are unjust, they ought not to have authority, since everything unjust is liable to punishment. Or perhaps they may say that the law is of no benefit, because he who is born so as to be evil cannot be changed by the law; if that is so, the law was given in vain. And how did the fates bring forth something unnecessary, since nothing is without fate? Therefore the fates both act for themselves and against themselves; and if this is so, that cannot stand which, through inconsistency of reason, has no firmness. But perhaps the fates wished there to be a law for this reason, that those whom the fates cause to be born evil should be condemned by the law, so that it might suit the fates to apply punishment from the law. What can be said to this, except that both laws and fates deserve by their own judgment to be condemned, if with equal injustice they contrive

that those should be killed who did evil not of their own will but under the compulsion of the fates?

¹³⁰ To this the law is opposed, because the fates, by their own profession, are to be condemned. For they do not deny that those who are evil are such by fate. The law, however, is so far opposed to the fates that it denies that the wicked are such by fate, but by their own will; for which reason it rightly ordains that they be punished. Therefore the law and the fates have nothing in common, since the law denies what the fates affirm. And how will those be said to be born under fate who banished the astrologers from the city of Rome? It is well known that this was long maintained, and they were certainly pagans. How can things done against fate be caused by fate? But if there is fate, it does not act against itself. Those who act against fate do not have fate; and if these have no fate, there is no fate. "But there is," they say, "a fate that determines for each person by what kind of death he shall die. If this is so, the murderer is not to be blamed. For he will defend himself in a twofold way: both that he himself acted under the agency of fate, and that the other was killed under the agency of fate. But in all this the law is struck down, because it punishes the murderer who is brought before it.

¹³¹ In a similar way, the one who is an adulterer is born so, and the woman who is an adulteress, and the one with whom adultery is committed. If this too is the case, even now the law is assailed, because it punishes adulterers; and if this truly were of fate, he also ought to be punished who has such a fate that he must suffer adultery. For he too is found to be a participant, because his fate allowed adultery to be committed. It was therefore just that either they be condemned together or absolved together. In all this the law appears unjust. Therefore, if the fates are from God, the law will not be from God, because it is not fitting either for God or for a wise man to condemn what he himself has made. But since no one has ever dared to speak against the law or to deny that it is from God, the fates cannot be said to be from God, because God punishes those things through the law. For when that which is done under the compulsion of the fates is condemned, without doubt the fates are condemned. "But wicked souls," they say, "are born for this purpose, that they may do evil. Granted. Yet wicked souls ought not to be born by fate, so that the innocent might be able to be killed by them. For if those souls were wicked, they ought not to be born, but to be punished, so that they might not kill the innocent.

132 But it is not the souls, which they imagine to be wicked, that kill the innocent; it is the fates, which cause men to be born in such a way that they are killed. And therefore it is not the souls, but the fates that are unjust; and if they are unjust, they are not from God: therefore they are from the Devil; and if they are from the Devil, they must be condemned together with him. And since they are said to determine for each person how he will die, by the sword, or the noose, or a fall, or shipwreck, or otherwise, they provide the same thing in many ways. For no one can alone depart from the fates of all. But if anyone is found to depart, then it is no longer fate, but a happening. And if in the death of one it is a mere happening, so it will be in the deaths of many; and then it will no longer be fate. Anaxarchus¹, thrown into a mortar by order of the king, was crushed and died, something that has happened to no other man. And a woman drove a stake into the temples of Sisera, king of the Philistines, and so he gave up his spirit (Judges 4:21). In this way no one else has died. And formerly men used to be nailed to a cross, which afterwards, by an edict, was prohibited. If this was due to fate, how did it cease?

133 For when what is of fate is forbidden and does not happen, fate is overcome. Or if it was not of fate, then men were not crucified by fate, but by the judgment of the law. And therefore it is that men are not condemned by fate, but found guilty by their own evil deeds. Among the Tuscans there is said to have been a man born so handsome in face as no one ever was; and because he was a good man, lest he fall under suspicion, since he even enticed the eyes of respectable women, he wounded his own face with seven gashes, so that he might condemn the beauty which was desired by all (Valerius Maximus, book 4, chapter 5). See how, if there are fates, they have been overcome. But perhaps it may be said, It was of nature that he was born handsome, and of fate that his face was wounded. But if this is so, fate is no longer something one is born with, but an accidental cause. And if it is accidental, it will not be of fate, but of deliberation, or perhaps of mere happening, so far as the remaining circumstances are concerned. For what else is it to conquer fate than to alter nature? But if it was so fixed that it could neither be changed nor overcome, then neither could it be conquered. For we read that it is recorded in a certain legal book that a woman once bore five children at a birth:

¹³⁴ how was it stolen from the fates that nature decreed this for her alone, which was not of fate? But if it had been of fate, a number of women would have been burdened with this lot. And when a certain man was setting out for foreign lands, he commended his wife to a friend whom he knew to be faithful, not, of course, to a boy, but to a man of mature age. In order to be a more careful guardian of her, that man mutilated himself, so that he might sleep safely with her without anyone's suspicion. What are we to think, was this of fate or of counsel? But how could it be of fate when it is contrary to it? For whoever overcomes what is inborn in him, this one empties fate of its power. And certainly in the pursuit of studies the question of fates is involved, as to whether someone can or cannot grasp something. Therefore all senators have one and the same fate; for no senator is without education: and the peoples who are without education have one fate, and all slaves are of one fate; for none of the slaves is a senator. But if what one is born as is called fate, whatever is acquired afterwards will be outside of fate. Or if what happens comes from fate, why does it come by labor? It would then be said to be of fate if it happened to a man against his will.

¹³⁵ For what happens without forethought is said to be of the fates; but what is devised and long weighed, and obtained by intermediate exercises, why is this said to be of fate? Someone is born a eunuch, others become eunuchs; where will fate be? In him, I suppose, who is born so; but what is to be said of those who become such? For it is one thing to be born, another to become. Or if these are made eunuchs by fate, then that one was born a eunuch against fate. And why is a eunuch so rarely born that it seems incredible? There was a certain woman in the city of Rome who is known to have had eleven husbands; and another man who had twelve wives; what fates are these that decreed this for them? For in the time of the Emperor Constantine it is well attested that a girl in a part of Campania was changed into a male and brought to Rome: what fates brought this about? Other fates, I suppose, which you do not know. Oh, if only you would be silent about this word, and refer some things to chance and accidents, and accept some to providence! For the power of virtue and the industry of souls is so great that it not only resists nature, but even corrects or fails to correct itself, because it has judgment over itself.

¹³⁶ For it is told that the women of the Scythians, who are called Amazons, when their husbands were occupied in a distant war and long ab-

sent, for the sake of offspring united themselves with their servants, and killed every male child that was born, leaving only the females, so that none of them devoted herself to weaving, but from earliest youth they were trained in the wrestling school and in the use of arms. So great was their courage in the conduct of affairs that, reigning through a long succession of years, they subdued several nations and placed all Asia under tribute. What can be said to this? Were these things of fate which were carried out in such a way for so many years that they emptied of meaning all those things which are thought to be of fate? First, that contrary to nature women, rejecting men, ruled; then that they mingled with their own slaves; thirdly, that all the males born were killed and the females preserved alive. So great a prosperity followed them that, without men, they propagated a kingdom begun with great forces over long periods. Certainly this deed from the foundation of the world has never taken place except in Scythia alone: lest perhaps they should say that, since the world is renewed every one thousand four hundred and sixty years, such things come about; although the world is now in its six thousandth year, during which time a person does what he has imitated.

¹³⁷ For Crassus was called Agelastus (“the Unlaughing”) because he is said to have laughed once in his life. Why was Junius surnamed Brutus? Because by shrewd counsel he pretended to be foolish, lest he be killed by the proud king on account of the greatness of his wealth. In the time of Constantine a certain man called Samatius pretended to be a jester for thirty years, so that he might, as he himself afterwards said, distract the emperor from his irritations. Where is the logic of the fates, when each person does what he wills? It is excluded. But how is this, that the supporters of fates are devoted to supplications, when these are opposed to them? For they commend to them their years, and inquire of them about marriages, and about journeys, and about purchases, and about promotions. But if it is of fate, why do you pray, why do you supplicate for what will come to pass even against your will? “But I ask,” he says, “whether I ought to buy. Therefore, what you say you ought to do then, if you have learned that it is practical, does not depend on fate. For if it is of fate, you ask in vain; for whether you will or not, whether you inquire or do not inquire, you will do it. But the fact that this assertion is not fixed even among them themselves is the reason why they try uncertain things, lest they find something true other than what they are dealing with.

138 But those among them who seem more wise say, “We do not offer prayers because of fate, since we know it cannot in the least be changed, but for the sake of those things that are alongside fate, so they may not do anything adverse to us. Come now, if some person has a good fate, and next to him there is something that appears contrary, what can this be, since the good fate is said to be unchangeable, just like the bad? Clearly you pray that what is beside fate may not harm you; for it will harm you unless prayer is made. How then is that fate said to be unchangeable, when what is near it is feared? For it would not be feared unless it were believed that it could be changed. But since you insist most of all on this point, that fate not be said to change, you undoubtedly pray without cause. See rather whether what you pray is itself of fate, since you usually assign to fate whatever is without evil. Certainly prayer is not an evil thing: why then should it not be said to belong to fate? If therefore it will be of fate that one prays, whose will it be to pray and not obtain? For if it was of fate, he ought to obtain what he prays for. But if it is of fate to pray and not obtain, fate is foolish; for it makes a man pray whom it knows will not obtain.

139 And if it does not know whether he can obtain what it causes him to pray for, fate will be irresponsible and without reason; for all ignorance is folly, and folly is stupidity. Into this position falls the entire speculation of the pagans. Let the pagans consider this, who, surrounded by darkness, do not see the light. Ensnared by ancient error, they refuse to lend their ears to the truth which previously lay hidden. What shall we say of certain Christians who, in the Savior, as if only changed in name, still defend the vanity of their former error, so dulled in mind that they struggle that God Himself acted under fate, saying, “He Himself said, My hour has not yet come” (Jn. 2:4); as though this hour were not a matter of will, but a necessity of fatal condition, whereas He meant the hour of His own will, in which He would allow Himself to be handed over. Indeed He says, “I have power to lay down my life, and I have power to take it up again” (Jn. 10:18). Therefore, where there is the power of the will, the necessity of fate ceases. And how is He called Savior by us, if the things we do or that happen to us are of fate? For He is called Savior because He showed us the way of salvation; and so, if this way has been shown by Him, it was not of fate, because before it was hidden.

140 And as for what is said to be of fate, they argue it comes to pass unexpectedly. But this is the merit of faith, which cannot be said to be from fate,

because what is believed was not heard of in previous ages. For they say that fate grants what concerns human conduct. Yet how can fate be said reasonably to grant what it is found to be ignorant of? From this comes what the Apostle says, "None of the princes of this world knew" (1 Cor. 2:8). These are the princes and powers who have evil angels under them and, under the name of "fates," bring about their pleasures as they wish, just as sorcerers are accustomed to confess. For there are some whom they love, others they do not love, some they hate. And each of them suggests to each person that which he loves, since they themselves have different pleasures: for some they acquire lust of varied wickedness, for others gifts, for others pleasure, for others immorality, for others anger, for some greed, for others gains, for others losses, for others favor, for others hatred, and also hindrances. And sometimes, at certain times, when they are gratified, they rest in idleness; at other times for a reason, at other times they do not intrude upon an occupied mind; for they do not rule, but creep in, seeking an opportunity by which they may ensnare. Therefore the decision of the will is free;

¹⁴¹ but when through some desire we become negligent toward ourselves, those who trouble us suggest adversities: above all, if they find us thinking of something that is not of the divine law, they come at that very point to help us fulfill what the law forbids. For if the fear of God is in the soul, neither flesh, nor blood, nor princes, nor powers prevail; for with God's help they are so pursued that they are overcome without labor. But if we were not within our own power, how would the Lord say, "Ask, and it shall be given you; for everyone who asks, receives" (Matt. 7:7-8)? If then whoever wills to ask will receive, that common saying no longer holds, "We do not have what we want, but what is given"; because the will is stirred by the Savior to ask and to receive what it has asked for. But they say that this is of fate, that whether he asks or does not ask, he still obtains by fate that which is either evil or good. However, the Lord, excluding this, says, "Daughter, your faith has made you well" (Matt. 9:22). It is no longer of fate when faith receives the benefit. And again He says, "If you believe, all things are possible to the one who believes" (Mark 9:22): He has indeed placed the merit in the will; for faith is a good of the will, not of nature. Faith, moreover, is something that comes from outside, which rouses the will to exercise itself;

¹⁴² so that, since it is not in nature, the will, which is in nature, once it has received faith, may establish merit for itself before God. For the nature

of men is like a stone which, though it does not have fire in its substance, still has it in strength, so that by work it produces what it seems not to have, because it does not yet exist, but is, as it were, in seed; it is in strength so that through exercise it may be generated, and if the exercise is lacking, it is not produced; for seed also, unless it is exercised, does not bring forth, but remains seed alone. It is the addition that makes it generate. So too man does not have faith in nature, but has the seed of faith, which, unless it is urged and stirred up, will not bear fruit, that is, will not have faith. Those who believe in the fates of astrologers destroy the seed of faith, which bears witness both to the Creator and to His justice. For the work recognizes the maker, and with right and love and deed bears witness to Him. We exhort that this craft [arte] be shunned in every way. For indeed, those who are curious about Him are enemies of God, and they are never without anxiety: for they are always on edge, awaiting what they hardly know for certain.

¹⁴³ But we, who believe all favorable things about God, and that if any adversities arise they are restrained by His will, should live humbly, secure in His protection; yet not unaware that even if anything adverse happens to us while we act well, endured patiently it will lead to a crown. ¹⁴⁴ ¹ The text reads “Anaxagoras,” but it is probably a scribal error because it was actually “Anaxarchus,” Greek philosopher of the school of Democritus, that Nicocreon, tyrant of Cyprus, had him crushed alive by a mortar to avenge himself for an injury he had received. 1ST CATEGORY NT ¹⁴⁵ QUESTION 120. ON FASTING. — It is fitting, dearest brothers, that the priest of God and the leader of the people of Christ should most devoutly exhort the people under his care with sound teaching, as the Apostle commands (Titus 1:9), so that we may perform the work of faith, in keeping with the season, with all care and diligence, with a cheerful and devout mind. For the fasts which are now to be observed as the feast day of Easter approaches, what they accomplish, though it is not unknown, must still not be left unsaid. Devotion is stirred up when those things which may not be unknown are nevertheless recounted. For such is the nature of our disposition that it grows sluggish if the practice of reading ceases. For just as iron, if it is not used, produces rust, so the soul, if it is not more frequently exercised in divine readings, will give birth to sins. Therefore in the Psalm he calls that man blessed who meditates on the law of the Lord day and night (Ps. 1:2). And although the divine sayings are well known, yet when they are recalled in the sacred volumes, the

devout heart receives them as if they were new. For the soul's desire for works of salvation is awakened. Therefore the Apostle says to Timothy among other things: Stir up, he says, the grace of God that is in you (2 Tim. 1:6). Therefore fasting is necessary for us, as medicine is for wounds. It brings healing for eternal life;

¹⁴⁶ yet it must be praised by the witness of two things, that is, prayer and mercy. Fasting, then, softens the greed of the body, restrains contrary impulses, removes the oppression of the soul, as the Lord says: Do not give yourselves over to eating and drunkenness, lest your hearts be overcharged (Luke 21:34). For when the soul has been freed from excessive food and drink, then it recognizes itself better. Just as in a tarnished mirror a man does not see himself as he truly is, so if he is weighed down by food and drunkenness, he feels himself to be other than he is. Then lust is roused, anger is kindled, pride is inflamed, and luxury is created. Therefore the Apostle: Do not, he says, be drunk with wine, in which is depravity (Eph. 5:18). But if the body is moderated by the addition of fasting, then, having regained knowledge of itself, the soul understands with what devotion it ought to serve its Redeemer. Therefore in great measure fasting is necessary. For under Queen Esther, when the Jewish people were in danger, they were delivered with the help of fasts (Esther 4:16). And the Ninevites, when they heard from the prophet the appointed day of their overthrow, merited to escape when a fast was proclaimed (Jonah 3:7). And our righteous ones and prophets, whenever they wished to obtain something from God, humbled themselves with fasting, as David says: I humbled my soul with fasting (Ps. 35:13).

¹⁴⁷ And the Savior himself, who had no need of it, fasted in order to give us an example (Matt. 4:2). Therefore it is beyond doubt that fasting is beneficial: for in this way a man shows that he truly wishes to obtain what he asks, when he afflicts himself with fasting. Therefore it is said: Prayer is good with fasting (Tobit 12:8). So that prayer may be acceptable, it seeks to have fasting as its companion. And because none of these things is firm without holiness, he added: And almsgiving with righteousness; so that almsgiving, preserved with righteousness, may praise prayer together with fasting. Indeed, the mercy of Cornelius commended his prayer and fasting. (Acts 10) For he, though rich in possessions, fasted; and he also fed those who had nothing, so that their fullness made his fasting acceptable. Therefore fasting needs cer-

tain things, and must do without certain things, so that it may be able to obtain what it asks for.

¹⁴⁸1ST CATEGORY NT QUESTION 121. PRAISE AND GLORY OF THE PASSOVER. — O holy and saving day of Easter, to be proclaimed with every praise, on which death was conquered, the Devil's kingdom taken away, the mystery of God revealed, the decree that was against us cancelled; the gates of hell devastated, the bound released, the confined sent forth, the blind enlightened, the ignorant endowed with knowledge, the wicked made merciful, to the wicked and unjust the remission of sins granted, enemies reconciled, error corrected, truth declared; sons for God gained from the lost, pride cast down, humility exalted; the poor enriched, the rich stripped; mountains leveled, valleys filled, hills laid low; shamelessness trampled, modesty adorned, to souls the possibility of heaven given, freedom restored, captivity broken and dissolved: darkness grew dull, wickedness was baffled, filth cleansed, Satan cast down; hell made void: our Lord Jesus Christ, the true Son of God, approved, flesh to the confusion of the wise, the world lifted up to heaven, heavenly, earthly, and hellish things shown to be of one God and Lord! And so, dearest brothers, we must celebrate and venerate this feast day, devout to God with modesty of life and gladness of soul, avoiding shameful and dishonorable things, so that we may merit to come to the fruit of Easter through Christ our Lord, to whom belong honor and glory for ever and ever.

¹⁴⁹1ST CATEGORY NT ¹⁵⁰QUESTION 124. ONE WORK VARIES ACCORDING TO PERSONS, INTO PRAISE OR CONDEMNATION. — Mercy is one and the same in rich and poor, but it is ascribed differently to the rich and to the poor, because it is more to be praised in the poor than in the rich. For the poor man did not fear to give out of his small means, hoping that God would repay him both in the present and in the future. For he believes the Scripture which says that he who gives to the poor shall not lack (Prov. 28:27). Therefore that poor widow, while the rich were putting in many gifts, she alone deserved to be highly praised by God, because she did not fear to give out of her want (Luke 21:2–4). The rich give generously, being secure in their riches, but the poor man is secure in the Lord. Therefore the rich do well when they give to those in need, but the poor do much better. And therefore the reward of the poor man is one thing, and that of the rich man another. For if the rich man does not do this, he shall be beaten:

such is not so greatly required of the poor man. Therefore the merciful poor man is praiseworthy. Theft in a poor man and in a rich man is one and the same sin, but it makes the rich man more guilty:

151 for the poor man steals because of need, but the rich man, though he has abundance, not being content with what is his own, takes what belongs to others; and what is worse, he is accustomed to rob the poor: and therefore the punishment of each differs. Righteousness in the poor man and in the rich man is one and the same; but it is more praiseworthy in the poor man. For to keep justice in poverty is a magnificent thing. The rich man, however, seems to keep Righteousness because he is free from want. Therefore each is Righteousness, but it is greater to keep Righteousness in necessity. Pride is one thing, but it is more to be condemned in the poor man than in the rich: for the rich man is puffed up by abundance, but the poor man is proud in his hardship, which borders on madness, and therefore the poor man is more guilty. Humility is one thing, but it is more to be praised in the rich man. For what great matter is it if the poor man appears humble, whom poverty itself makes humble? But it is magnificent if the one who is praised by rank and wealth bends himself down, not claiming for himself what he knows he deserves. Therefore humility is good in all, but much more in the rich man. The cause of learning and study is one and the same; but it is more praiseworthy in the rich man.

152 For the poor man, since no privilege praises him, has taken pains to have something for which he might be sought after: but the rich man, since he already had that by which he might be praised, by applying effort has increased himself, so that he might be necessary in a double way; for he has not allowed his mind to be drawn off by his riches so as not to flourish by his own qualities. And therefore he is more worthy of praise than the poor man, who, if he had not devoted himself to studies, would have remained utterly of no account. The former, then, was made eager for study by his will, the latter by necessity. Lust is the same in poor and rich, but it is more damnable in the poor man than in the rich. For poverty itself ought to call the poor man back from the desire for luxury: he ought to consider that he has nothing with which to fulfill this desire, and that while he rushes to satisfy it, he must necessarily commit many other evils, by which perhaps he will not even escape in the present; or at least, by spending even what he has, he will remain a beggar with a bad reputation. But the rich man is stirred to sensual

pleasure by the abundance of delights: moreover, the rich are secure of freedom, knowing that judgments are for sale, and that they will not even be criticized by anyone.

¹⁵³ For who would dare to rebuke a man supported by status and wealth? Therefore they are more inflamed, so that they even carry this out violently. For they are not only not criticized at all, but are held in great honor, and can glory that they are such. But if both, that is, poor and rich, are chaste, the chastity of the rich man differs greatly from the chastity of the poor man. For the poor man can be restrained by humility, so that he cannot fulfill what he desires, or by fear of the laws: but the rich man, who can be attracted to pleasure by many supporting causes, is praiseworthy if he turns his mind away from it. Therefore the chaste rich man is worthy of one sort of reward, and the chaste poor man of another. But if a king is chaste, it is a very glorious thing, that having everything in his power he does not touch what he knows he can do with liberty. He truly fears God, he truly keeps his commandments, who, having the laws in his power, contemplates the future judgment of God. And so it is a great thing that he who in the present has no one to fear, overcomes that which delights; since delight can do so much that it not only does not fear future things, but not even present ones. Therefore those who overcome this earn much, but more so those who in the present rule over laws and men.

¹⁵⁴ For the others fear both men and laws; and on this account they keep their resolve. Lest they be ashamed before men, they keep what they have long maintained; and lest they be condemned, they abstain from forbidden things: but he who through his dominion fears neither laws nor is ashamed of men, is of great glory if he restrains himself. ¹⁵⁵ 1ST CATEGORY NT

¹⁵⁶ QUESTION 126. ON THE PERSON WHO HAS RECEIVED FAITH IN CHRIST. — It is written: “The righteousness of the righteous shall not benefit him on the day that he goes astray; and the wickedness of the wicked shall not harm him when he turns back” (Ezek. 18:26–27). And the Lord in the Gospel says: “He who does not believe is already judged” (Jn. 3:18); by this indicating that the one who believes is not subject to judgment for the reception of a sentence, but will be found worthy of praise by the merit of faith. Therefore, the knowledge of God has this privilege, that it obtains the remission of sins. For the one who believes that Jesus is the Son of God is deemed worthy to be freed from all sins. Long wandering in error, tossed by

the waves of ignorance in various ways, he has at last been enlightened and has received the flashing light of truth, in which, after great storms, he rests in safety. It is fitting that after this knowledge he restrain himself from those things which he used to do long before when he was set in ignorance. For what does knowledge profit if the former way of life remains? One is seen to have known God if he changes his life and corrects his conduct. For once God is known, he must be feared, because he is proclaimed as the one who will judge:

157 so that the faithful may receive the fruit of their righteousness, and the wicked, that is, the unbelieving, may pay the due penalties for their faithlessness. It is fitting that the righteous rejoice in the future, where Christ will reign with his own: so that righteous as in this world, where the Devil is prince, they are exposed to reproach and injuries, so in the kingdom of Christ they may appear glorious for the sake of him for whom they were judged shameful by worldly people. But the unrighteous, who seem to flourish falsely, resisting the truth by lies, are to be afflicted in punishment; so that those who appeared glorious by hoax may appear exceedingly despised and humbled by the reality. Then the righteous will rejoice that they have believed, when they see the faithless tormented; and the faithless will not even regret that they did not believe except when they see the glory of those whom they considered foolish and shameful because they believed, and their own punishment. Therefore, from the fact that someone professes to be a Christian, he must strive not to sin and arm himself against vices; and because it is impossible always to win, if he is overcome he should grieve lest he be overcome again; for the one who is grieved that he has been beaten restores himself. Whoever, then, resists has a basis on which he can excuse himself if he has been overcome. He shows that he had the desire to win, though he was by no means able.

158 From this there is hope that he can repair himself, so that by constant reflection he may be found more skillful and stronger in the contest. But the one who rises for the purpose of sinning, having become inexcusable, bears a very serious charge. It is worse to live under the profession of God and yet have the will to sin than for someone to be ignorant of God and live shamefully and in defilement. For such a person does not know whom he ought to fear; the other one, knowing, despises. Believers therefore receive remission of sins; yet they will not be glorious unless, after receiving faith, they live in

the fear of God, so that, having struggled against the enemies of the Christian name, they may win victory and therefore deserve the reward by conquering more than they are conquered. But the one who understands God and does not approach his faith so as to live as a Christian, but instead wants to receive faith at the end so that he may die a Christian, either is ashamed to live as a Christian, or devotes himself to sins which he thinks can be forgiven him when he has believed, this person, I think, does not have a good case. For he does not want to become or live as a Christian as long as he is in the world, but wants to sin; or he is ashamed to become a Christian.

159 What sort of God does he hope for, from whom, while he is ashamed to serve as a soldier, he wants to receive wages? Such a man is a mocker. Knowing he no longer has time to sin, with death at hand, then he wants to become a Christian; so that, because he can no longer sin, he may say that he believes in Christ, who hates sinning, not that he no longer wishes to sin, but that he cannot, because death has come first. To such people it ought to be read that “God is not mocked” (Gal. 6:7). Indeed, such persons are even accustomed to give such instructions that faith should be given only to those already failing and out of their senses, merely still breathing, fearing that they might recover and be ashamed because they have become Christians. For them the words of the Gospel must be recited: “Whoever,” says the Lord, “is ashamed of me and of my words in this generation, the Son of Man will be ashamed of him when he comes in the kingdom of his Father” (Matt. 10:33). But perhaps they say: knowing that the human race is frail, therefore we want to receive faith at the end of life, so that we may no longer sin. Yet faith must be received in such a way that one knows what he is receiving. Then it will bring its benefit, if he both knows it and professes it.

160 “For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation” (Rom. 10:10). And therefore, one who by then no longer knows where he is, how can he be said to receive? He has received who professes that he has received, knowing that he has received. If they believe that remission of sins is given to those who believe, they ought to know that this one believes whose heart bears witness that he believes. For God, who promised, is the inspector of the heart: he accepts the one whom he sees believing in his heart. Therefore, whose heart does not regard the words of faith, how will he have its benefit? So the person who does not lightly become a Christian upon receiving faith can be seen to act

rightly, in that he is observed to strive not to sin easily. But the one who rushes to sin does not want to receive faith, specifically so that he may not be compelled to live well, which he appears unwilling to do; but he wants to obtain faith at death, hoping for exemption and remission of past evils, so that he may be secure both regarding the past and the future, since as a dying man he can no longer sin. But this is done neither with good counsel nor with a clean conscience, that he should want to receive faith then, when he can no longer sin, rather than when he does not want to sin. To such people the saying applies:

¹⁶¹ “Let us do evil that good may come”—that is, let us sin now, and at the last let us believe, and it will be forgiven us. And so it is added: “Their condemnation is just” (Rom. 3:8). For it is not fitting that forgiveness of sins be granted to those who, already knowing God, who wills that no one should sin and hates sinners, are eager to sin, refusing to consider that the gift of God benefits those who, ignorant of God, sin in such a way that they do not know God will judge. But the one who has heard and reflected within himself, and has the intention of sinning, not because he is overcome by some compelling cause, but because he wishes to sin, is hardly to be forgiven. For there are two causes which bring about the remission of sins: one is the gift, the other is repentance, so that whoever has sinned after receiving the gift should be restored through repentance. For since he did not remain in the grace received so as to persevere in freedom, but again subjected himself to sin, he obtains the blotting out of sin by weeping and groaning; for he sinned knowingly and deliberately: not that anyone is ignorant of sin itself, but the one who does not know that God will judge thinks that what he does in sin will be without punishment.

¹⁶² Therefore, if a Gentile begins to grow weak and, in the very despair of life, considers within himself the faith and hope that have been promised, he has a complete case for his sins to be forgiven when he believes, and for him not to be held in the underworld, bearing with him the sign of death overcome and despoiled, even though he does not possess dignity or reward. For there ought to be some difference between the one who, stirred by love of his Lord, did not fear to fight against His enemies, arming himself with self-control and with the observance of all virtues, so that he might resist evil, always anxious as to how he may defend the dominion of his Lord; and the one who, having made common cause with the enemies of his Lord and

standing by their side, at the end of life returned to his Lord, not in order to claim the kingdom of his Lord, but so that it might benefit himself alone to be a citizen before being a soldier. For he who wishes to live as a Christian so as to be rewarded after death knows that “the sufferings of this present time are not worthy to be compared with the future glory that shall be revealed in us” (Rom. 8:18). And therefore, having taken up the armor of faith, he does not hesitate to engage with principalities and powers, so that, being a victor in this world, he may be crowned after this world.

¹⁶³ For it is fitting that the one who, among the faithless and rebels, bears witness to the kingdom of his Lord in the present should receive a reward for this in the future: so that the enemies of God, seeing the witness of Christ appear exalted in the kingdom of God because of the truth of his confession, may grieve in confusion that they judged false what has been shown to be true; and also that those who believed late, confessing God not in life but in death, when they see how great is the glory of those who, fighting under the armor of Christ, have waged the battles of their Emperor devoutly and faithfully, may regret not that they lived as Christians, but that they were Christians only in death. For one who had no intention of living as a Christian can seem hardly suitable to die as a Christian: perhaps already on the point of death he wished to be called a Christian precisely because the time for sinning was now past. “Lest,” he says, “what is believed should prove true, I wish to become a Christian, losing nothing if what is believed is false”; and because at death it is not the will to sin, but the act of sinning, that ceases, he tests whether faith may be able to profit after death, whereas its usefulness would certainly have been this: that vices and sins should be corrected here, where they had been committed.

¹⁶⁴ For a person then shows that he has condemned his past deeds when, following the rule of faith, he appears to change his conduct and his life. For if before he sinned on this account, that he did not know God, when he comes to know Him, he ought no longer to sin, lest it be pointless that he has come to know Him. For a person ought to be made perfect by the knowledge of God. Indeed, before his profession, a Christian ought to understand that he must prove himself more by his works than by his name. For this reason the commandments were given, superior to all other laws and belonging to holiness, so that from these the worship of God might be seen: otherwise they will hear, “Why do you call me, ‘Lord, Lord,’ and not do

what I say? (Luke 6:46). By which He then indicated that it is beneficial to call the Lord “Lord” if His commandments are kept: for he seems a mocker who calls him Lord whose precepts he despises. To such a person the words of the Law must be recited, which say that God is not mocked. Therefore he will be condemned by his own words, because he calls Him Lord whom he shows by his deeds that he is in no way afraid of.

¹⁶⁵ 2ND CATEGORY OT QUESTION 11. IF THE JEWS HAD RECEIVED HARSH COMMANDMENTS ON ACCOUNT OF THEIR DISTRUST AND SLANDERS, WHAT HAD THEIR SONS DONE WRONG THAT THEY TOO SHOULD BE BOUND BY THESE COMMANDMENTS? — The Law was given to the fathers, and it would be a burden also to their similar sons. For afterwards they sinned against God not less, but perhaps even more, than their fathers had. For God, who foreknows all, gave this Law especially for the sons, because all their fathers died in the wilderness. 2ND CATEGORY NT QUESTION 1. WHY HAVE THE DEEDS AND SAYINGS OF THE LORD BEEN ARRANGED IN WRITING IN FOUR BOOKS BY FOUR AUTHORS? — It was fitting that the acceptable year of the Lord, as the prophet says (Isa. 61:2), should be contained in four books as if in four seasons. For just as the year unfolds in four seasons, in such a way that they need one another, so too the deeds and sayings of the Lord have been set forth in four books, in such a way that each one needs the others; yet together they form perfect fullness. And as to why they were ordered by four writers, this was the reason: because the names of the seasons are different, so also the titles of the Gospels should be different. And if anything in their wording seems contrary, yet in meaning they do not differ, thanks to an interpretation suitably adapted to the matter: just as the seasons, although they clearly differ in name, in climate, and in the course of the stars, yet do not differ in the effects of the things they bring forth.

¹⁶⁶ 2ND CATEGORY NT QUESTION 2. SINCE IT IS CERTAIN THAT WE HAVE FOUR AUTHENTIC BOOKS OF THE FACTS AND WORDS OF OUR LORD, IN WHAT ORDER SHOULD WE PLACE THEM? — Since it is agreed that four books have been duly written of the deeds and words of the Lord, one must know what their order is. The Gospel is arranged more by design than by time. Matthew, therefore, must be placed first, because he took his beginning from the very promise, that is, from Abraham, to whom the promise of the incarnation of our Lord Jesus Christ was made. After him

comes Luke, because he relates how this incarnation took place. Third is Mark, who bears witness that the Gospel preached by Christ was promised in the Law. But fourth is John, because he clearly declares as God the one who was promised to Abraham as to be incarnate, of whom Luke tells how he was incarnate, and whose Gospel Mark shows to have been preached according to the prophet Isaiah, saying in an open voice: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

¹⁶⁷ 2ND CATEGORY OT & NT ¹⁶⁸ QUESTION 9. ON THE ETERNITY OF THE SON. — Since there are some who, the darkness of error not yet dispelled and the decay of an old and stagnant life not yet cleansed or wiped away, still think in an earthly way and hesitate either about the Son of God, or whether the two are one (for the treacherous and stubborn nation of the Jews, to whom the fountain of the Law and the treasures of the mysteries were opened, does not merely doubt, but denies with wicked words), I will briefly explain as far as the short scope of this discussion allows. For hope is kept intact for the ignorant, if they are willing to learn; punishment is appointed as eternal for those who refuse. Since God Almighty, in His greatness and goodness, surpasses all, He ought to have brought forth and revealed from Himself something great and supremely good. But if He had produced something that fell short of the standard of His own excellence, it would seem either that He was unable to do more, which cannot apply to the Almighty, or that He was unwilling, which cannot apply to One most gracious. Certainly, for the supreme God it would not have been great to make something placed beneath Himself, which could not possess the power of complete supremacy. Above Himself, then, there was nothing; for there is nothing that can surpass God. Beneath Himself, it would have been too little, because what is less is not fitting for what is greatest.

¹⁶⁹ Therefore, creating His Son as His own very likeness, He brought forth from Himself, as it were, another Himself; and therefore that highest and greatest good which comes to us from God has overflowed to us through His extension to us. We must also understand this reasoning at the same time: God, who founded this world, and who among the other wonders of beauty and order also granted to created nature the power of generating offspring sufficient for each kind of its own, must surely first have possessed in Himself what He would later give. For no one gives what he himself does not possess. He who therefore had a Son perfectly corresponding to Himself in

every aspect of likeness, that is, One with one, the virtuous with the virtuous, the good with the good, the blessed with the blessed, the greatest with the greatest, the everlasting with the eternal, certainly had before the world the primacy of a begotten offspring, from which He imparted a pattern to things that were to come into being, so that the seeds of all that would be begotten would be compelled to match their own generative principles. But when we say that the Son was brought forth, we must not understand this as if He had a birth similar to ours, and was born in the way we see mortals being born, when, at the breaking forth of offspring, things come into existence which did not exist before.

¹⁷⁰ For those creatures, conceived from seeds implanted from elsewhere, are fused together from the union of underlying elements into the form proper to their kind; but this (generation) is divine: without any aid of external mixture, God brought forth and produced from Himself that which He always had in Himself and with Himself. For if we say that light is born from the sun because it proceeds and flows from it, we do not say this in such a way as though the sun could ever be, or ever was, without light, so that at some point in time it generated from itself something later than itself, but rather in the sense that what it has always possessed with itself, that light, born from it, so to speak, without any distinction of beginning from when it first started to shine, it always illuminates from itself like a renewing gift. In this way, the Son of God, adhering to the Father absolutely from eternity, has also retained this likeness to Him, so that He has neither a beginning nor an end. And as God is eternal without origin, so also the Son is eternal; and as God is one, simple, and the same, so He is joined with the Father in such a way that, though distinguished by names and relations, they are yet the same, one in both, and each in the one, united in an inseparable majesty.

¹⁷¹ Therefore God, having brought forth the Son not drawn from conflicting materials, but produced out of the simple and unique stock and seed-bed of His own nature, always possessing Him in Himself, and never at any time having let Him go by any separation from Himself, holds and embraces Him in such a way with Himself that nothing in either of them is altered from that unity. ¹⁷² INDEX OF QUESTIONS 1ST CATEGORY QUESTIONS ON THE OLD TESTAMENT (PL 35 2214-2250) QUESTION 1. WHAT IS GOD? (pg. 402) QUESTION 2. WHY DID GOD CREATE THE WORLD? (pg. 15) QUESTION 3. WHAT NEED WAS THERE FOR MOSES TO EX-

PLAIN LATER, AND NOT EARLIER, THE BEGINNING OF THE WORLD AND THE ORDER OF CREATION? (pg. 20) QUESTION 4. WHY DID NOT GOD GIVE THE LAW FROM THE BEGINNING? (pg. 406) QUESTION 5. WHY WAS ABEL'S SACRIFICE ACCEPTED, AND CAIN'S REJECTED? (pg. 63) QUESTION 6. DID LAMECH KILL CAIN, AS SOME THINK? (pg. 65) QUESTION 7. WHAT ARE THE TEN WORDS GIVEN ON THE TABLETS; OR WHAT DID EACH TABLET CONTAIN, AND HOW MANY WORDS DID EACH HAVE? (pg. 110) QUESTION 8. WHY DID MOSES, COMING DOWN FROM THE MOUNTAIN WITH THE TABLES OF THE LAW, HAVE A FACE SO BRIGHT THAT IT COULD NOT BE FIXED ON HIM? (pg. 115)

¹⁷³ QUESTION 9. IF ALL THE CREATURES THAT GOD MADE WERE GOOD AND VERY GOOD, WHY DID HE SAY TO NOAH, "BRING WITH YOU INTO THE ARK OF PURE AND UNCLEAN ANIMALS, SINCE NO ONE CAN CALL GOOD WHAT IS UNCLEAN?" (GEN. 1:31; 7:2) (pg. 35) QUESTION 10. GOD HAVING FORETOLD TO ABRAHAM THAT THE CHILDREN OF ISRAEL WOULD BE FREED FROM THE DOMINION OF THE EGYPTIANS. THE FOURTH GENERATION, WHY DOES THE LAW SAY, "THE CHILDREN OF ISRAEL SHALL COME FORTH OUT OF THE LAND OF EGYPT INTO THE FIFTH GENERATION?" (pg. 95) QUESTION 11. IF THE WILL OF THE RIGHTEOUS MAN IS GOOD, WHY DID NOT ISAAC BLESS ESAU AS HE WISHED, BUT JACOB WHOM HE WOULD NOT BLESS? (pg. 101) QUESTION 12. WHY DID ABRAHAM RECEIVE THE SIGN OF HIS FAITH, THE SACRAMENT OF CIRCUMCISION? (pg. 96) QUESTION 13. IF GOD'S JUDGMENT IS JUST, WHY WERE INFANTS IN SODOM BURNED TOGETHER WITH THEIR PARENTS? (pg. 99)

¹⁷⁴ QUESTION 14. WHAT DOES IT MEAN THAT GOD, WHO IS PROCLAIMED AS JUST, HAS PROMISED TO REPAY THE SINS OF THE FATHERS UPON THE CHILDREN TO THE THIRD AND FOURTH GENERATION? (pg. 111) QUESTION 15. SINCE THE LAW PROCLAIMS WHAT IS JUST, AND HE IS TRULY JUST WHO POSSESSES FULL JUSTICE, HOW IS IT THEN THAT SOLOMON SAYS, "DO NOT BE OVERLY JUST"? (pg. 171) QUESTION 16. WHY DID THE ANGEL WHO WANTED TO KILL MOSES, IN THE ROUTE, BE APPEASED BY THE CIRCUMCISION OF HIS CHILD? (pg. 106) QUESTION 17. WHAT DOES

IT MEAN THAT THE LAW CALLS THOSE ACCURSED WHO HAVE NOT LEFT SEED IN ISRAEL, WHILE THROUGH ISAIAH IT IS SAID THAT EUNUCHS SUFFER NO DISADVANTAGE, BECAUSE THEY CANNOT GENERATE OFFSPRING? (pg. 113) QUESTION 18. WHY IS IT THAT SAUL, WHEN HE SINNED, ASKED THAT PRAYER BE MADE FOR HIM SO THAT HE MIGHT BE FORGIVEN AND COULD NOT OBTAIN IT, WHILE DAVID, WHEN HE SINNED, ASKED AND OBTAINED PARDON? (pg. 127)

¹⁷⁵ QUESTION 19. WAS ADAM'S BODY, WHEN IT WAS CREATED, IMMORTAL OR SUBJECT TO DEATH? (pg. 62) QUESTION 20. WHAT DOES THIS SAYING MEAN, "MAN ATE THE BREAD OF ANGELS", WHEN ANGELS DO NOT NEED FOOD, SINCE THEY ARE SIMPLE BY NATURE AND ENDOWED WITH SPIRITUAL POWER? (pg. 165) QUESTION 21. WHAT IT MEANS THAT GOD MADE MAN IN THE IMAGE AND LIKENESS OF GOD, AND WHETHER WOMAN IS THE IMAGE OF GOD? (pg. 33) QUESTION 22. WHY DOES SOLOMON SAY, "JUSTIFY YOUR SOUL BEFORE YOUR DEATH," AS WE READ IN A PSALM, "NO LIVING MAN WILL BE JUSTIFIED IN YOUR PRESENCE?" (pg. 171) QUESTION 23. CAN SOULS, THEN, BE TRANSLATED JUST LIKE BODIES? (pg. 36) QUESTION 24. WHY, SINCE MAN AND WOMAN ARE ONE FLESH, IS MAN THE IMAGE OF GOD AND NOT WOMAN? (pg. 31) QUESTION 25. WHY DID JOSEPH, AFTER PREDICTING THE FUTURE, REQUEST THE CHILDREN OF ISRAEL TO CARRY HIS ASHES FROM EGYPT WHEN GOD DELIVERED THEM? (pg. 104)

¹⁷⁶ QUESTION 26. QUESTION ABOUT ELISHA: DID HE OBTAIN WHAT HE IS SAID TO HAVE ASKED TOO HARSHLY OF ELIJAH? (pg. 132) QUESTION 27. WHEN SAMUEL WAS SUPPOSEDLY RAISED UP BY THE PYTHONESS, AND HE WAS SEEN BY HER AND SPOKE TO SAUL—THIS STORY IS REPORTED IN THE BOOK OF KINGS? (pg. 179) QUESTION 28. WHAT CAN WE SAY TO THOSE WHO CLAIM THAT THIS WORLD EXISTS NATURALLY FROM ALL ETERNITY, AND THAT IT HAS NEITHER BEGINNING NOR END? (pg. 19) QUESTION 29. WHY WAS IT COMMANDED THAT CIRCUMCISION TAKE PLACE ON THE EIGHTH DAY? (pg. 98) QUESTION 30. IN PROVERBS IT IS SAID, "THE RIGHTEOUS MAN IS THE ACCUSER OF HIMSELF AT THE BEGINNING OF HIS SPEECH". HOW IS HE RIGHTEOUS, IF HE IS A SINNER?

(pg. 168) QUESTION 31. WHETHER, WITH THE WOMAN, A SERPENT SPOKE ACCORDING TO ITS NATURE, OR WHETHER THE SERPENT, ACTUALLY MEANING THE DEVIL, DECEIVED HER? (pg. 60)

¹⁷⁷ QUESTION 32. WE READ IN SOLOMON: "THE RICH AND THE POOR HAVE MET TOGETHER; THE LORD MADE BOTH OF THEM". HOW THEN IS THERE NO RESPECT OF PERSONS WITH GOD? (pg. 168) QUESTION 33. SOLOMON SAYS, "THE YEARS OF THE UNGODLY WILL BE SHORTENED"; HOW THEN IS IT THAT WE SEE SOME UNGODLY PEOPLE LIVING TO AN OLD AGE? (pg. 167) QUESTION 34. HOW IS IT THAT THE SAME SOLOMON SAYS, "GOD," HE DECLARES, "DID NOT MAKE DEATH," WHILE IN ANOTHER PLACE HE SAYS, "GOOD THINGS AND EVIL, LIFE AND DEATH, POVERTY AND RICHES ARE FROM GOD" (Wisdom 1:13; Sirach 11:14):" (pg. 172) QUESTION 35. HOW CAN DAVID STILL CALL SAUL THE ANOINTED OF THE LORD, AND DO HIM HONOR IN THIS EXCELLENCE AFTER THE LORD HAD DEPARTED FROM HIM? (pg. 129) QUESTION 36. IF THE SOUL THAT SINS SHALL ITSELF DIE, WHAT DOES IT MEAN THAT ACHAR, THE SON OF CHARMI, SINNED, AND THIRTY MEN WERE KILLED ON HIS ACCOUNT? (pg. 118)

¹⁷⁸ QUESTION 37. WHAT DOES IT MEAN THAT DEATH WAS SENT INTO JACOB AND CAME INTO ISRAEL, WHEN JACOB HIMSELF IS CALLED ISRAEL? (pg. 177) QUESTION 38. IF A HORSE AND A MULE DO NOT HAVE UNDERSTANDING, HOW MUCH LESS SO DOES THE EARTH, A THING WITHOUT SENSATION? WHAT THEN DOES IT MEAN WHEN THE EARTH IS SAID TO BLESS THE LORD (Ps. 31:9; Dan. 3:74)? (pg. 145) QUESTION 39. WHAT IS THIS THAT IS READ IN SOLOMON: "THERE IS HOPE," HE SAYS, "FOR ONE WHO IS JOINED TO ALL THE LIVING; FOR A LIVING DOG IS BETTER THAN A DEAD LION" (Eccles. 9:4):" (pg. 169) QUESTION 40. WHAT DOES THE PROPHET MEAN WHEN HE SAYS, "REJOICE, O BARREN ONE WHO DOES NOT BEAR; BREAK FORTH AND CRY ALOUD, YOU WHO DO NOT LABOR, BECAUSE THE CHILDREN OF THE DESOLATE ARE MORE THAN THOSE OF HER WHO HAS A HUSBAND." (pg. 179)

¹⁷⁹ QUESTION 41. AND IS THE SPIRIT WHO WAS MOVING OVER THE WATERS TO BE UNDERSTOOD AS THE HOLY SPIRIT, BECAUSE IT IS SAID, "THE SPIRIT OF GOD WAS MOVING OVER THE WA-

TERS" (Gen. 1:2):" (pg. 23) QUESTION 42. WHY WAS THE ANGEL WHO WAS SENT TO SPEAK TO MOSES APPEARED TO HIM ON THE MOUNTAIN IN THE MIDST OF FIRE AND A BUSH? (pg. 105) QUESTION 43. SINCE ABRAHAM WAS FORBIDDEN TO SACRIFICE HIS SON, WHY WAS JEPHTHAH NOT FORBIDDEN TO CARRY OUT THE SACRIFICE OF HIS DAUGHTER? (Gen. 22:11-12; Judg. 11)? (pg. 119) QUESTION 44. HOW COULD IT BE SHOWN FROM THE TESTIMONY OF THE PROPHETS, ALREADY RECEIVED AMONG THE GENTILES IN THE NEW TESTAMENT, THAT THE PROMISE WHICH GOD MADE TO ABRAHAM HAS BEEN FULFILLED THROUGH THE COMING OF CHRIST? (pg. 75) QUESTION 45. HOW MAN WAS MADE IN THE IMAGE OF GOD, AND WHETHER THIS WAS FOR DOMINION, AND WHETHER WOMAN TOO? (pg. 31)

¹⁸⁰ QUESTION 46. WHETHER SAMUEL WAS ONE OF THE SONS OF AARON, AND WHETHER HE IS TO BE CONSIDERED A PRIEST? (pg. 121) QUESTION 47. HOW DO THE SEVEN WOMEN MENTIONED IN ISAIAH, "AND SEVEN WOMEN SHALL TAKE HOLD," ETC. (Isa. 4:1), SIGNIFY THE SEVEN CATHOLIC CHURCHES? (pg. 174) 1ST CATEGORY QUESTIONS ON THE NEW TESTAMENT (PL 35 2250-2386) QUESTION 48. GOD IS CERTAINLY PERFECTION AND IN NEED OF NOTHING; WHAT NEED THEN HAD CHRIST THE SAVIOR TO BE BORN OF GOD, AND FOR GOD TO HAVE A SON THROUGH WHOM HE MIGHT MAKE ALL THINGS? (pg. 407) QUESTION 49. WHY WAS THE SAVIOR BAPTIZED, SINCE HE WAS BORN HOLY, AND WAS CALLED CHRIST THE LORD AT HIS VERY BIRTH, WHEN BAPTISM EXISTS FOR THE SAKE OF PURIFICATION AND OF SIN (Luke 2:11; Matt. 3:16)? (pg. 196) QUESTION 50. IF THEREFORE THE SAVIOR WAS BAPTIZED IN ORDER TO BE AN EXAMPLE, WHY WAS HE CIRCUMCISED, YET FORBADE OTHERS TO BE CIRCUMCISED? (pg. 197)

¹⁸¹ QUESTION 51. HOW IS IT TO BE UNDERSTOOD THAT, WHEN MARY SAID TO THE ANGEL, "AND HOW SHALL I KNOW THIS, FOR I DO NOT KNOW MAN?", THE ANGEL GABRIEL REPLIED, "THE HOLY SPIRIT WILL COME UPON YOU, AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU" (Luke 1:34-35)? (pg. 244) QUESTION 52. IF CHRIST WAS BORN OF THE HOLY SPIRIT, THAT IS, IF BY HIS WORKING FLESH WAS MADE FROM MARY, WHY IS IT

SAID, “WISDOM, WHICH IS CERTAINLY CHRIST, HAS BUILT A HOUSE FOR HERSELF” (Prov. 9:1)? (pg. 190) QUESTION 53. IF ALL THINGS HAVE BEEN MADE WITH REASON, WHY IS IT THAT THE SAVIOR IS SAID TO HAVE BEEN BORN ON THE EIGHTH DAY BEFORE THE KALENDS OF JANUARY? (pg. 191) QUESTION 54. IF CHRIST, FROM THE SEED OF DAVID, HAS BEEN MADE THE SON OF GOD ACCORDING TO THE FLESH—THAT IS, IF HE WAS BORN ALREADY THE SON OF GOD IN BOTH RESPECTS, BECAUSE HE WAS BORN HOLY—HOW THEN, AFTER HE WAS BAPTIZED, WAS IT SAID TO HIM BY THE LORD GOD, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU” (Ps. 2:7)? (pg. 198)

¹⁸² QUESTION 55. WHAT WAS THE REASON THAT THE LORD ALLOWED HIMSELF TO BE CRUCIFIED AT THAT TIME, WHEN THE JEWS WERE ABOUT TO CELEBRATE PASSOVER ON THE EIGHTH DAY BEFORE THE KALENDS OF APRIL? (pg. 231) QUESTION 56. WHY IS IT THAT IN MATTHEW JOSEPH’S FATHER IS WRITTEN AS JACOB, AND IN LUKE AS HELI, SO THAT HE SEEMS TO BE IGNORANTLY DESCRIBED AS HAVING TWO FATHERS, OR AT LEAST SO THAT WHO HIS TRUE FATHER IS REMAINS UNKNOWN (Matt. 1:16; Luke 3:23)? (pg. 183) QUESTION 57. WHAT DOES THIS MEAN, THAT ALTHOUGH IT IS WRITTEN IN THE PROPHET MALACHI, “BEHOLD, I SEND MY ANGEL BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU,” THE EVANGELIST MARK CLAIMS THAT THIS IS WRITTEN IN THE PROPHET ISAIAH (Mal. 3:1; Mark 1:2)? (pg. 236) QUESTION 58. IN WHAT WAY, THEN, DOES JOHN CLAIM THAT HE DID NOT KNOW CHRIST BEFORE THE BAPTISM, WHEN, AS HE CAME TO BE BAPTIZED, HE SAYS TO HIM, “I OUGHT TO BE BAPTIZED BY YOU, AND DO YOU COME TO ME?” (John 1:31, 33; Matthew 3:14)? HOW COULD HE NOT KNOW HIM WHOM HE TRIED TO PREVENT, HUMBLING HIMSELF BEFORE HIM? (pg. 204)

¹⁸³ QUESTION 59. IF BAPTISM IS A HEAVENLY MYSTERY, WHY DOES THE LORD, WHEN SPEAKING WITH NICODEMUS WHO DOUBTED CONCERNING BAPTISM, SAY: “IF I HAVE TOLD YOU EARTHLY THINGS, AND YOU DO NOT BELIEVE, HOW WILL YOU BELIEVE IF I TELL YOU HEAVENLY THINGS?” (John 3:12)? (pg. 270) QUESTION 60. IF THE LAW AND THE PROPHETS WERE UNTIL

JOHN, HOW IS IT THAT THE SAVIOR SENDS THE LEPER TO THE PRIESTS TO HAVE OFFERINGS MADE FOR HIS CLEANSING (Matt. 8:4; Mark 1:44; Luke 5:14)? (pg. 214) QUESTION 61. WHAT DOES IT MEAN THAT, WHEN THE JEWS ACCUSED THE DISCIPLES OF BREAKING THE SABBATH BY RUBBING EARS OF GRAIN IN THEIR HANDS AND EATING THEM, THE SAVIOR PUT FORWARD THE EXAMPLE OF DAVID, BECAUSE HE ATE THE LOAVES WHICH IT WAS NOT LAWFUL TO EAT EXCEPT FOR THE PRIESTS ALONE (Matt. 12:1–4)? BY THIS THEY DO NOT SEEM TO BE EXCUSED, BUT RATHER TO BECOME GUILTY TOGETHER WITH DAVID: ESPECIALLY SINCE DAVID DID NOT DO THIS ON THE SABBATH. (pg. 219)

¹⁸⁴ QUESTION 62. WHAT DOES IT MEAN THAT, ALTHOUGH THOSE WHO WERE KILLED WERE THE SONS OF LEAH, FROM THE TRIBE OF JUDAH, RACHEL IS SAID TO BE WEEPING FOR HER SONS (Matt. 2:18)? (pg. 194) QUESTION 63. BY WHAT REASONING DID THE CHALDEAN MAGI UNDERSTAND, FROM THE APPEARANCE OF A STAR, THAT CHRIST, THE KING OF THE JEWS, HAD BEEN BORN, SINCE A TEMPORAL KING IS USUALLY SIGNIFIED BY A STAR AS A SIGN (Matt. 2:1–2)? (pg. 192) QUESTION 64. HOW IS IT PROVED THAT THE SAVIOR ROSE FROM THE DEAD AFTER THREE DAYS AND NIGHTS? (pg. 232) QUESTION 65. IF THEY SPOKE WITH ONE MOUTH AND ONE REASONING AS EVANGELISTS, HOW DID IT HAPPEN THAT, WHILE THREE SAY—NAMELY MATTHEW, LUKE, AND JOHN—THAT THE LORD WAS CRUCIFIED AT THE SIXTH HOUR, MARK ON THE CONTRARY SAYS THAT THE SAVIOR WAS CRUCIFIED AT THE THIRD HOUR (Matt. 27:45; Luke 23:44; John 19:14; Mark 15:25)? (pg. 228)

¹⁸⁵ QUESTION 66. HOW IS IT THAT MARK THE EVANGELIST SAYS THAT THE DEMONS RECOGNIZED AND PROFESSED JESUS, WHILE ON THE OTHER HAND THE APOSTLE DENIES THAT THE RULERS AND POWERS OF THIS AGE KNEW THE DIVINITY OF THE LORD JESUS? FOR MARK, AMONG OTHER THINGS, SAYS: “THEY KNEW THAT HE WAS THE ONE”; BUT THE APOSTLE SAYS, “NONE OF THE RULERS OF THIS AGE KNEW HIM. FOR IF THEY HAD KNOWN, THEY WOULD NEVER HAVE CRUCIFIED THE LORD OF GLORY” (Mark 1:34; 1 Cor. 2:8). IF THE DEMONS KNEW, HOW DID THE RULERS NOT KNOW?

(pg. 237) QUESTION 67. WHAT IS IT THAT THE SAVIOR, PLACED UPON THE CROSS, SAYS: FATHER, FORGIVE THEM, FOR THEY DO NOT KNOW WHAT THEY ARE DOING (Luke 23:34)? (pg. 258) QUESTION 68. SINCE THE LORD HAS CERTAINLY TAUGHT THAT WE MUST PRAY FOR OUR ENEMIES, WHAT DOES IT MEAN THAT IN THE APOCALYPSE THE SOULS OF THE SLAIN SEEK TO BE AVENGED AGAINST THEM, ASKING GOD FOR VENGEANCE (Matt. 5:44; Rev. 6:10)? (pg. 211)

¹⁸⁶QUESTION 69. IF, WHEN JOHN OR THE SAVIOR WAS PREACHING, THE LAW CEASED, HOW DOES THE SAVIOR SAY, "I HAVE NOT COME TO DESTROY THE LAW OR THE PROPHETS, BUT TO FULFILL" (Matt. 5:17)? FOR IF IT HAS BEEN FORBIDDEN, HOW IS IT NOT ABOLISHED, SINCE IT HAS LOST THE AUTHORITY TO BE CARRIED OUT? (pg. 205) QUESTION 70. THE LORD HAS CERTAINLY COMMANDED US TO MAKE THE DEVIL OUR ENEMY: WHAT THEN DOES IT MEAN WHEN IN THE GOSPEL HE SAYS, "BE IN AGREEMENT WITH YOUR ADVERSARY QUICKLY" (Matt. 5:25)? WHO IS A MAN'S ADVERSARY, IF NOT THE DEVIL? (pg. 211) QUESTION 71. JACOB IS CALLED "THE MAN WHO SEES GOD," AND MOSES SAW GOD FACE TO FACE; LIKEWISE ISAIAH SAYS, "I HAVE SEEN THE LORD OF HOSTS WITH MY EYES." BUT ON THE OTHER HAND JOHN THE EVANGELIST SAYS, "NO ONE HAS EVER SEEN GOD" (Gen. 32:28; Exod. 33:11; Isa. 6:5; 1 John 4:12); THIS, AS FAR AS IT APPEARS, IS CONTRADICTION. (pg. 102)

¹⁸⁷QUESTION 72. WHEN IT IS READ IN THE APOCALYPSE OF JOHN: "GO," HE SAYS, "AND TAKE THE BOOK FROM THE HAND OF THE ANGEL, AND DEVOUR IT, AND IT WILL MAKE YOUR BELLY BITTER, BUT IN YOUR MOUTH IT WILL BE SWEET AS HONEY" (Rev. 10:8-9): WHAT IS THIS BOOK THAT MAKES THE BELLY BITTER WHILE IT IS SWEET? (pg. 355) QUESTION 73. WHAT IS IT THAT SIMEON SAYS TO MARY, THE MOTHER OF THE LORD, AMONG OTHER THINGS: "THIS CHILD IS SET FOR THE FALL AND THE RISING OF MANY IN ISRAEL; AND A SWORD, HE SAYS, SHALL PIERCE THROUGH YOUR OWN SOUL ALSO, THAT THE THOUGHTS OF MANY HEARTS MAY BE REVEALED" (Luke 2:34-35)? (pg. 246) QUESTION 74. WHAT DOES IT MEAN THAT THE PROPHET ISAIAH

SAYS OF CHRIST, "HE COMMITTED NO SIN," WHILE THE APOSTLE, ON THE CONTRARY, SAYS, "HIM WHO KNEW NO SIN, HE MADE SIN FOR US" (Isa. 53:9; 2 Cor. 5:21)? (pg. 333)

¹⁸⁸ QUESTION 75. WHY DID THE SAVIOR PAY THE DIDRACHMA ONLY FOR HIMSELF AND PETER, AND NOT ALSO FOR THE OTHER APOSTLES (Matt. 17:26)? SINCE THEY HAD ALL FOLLOWED HIM AFTER LEAVING ALL THEIR POSSESSIONS, HE SEEMS TO HAVE OWED PAYMENT FOR ALL. (pg. 223) QUESTION 76. IN THE GOSPEL, JOHN SAYS, "THE LAW WAS GIVEN THROUGH MOSES, GRACE AND TRUTH CAME THROUGH JESUS CHRIST" (John 1:17). THEREFORE, GRACE AND TRUTH DID NOT EXIST BEFORE. HOW THEN IS THE LAW SAID TO HAVE BEEN GIVEN BY GOD, IF THERE WAS NO TRUTH IN IT? (pg. 268) QUESTION 77. WHAT IS THE MEANING OF WHAT MARK THE EVANGELIST SAYS ABOUT CHRIST AMONG OTHER THINGS: "ENTERING THE HOUSE, HE WISHED NO ONE TO KNOW, AND HE COULD NOT REMAIN HIDDEN" (Mark 7:24)? IF THEREFORE HE WISHED AND COULD NOT, HIS WILL SEEMS TO HAVE BEEN WEAKENED. (pg. 239) QUESTION 78. IT IS READ IN THE GOSPEL OF JOHN THAT, AFTER THE SAVIOR HAD SAID HE WOULD NOT GO UP TO THE FEAST DAY, HE WENT UP (John 7:8, 14); THIS SEEMS TO BE A SIGN OF INCONSISTENCY. (pg. 279)

¹⁸⁹ QUESTION 79. IF WE LIVE BY OUR OWN FREE WILL, WHY DID THE SAVIOR SAY, "NO ONE COMES TO ME UNLESS THE FATHER WHO SENT ME DRAWS HIM" (John 6:44); AND WHY, AGREEING WITH THIS, DID THE APOSTLE SAY, "IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHOWS MERCY," AND, "HE HAS MERCY ON WHOM HE WILL, AND WHOM HE WILL HE HARDENS" (Rom. 9:16, 18)? HOW IS THE WILL'S CHOICE FREE, WHEN AT ANOTHER'S NOD IT IS LED EITHER TO GOOD OR TO EVIL? (pg. 276) QUESTION 80. CERTAINLY, EACH PERSON IS EITHER A SON OF GOD OR OF THE DEVIL: HE IS THEREFORE ALWAYS A SON, BUT SOMETIMES OF GOD, AND AT OTHER TIMES OF THE DEVIL. WHAT THEN WE ARE BORN AS MUST BE INQUIRED. (pg. 289) QUESTION 81. THE APOSTLE SAYS, "WE WHO ARE JEWS BY NATURE" (Gal. 2:15): THEREFORE HE SHOWS THAT JEWS ARE BORN FROM JEWS; I AM NOT SPEAKING OF PROSELYTES, WHO

ARE CLEARLY MADE INTO JEWS. INDEED, THOSE WHO WERE BORN IN THE WILDERNESS WERE NOT CIRCUMCISED, AND YET THEY WERE JEWS. THEREFORE IT IS NOT CIRCUMCISION THAT MAKES A JEW, BUT BIRTH BROUGHT FORTH UNDER DEVOTION TO GOD THE CREATOR. IF THEN JEWS ARE BORN FROM JEWS, WHY NOT ALSO CHRISTIANS FROM CHRISTIANS? FOR PAGANS TOO ARE BORN FROM PAGANS. (pg. 337)

¹⁹⁰ **QUESTION 82.** THERE IS NO DOUBT THAT THE PAGANS ARE SUBJECT TO THE ELEMENTS; WHAT, THEN, DOES THE APOSTLE MEAN WHEN HE SAYS, "WE TOO WERE IN BONDAGE UNDER THE ELEMENTS OF THIS WORLD"? (Gal. 4:3). IF, THEREFORE, THE JEWS ALSO WERE SERVING UNDER THE ELEMENTS, HOW WERE THEY DIFFERENT FROM THE PAGANS? (pg. 344) **QUESTION 83.** IF SALVATION AND TRUE AND PERFECT KNOWLEDGE ARE THROUGH CHRIST, WHY DID HE NOT COME EARLIER, SO THAT OUR PREDECESSORS WHO WERE IN IGNORANCE MIGHT LEARN THE TRUTH? INDEED, AFTER THE COMING OF CHRIST MANY HAVE BEEN SAVED, MORE THAN BEFORE. WHENCE, IF HE HAD COME EARLIER, MANY MORE WOULD HAVE BEEN SAVED. IF THIS IS SO, IT SEEMS BLAMEWORTHY. (pg. 408) **QUESTION 84.** WHY DO WE, WHO ARE KEEPING THE PASSOVER FEAST (EASTER) BY THE PHASE OF THE MOON, REPROACH THE PAGANS FOR OBSERVING THE DAYS AND THE DIFFERENT PHASES OF THE MOON? (pg. 253)

¹⁹¹ **QUESTION 85.** HOW IS IT, THEN, THAT ALTHOUGH IT IS ESTABLISHED THAT FROM DAVID DOWN TO THE BABYLONIAN EXILE THERE ARE SEVENTEEN GENERATIONS, THE EVANGELIST SAYS THERE ARE FOURTEEN (Matt. 1:17), OMITTING AHAZIAH, WHO AFTER JORAM IS THE SON OF JEHOASHAPHAT, AND JOASH THE SON OF AHAZIAH, AND AMAZIAH THE SON OF JOASH? (pg. 188) **QUESTION 86.** WHAT PROVES THAT MARY, THE MOTHER OF THE LORD, IS OF THE TRIBE AND LINEAGE OF DAVID? (pg. 242) **QUESTION 87.** IF GOD IS ONE, WHY IS HOPE OF SALVATION IN THREE, AND NOT IN TWO OR FOUR, OR SURELY IN THE ONE HIMSELF? AND WHY WAS THE TRINITY NOT PREACHED FROM THE BEGINNING? (pg. 414) **QUESTION 88.** IF GRACE IS GREATER AND UNDERSTANDING CLEARER IN THE NEW TESTAMENT THAN IN THE OLD; WHY DID

THE PROPHET ISAIAH SEE THE LORD OF HOSTS, WHO IS CHRIST, SEATED ON THE THRONE OF MAJESTY, ACCORDING TO THE INTERPRETATION OF JOHN THE EVANGELIST? FOR HE SAID AMONG OTHER THINGS: "ISAIAH SAID THESE THINGS WHEN HE SAW HIS MAJESTY AND SPOKE OF HIM" (Isaiah 6:1; John 12:41). BUT IN THE NEW TESTAMENT STEPHEN THE FIRST MARTYR SAYS THAT HE SAW JESUS STANDING AT THE RIGHT HAND OF GOD (Acts 7:55). WHAT DOES IT MEAN THAT HERE HE APPEARS AS SUBJECT AFTER HIS VICTORIES, AND THERE AS LORD BEFORE HE HAD CONQUERED? (pg. 294)

¹⁹² QUESTION 89. THE SAVIOR, AMONG OTHER THINGS, SAYS OF THE HOLY SPIRIT: "WHEN HE COMES," HE SAYS, "HE WILL CONVICT THE WORLD CONCERNING SIN, AND RIGHTEOUSNESS, AND JUDGMENT. CONCERNING SIN INDEED, BECAUSE THEY DID NOT BELIEVE IN ME; BUT CONCERNING RIGHTEOUSNESS, BECAUSE I GO TO THE FATHER, AND YOU WILL SEE ME NO MORE; BUT CONCERNING JUDGMENT, BECAUSE THE PRINCE OF THIS WORLD HAS BEEN JUDGED" (John 16:8). HE APPEARS INDEED TO HAVE STATED THE REASON FOR THE WORLD'S BEING CONVICTED, BUT THIS NEEDS EXPLANATION. (pg. 312) QUESTION 90. IF THE DEVIL HIMSELF IS SATAN, HOW IS IT THAT AMONG OTHER THINGS THE SAVIOR SAYS TO THE JEWS: "YOU ARE OF YOUR FATHER THE DEVIL, AND YOU WISH TO DO THE DESIRES OF YOUR FATHER. HE WAS A MURDERER FROM THE BEGINNING, AND DID NOT STAND IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM. WHEN HE SPEAKS A LIE, HE SPEAKS FROM WHAT IS HIS OWN; FOR HE IS A LIAR, AS IS HIS FATHER" (John 8:44)? (pg. 288)

¹⁹³ QUESTION 91. HOW TO BE SOUGHT IS HOW TO CONTRADICT THE ARGUMENTS OF PHOTINUS, WHO SAYS THAT CHRIST DID NOT EXIST BEFORE MARY. (pg. 416) QUESTION 92. HOW IS IT TO BE UNDERSTOOD WHEN THE SAVIOR SAYS, MY PEACE I GIVE TO YOU; MY PEACE I LEAVE WITH YOU: NOT AS THIS WORLD GIVES, DO I GIVE TO YOU (John 14:27)? (pg. 311) QUESTION 93. WE MUST ASK WHETHER THE APOSTLES HAD THE HOLY SPIRIT DURING THE TIME WHEN THEY WERE ON EARTH WITH THE LORD, BECAUSE AMONG MANY THINGS THE EVANGELIST SAYS, "THE SPIRIT HAD

NOT YET BEEN GIVEN, BECAUSE JESUS HAD NOT YET BEEN GLORIFIED" (John 7:39); AND IN ANOTHER PLACE, "IF YOU LOVE ME, KEEP MY COMMANDMENTS, AND I WILL ASK THE FATHER, AND HE WILL GIVE YOU ANOTHER PARACLETE, THAT HE MAY REMAIN WITH YOU FOREVER, THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT NEITHER SEES HIM NOR KNOWS HIM; BUT YOU KNOW HIM, BECAUSE HE DWELLS WITH YOU AND IS IN YOU" (John 14:15-17). WHAT DOES THIS MEAN? HE DENIES THAT THE SPIRIT WAS GIVEN BEFORE THE PASSION; YET HE PROMISES THAT HE WILL ASK THE FATHER TO SEND HIM. AGAIN HE ADDS THAT THE SPIRIT WAS WITH THEM AND REMAINED AMONG THEM. AFTER THE RESURRECTION, HOWEVER, IT IS WRITTEN THAT HE BREATHED ON THEM AND SAID, "RECEIVE THE HOLY SPIRIT" (John 20:22). AND AT PENTECOST IT IS WRITTEN THAT THE HOLY SPIRIT DESCENDED UPON THE APOSTLES (Acts 2:1-4). I SEE SO MANY DIFFICULTIES IN THIS MATTER THAT I DO NOT KNOW WHAT OUGHT TO BE HELD. (pg. 280)

¹⁹⁴ QUESTION 94. IT MUST BE ASKED WHETHER JUDAS ISCARIOT, THE TRAITOR OF THE LORD, ENDED HIS LIFE BY HANGING BEFORE THE PASSION OF THE SAVIOR. (pg. 227) QUESTION 95. WHAT WAS THE ORIGIN OF THE FEAST OF PENTECOST AND THE REASON FOR ITS INSTITUTION? (pg. 316) QUESTION 96. IT SHOULD BE ASKED WHETHER PASCHA IS TO BE INTERPRETED AS "PASSAGE," AS IT APPEARS TO THE GREEKS. (pg. 325) QUESTION 97. BY WHAT REASONING CAN THE WICKEDNESS OF ARIUS BE SIMPLY REFUTED FROM THE LAW? (pg. 295) QUESTION 98. ON THE GOSPEL OF SAINT JOHN. (pg. 286) QUESTION 99. WHAT IS THAT SAYING OF THE APOSTLE, "LET NO TEMPTATION TAKE HOLD OF YOU EXCEPT WHAT IS HUMAN" (1 Cor. 10:13)? (pg. 328) QUESTION 100. ON THE GOSPEL OF MATTHEW. (pg. 217) QUESTION 101. ON THE BOASTFULNESS OF ROMAN DEACONS. (pg. 424) QUESTION 102. AGAINST NOVATIAN. (pg. 360) QUESTION 103. HOW HAS THE LORD IN LEVITICUS COMMANDED THAT SACRIFICES AND LIBATIONS BE OFFERED, WHICH ELSEWHERE HE REJECTS? FOR IT IS CLEAR IN LEVITICUS THAT THE LORD COMMANDED THE FATHERS TO OFFER LIBATIONS OR SACRIFICES OR BURNT OFFERINGS: YET HE

SAYS THEREFORE THROUGH THE PROPHET JEREMIAH: THEREFORE SAYS THE LORD, GATHER YOUR BURNT OFFERINGS WITH YOUR SACRIFICES, AND EAT FLESH; FOR I DID NOT SPEAK TO YOUR FATHERS, NOR DID I COMMAND THEM, IN THE DAY THAT I BROUGHT THEM OUT OF THE LAND OF EGYPT (Jer. 7:21-22) ABOUT BURNT OFFERINGS AND SACRIFICES. (pg. 116)

¹⁹⁵ QUESTION 104. ON THE GOSPEL OF LUKE. (pg. 255) QUESTION 105. HOW THE PROPHECY AGREES WITH THE GOSPEL, CONCERNING THE DARKENING OF THE SUN AND CERTAIN OTHER THINGS. (pg. 250) QUESTION 106. ON GENESIS. (pg. 6) QUESTION 107. ON THE ORDER OF DAY AND NIGHT. (pg. 26) QUESTION 108. ON THE HEBREW LANGUAGE, WHERE IT TOOK ITS NAME. (pg. 68) QUESTION 109. ON MELCHIZEDEK. (pg. 84) QUESTION 110. ON THE FIRST PSALM. (pg. 140) QUESTION 111. ON PSALM 23. (pg. 147) QUESTION 112. ON PSALM FIFTY. (pg. 156) QUESTION 113. WHY WAS THE SON OF GOD SENT, AND NOT ANOTHER? (pg. 428) QUESTION 114. AGAINST THE PAGANS. (pg. 380) QUESTION 115. CONCERNING FATE. (pg. 432) QUESTION 116. THE REASON FOR THE PASSOVER. (pg. 108) QUESTION 117. ON ABRAHAM. (pg. 72) QUESTION 118. ON JOB. (pg. 136) QUESTION 119. ON TOBIT. (pg. 134) QUESTION 120. ON FASTING. (pg. 457) QUESTION 121. PRAISE AND GLORY OF THE PASSOVER. (pg. 459)

¹⁹⁶ QUESTION 122. ON THE BEGINNING. (pg. 259) QUESTION 123. DID ADAM HAVE THE HOLY SPIRIT? (pg. 38) QUESTION 124. ONE WORK VARIES ACCORDING TO PERSONS, INTO PRAISE OR CONDEMNATION. (pg. 460) QUESTION 125. AGAINST EUSEBIUS. (pg. 392) QUESTION 126. ON THE PERSON WHO HAS RECEIVED FAITH IN CHRIST. (pg. 463) QUESTION 127. THE SIN OF ADAM AND EVE. (pg. 46) 2ND CATEGORY QUESTIONS ON THE OLD TESTAMENT (PL 35 2386-92) QUESTION 1. AGAINST THOSE WHO DENY THAT ANYTHING CONCERNS GOD. (pg. 399) QUESTION 2. AND IS THE SPIRIT WHO WAS MOVING OVER THE WATERS TO BE UNDERSTOOD AS THE HOLY SPIRIT, BECAUSE IT IS SAID, "THE SPIRIT OF GOD WAS MOVING OVER THE WATERS" (Gen. 1:2):? (pg. 23) QUESTION 3. WHEN ADAM WAS MADE BY GOD AND GIVEN LIFE, HE RECEIVED THE HOLY SPIRIT; FOR IT IS WRITTEN, "GOD BREATHED INTO HIS FACE THE SPIRIT OF LIFE" (Gen. 2:7). (pg. 44)

¹⁹⁷ **QUESTION 4.** WHY DID GOD IMPOSE UPON ADAM THAT HE HAD PLACED IN THE WORLD A COMMANDMENT, A LAW, AFTER HAVING GIVEN HIM DOMINION OVER ALL CREATURES? (pg. 45) **QUESTION 5.** WHY DOES GOD SAY, “MY SPIRIT SHALL NOT REMAIN IN THESE MEN, BECAUSE THEY ARE FLESH; THEIR YEARS SHALL BE ONE HUNDRED AND TWENTY,” ETC. (Gen. 6:3)? (pg. 67) **QUESTION 6.** WHAT DOES THE BLESSING OF JACOB, WHICH HE GAVE TO HIS SONS (Gen. 48, 49), CONTAIN? (pg. 103) **QUESTION 7.** WHY DID THE ANGEL SENT TO SPEAK TO MOSES APPEAR IN THE FIRE AND IN THE BUSH? (pg. 105) **QUESTION 8.** THERE WAS NO OTHER SIGN THAT MOSES PERFORMED OPENLY BEFORE PHARAOH EXCEPT THE SERPENT (Exod. 7:10) (pg. 107) **QUESTION 9.** IF THERE IS ONE GOD, WHY IS HOPE OF SALVATION IN THREE, AND NOT IN TWO, OR FOUR, OR CERTAINLY IN ONE? AND WHY WAS THE TRINITY NOT PREACHED EARLIER? (pg. 414)

¹⁹⁸ **QUESTION 10.** WHY WERE CIRCUMCISION AND PRECEPTS GIVEN TO THE PEOPLE, WHICH PREVIOUSLY DID NOT EXIST AND NOW ARE NO LONGER HELD IN AUTHORITY? (pg. 97) **QUESTION 11.** IF THE JEWS HAD RECEIVED HARSH COMMANDMENTS ON ACCOUNT OF THEIR DISTRUST AND SLANDERS, WHAT HAD THEIR SONS DONE WRONG THAT THEY TOO SHOULD BE BOUND BY THESE COMMANDMENTS? (pg. 468) **QUESTION 12.** WHY IS IT THAT IN THE LAW EVEN AARON HIMSELF IS TOLD THAT HE MUST OFFER BURNT OFFERINGS FOR HIS SINS, WHEN DAVID SAYS, “FOR FAULTS YOU HAVE NOT REQUIRED A BURNT OFFERING” (Ps. 39:7), AND LATER, “YOU WILL NOT TAKE PLEASURE IN BURNT OFFERINGS” (Ps. 50:18)? HOW DID HE COMMAND THAT THERE BE OFFERED WHAT HE DOES NOT TAKE PLEASURE IN? (pg. 154) **QUESTION 13.** WHAT DOES IT MEAN THAT DEATH WAS SENT INTO JACOB, THAT IT HAS COME INTO ISRAEL, SINCE JACOB HIMSELF IS ISRAEL? (pg. 177)

¹⁹⁹ **QUESTION 14.** IF THE SOUL THAT SINS SHALL ITSELF DIE, HOW IS IT THAT, WHEN CHARMI SINS, THIRTY-SIX MEN APPEAR TO HAVE BEEN KILLED ON HIS ACCOUNT? (pg. 118) **QUESTION 15.** WHAT IS IT THAT THE PROPHET SAYS: REJOICE, BARREN WOMAN, YOU WHO DO NOT GIVE BIRTH; BREAK FORTH AND CRY OUT, YOU

WHO DO NOT LABOR IN CHILDBIRTH, BECAUSE THE CHILDREN OF THE DESOLATE ARE MORE NUMEROUS THAN THOSE OF HER WHO HAS A HUSBAND? (pg. 179) QUESTION 16. IF A HORSE AND A MULE DO NOT HAVE UNDERSTANDING, HOW MUCH LESS SO DOES THE EARTH, A THING WITHOUT SENSATION? WHAT THEN DOES IT MEAN WHEN THE EARTH IS SAID TO BLESS THE LORD (Ps. 31:9; Dan. 3:74)? (pg. 145) QUESTION 17. HE HAS, HE SAYS, SET UP HIS TABERNACLE IN THE SUN (Ps. 18:6), THAT IS, HIS BODY IN WHICH CHRIST DWELT, WHO WAS SCOURGED BY PILATE: HOW THEN IS IT SAID IN THE PSALM OF CHRIST, THE SCOURGE SHALL NOT COME NEAR YOUR TENT (Ps. 90:10)? SINCE HE CALLED HIS BODY A TEMPLE. (pg. 146)

²⁰⁰ QUESTION 18. WHY DID SOLOMON HAVE THE SPIRIT OF WISDOM (1 Kings 3), WHEN HE DID NOT HAVE A PURE LIFE? FOR HE TOOK GREAT DELIGHT IN WOMEN, AND BY THIS HE SINNED (ibid. 11). (pg. 132) QUESTION 19. IN SOLOMON IT IS SAID, "HOPE IS IN THE DARKNESS, AND A LIVING DOG IS BETTER THAN A DEAD LION." (Eccles. 9:4)." (pg. 169) QUESTION 20. IN WISDOM IT SAYS, "HE CREATED, IT SAYS, THE WORLD FROM UNSEEN MATTER"; AND ELSEWHERE, THAT WE HAVE BEEN MADE FROM NOTHING (Wis. 11:18 and 2:2). (pg. 173) 2ND CATEGORY QUESTIONS ON THE NEW TESTAMENT (PL 35 2392-2412) QUESTION 1. WHY HAVE THE DEEDS AND SAYINGS OF THE LORD BEEN ARRANGED IN WRITING IN FOUR BOOKS BY FOUR AUTHORS? (pg. 468) QUESTION 2. SINCE IT IS CERTAIN THAT WE HAVE FOUR AUTHENTIC BOOKS OF THE FACTS AND WORDS OF OUR LORD, IN WHAT ORDER SHOULD WE PLACE THEM? (pg. 469)

²⁰¹ QUESTION 3. WHY DOES MATTHEW, WHEN WRITING THE GOSPEL OF CHRIST, SAY, "THE BOOK OF THE GENERATION OF JESUS CHRIST, THE SON OF DAVID" (Matt. 1:1), WHEN ABRAHAM CAME EARLIER? (pg. 181) QUESTION 4. WHAT IS THE REASON THAT THE APOSTLE MATTHEW, MENTIONED ABOVE, DIVIDED ALL THE GENERATIONS INTO THREE PARTS (Matt. 1:17)? (pg. 182) QUESTION 5. SO, SINCE THERE ARE FORTY-ONE GENERATIONS, THE EVANGELIST SEEMS TO HAVE COUNTED FORTY-TWO (Matt. 1:17). FOR THREE TIMES FOURTEEN, WHAT DO THEY MAKE IF NOT FORTY-TWO? (pg.

182) QUESTION 6. THEREFORE, IN MATTHEW JOSEPH'S FATHER IS WRITTEN AS JACOB, AND IN LUKE AS HELI; SO THAT HE IS EITHER IGNORANTLY DESCRIBED AS HAVING TWO FATHERS, OR AT LEAST IT IS UNCLEAR WHO HIS TRUE FATHER IS? (pg. 183) QUESTION 7. IT IS EVIDENT THAT THE SAVIOR WAS BORN, THE SON OF GOD AND CALLED CHRIST: WHY THEN, AFTER BAPTISM, DID THE TEMPTER APPROACH HIM, SAYING, "IF YOU ARE THE SON OF GOD," ETC. (Matt. 4:3)? (pg. 200)

²⁰² QUESTION 8. WHY DOES THE SAVIOR, WHEN THE DEVIL IS TESTING HIM, RESIST IN NO OTHER WAY THAN WITH EXAMPLES FROM THE LAW (Matt. 4:4-10)? (pg. 201) QUESTION 9. WHY DID THE SAVIOR, AFTER HIS BAPTISM, FAST FOR FORTY DAYS AND THEN AFTERWARD GROW HUNGRY (Matt. 4:2)? FOR ONE WHO FASTED FORTY DAYS COULD HAVE ALREADY CEASED TO FEEL HUNGER. (pg. 202) QUESTION 10. WHAT DOES IT MEAN THAT, ALTHOUGH JOHN THE BAPTIST HAD PREVIOUSLY BORNE WITNESS TO THE SAVIOR, HE LATER SEEMED TO DOUBT, SAYING THROUGH HIS DISCIPLES: "ARE YOU THE ONE WHO IS TO COME, OR ARE WE TO EXPECT ANOTHER?" (Matt. 11:3-10). (pg. 203) QUESTION 11. WHAT IS THE MEANING OF THE FACT THAT ABOVE WE READ THAT HEROD DIED (Matt. 2:19), BUT LATER ON, AFTER MANY YEARS, WE READ THAT HEROD KILLED JOHN (Matt. 14:1-11), EVEN THOUGH JOHN OUTLIVED THE EARLIER HEROD WHO HAD DIED? (pg. 193)

²⁰³ QUESTION 12. SINCE THE LORD HAS CERTAINLY TAUGHT THAT WE MUST PRAY FOR OUR ENEMIES, WHAT DOES IT MEAN THAT IN THE APOCALYPSE THE SOULS OF THE SLAIN SEEK TO BE AVENGED AGAINST THEM, ASKING GOD FOR VENGEANCE (Matt. 5:44; Rev. 6:10)? (pg. 211) QUESTION 13. IF, WHEN JOHN OR THE SAVIOR WAS PREACHING, THE LAW CEASED, HOW DOES THE SAVIOR SAY, "I HAVE NOT COME TO DESTROY THE LAW OR THE PROPHETS, BUT TO FULFILL" (Matt. 5:17)? FOR IF IT HAS BEEN FORBIDDEN, HOW IS IT NOT ABOLISHED, SINCE IT HAS LOST THE AUTHORITY TO BE CARRIED OUT? (pg. 205) QUESTION 14. JOHN TO THE LORD: "ARE YOU THE ONE WHO IS TO COME, OR SHOULD WE EXPECT ANOTHER?" (Matt. 11) (pg. 216) QUESTION 15. WHY IS IT SAID THAT THE LAW AND THE PROPHETS WERE UNTIL JOHN, AND THAT AF-

TERWARD THEY RIGHTLY CEASED (Matt. 11:13)? BECAUSE THE ONE ABOUT WHOM THEY PROPHESED HAD NOW ARRIVED. WHY THEN “UNTIL JOHN” WITH REGARD TO THE LAW, SINCE THE APOSTLE SAYS THAT WE OUGHT TO BE SUBJECT TO THE LAW: “FOR THOSE THAT EXIST,” HE SAYS, “HAVE BEEN ORDAINED BY GOD” (Rom. 13:1)? (pg. 216)

²⁰⁴ QUESTION 16. SINCE THE SAVIOR SAYS THAT THE BAPTISM OF JOHN IS FROM HEAVEN, WHY, WHEN HE SPEAKS TO NICODEMUS ABOUT BAPTISM AND HE IS IN DOUBT, DOES HE SAY: “IF I HAVE TOLD YOU EARTHLY THINGS AND YOU DO NOT BELIEVE,” ETC.? (pg. 270) QUESTION 17. WHY IS IT THAT THE SAVIOR AT FIRST REFUSED MERCY TO THE FOREIGN WOMAN, THAT IS, THE CANAANITE (Matt. 15:22–28), WHEN HE DID NOT DENY THE GRACE OF GRANTING SALVATION TO THE FOREIGN CENTURION AND TO THE LEPER WHOM JESUS HIMSELF CALLED A FOREIGNER (Luke 7:2–10 and 17:12–19)? (pg. 222) QUESTION 18. HOW IS WHAT THE SAVIOR SAID PROVEN, NAMELY THAT AFTER THREE DAYS AND THREE NIGHTS HE WOULD RISE FROM THE DEAD, SINCE IN FACT, HAVING SUFFERED ON THE PREPARATION DAY, HE ROSE AT DAYBREAK ON SUNDAY, WHILE IT WAS STILL DARK? THEREFORE, THE NUMBER OF DAYS AND NIGHTS DOES NOT SEEM TO MATCH. (pg. 232)

²⁰⁵ QUESTION 19. THEREFORE THE SAVIOR SAYS, PRAY THAT YOUR FLIGHT BE NOT IN WINTER OR ON THE SABBATH (Matt. 24:20); EVEN THOUGH THE TIME OF THIS PERSECUTION CANNOT BE POSTPONED, SINCE THE APOSTLE SAYS, HE WILL BE REVEALED IN HIS OWN TIME (2 Thess. 2:6, 8); AND IN THE ACTS THE APOSTLE SAYS, APPOINTING THE TIMES AND THE BOUNDARIES OF THEIR DWELLING (Acts 17:26). AND WHY DOES HE INDICATE THAT FLIGHT IS NOT ADVISABLE IN WINTER OR ON THE SABBATH? (pg. 225) QUESTION 20. WHEN THE SAVIOR SAID THAT HE WAS GOING TO SUFFER AND THAT HE WOULD RISE AGAIN ON THE THIRD DAY, HE ADDED, “AND AFTER I HAVE RISEN, I WILL GO BEFORE YOU INTO GALILEE, THERE YOU WILL SEE ME”; AND LIKEWISE THE ANGEL SAID TO THE WOMEN (Matt. 26:32 and 28:7). (pg. 226) QUESTION 21. THREE EVANGELISTS SAY THAT THE SAVIOR WAS

CRUCIFIED AT THE SIXTH HOUR, BUT THE EVANGELIST MARK SAYS THAT HE WAS CRUCIFIED AT THE THIRD HOUR. (pg. 228)

²⁰⁶ QUESTION 22. IF THEREFORE THE SAVIOR WAS BAPTIZED SO AS TO BE AN EXAMPLE, WHY, WHEN HE WAS CIRCUMCISED, DID HE FORBID THE OTHERS TO BE CIRCUMCISED? (pg. 197) QUESTION 23. WHAT DOES IT MEAN THAT, WHEN THE JEWS ACCUSED THE DISCIPLES OF BREAKING THE SABBATH BY RUBBING EARS OF GRAIN IN THEIR HANDS AND EATING THEM, THE SAVIOR PUT FORWARD THE EXAMPLE OF DAVID, BECAUSE HE ATE THE LOAVES WHICH IT WAS NOT LAWFUL TO EAT EXCEPT FOR THE PRIESTS ALONE (Matt. 12:1–4)? BY THIS THEY DO NOT SEEM TO BE EXCUSED, BUT RATHER TO BECOME GUILTY TOGETHER WITH DAVID: ESPECIALLY SINCE DAVID DID NOT DO THIS ON THE SABBATH. (pg. 219) QUESTION 24. WHY DID THE SAVIOR CALL HIS DISCIPLES “SONS OF THUNDER” (Mark 3:17), WHO WOULD SEEM FAR MORE TO BE CALLED SONS OF GOD? FOR THUNDER IS SAID TO BE PRODUCED BY THE COLLISION OF CLOUDS. (pg. 239)

²⁰⁷ QUESTION 25. WHAT DOES IT MEAN THAT, ACCORDING TO THE ACCOUNT OF THE EVANGELIST MARK, CHRIST’S WILL WAS NOT FULFILLED: FOR “ENTERING,” HE SAYS, “INTO A HOUSE, HE WISHED NO ONE TO KNOW, AND HE COULD NOT REMAIN HIDDEN” (Mark 7:24)? IF THEREFORE HE WISHED TO BE HIDDEN AND COULD NOT, HIS WILL HAS BEEN WEAKENED. (pg. 239) QUESTION 26. IN THE GOSPEL WE READ THAT THE ANGEL SAYS TO MARY, THE LORD’S MOTHER, THAT HIS KINGDOM, THAT IS, CHRIST’S, WILL HAVE NO END (Luke 1:33). AND DANIEL SAYS THE SAME; FOR HE SAYS: THEN THERE SHALL ARISE AN EVERLASTING KINGDOM WHICH SHALL NEVER BE DESTROYED (Dan. 7:14). ON THE OTHER HAND, THE APOSTLE SAYS OF THE LORD: WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD AND THE FATHER (1 Cor. 15:24). HOW WILL HE HAVE AN ETERNAL KINGDOM, IF HE IS SAID TO BE GOING TO DELIVER THAT KINGDOM UP TO GOD AND THE FATHER? (pg. 242)

²⁰⁸ QUESTION 27. THE SAVIOR SAYS, IF ANYONE HAS NOT LEFT ALL THAT HE HAS, THAT IS, HOUSE, AND FIELD, AND THE REST, HE CANNOT BE MY DISCIPLE; AND ON THE OTHER HAND THE

EVANGELIST SAYS: JOSEPH OF ARIMATHEA CAME, A RICH MAN, WHO WAS ALSO HIMSELF A DISCIPLE OF JESUS, WAITING FOR THE KINGDOM OF GOD (Luke 14:33 and 23:50–51). HOW IS IT THAT THE EVANGELIST ACKNOWLEDGES HIM AS A DISCIPLE WHOM THE SAVIOR DENIED? FOR ZACCHAEUS WAS RICH, AND CORNELIUS THE CENTURION WAS RICH, AND THE WOMEN WHO MINISTERED TO THEM OUT OF THEIR MEANS WERE RICH. (pg. 248) QUESTION 28. IF THE LAW AND THE PROPHETS WERE UNTIL JOHN, HOW IS IT THAT THE SAVIOR SENDS THE LEPER TO THE PRIESTS TO HAVE OFFERINGS MADE FOR HIS CLEANSING (Matt. 8:4; Mark 1:44; Luke 5:14)? (pg. 214) QUESTION 29. IF THE LAW AND THE PROPHETS WERE UNTIL JOHN, FROM WHOM THE KINGDOM OF HEAVEN BEGAN TO BE PREACHED (Luke 16:16), FOR HE IS INDEED THE INITIATOR OF THE NEW PREACHING, WHY DID HIS BAPTISM CEASE? (pg. 249)

²⁰⁹ QUESTION 30. IN THE GOSPEL, JOHN SAYS, “THE LAW WAS GIVEN THROUGH MOSES, GRACE AND TRUTH CAME THROUGH JESUS CHRIST” (John 1:17). THEREFORE, GRACE AND TRUTH DID NOT EXIST BEFORE. HOW THEN IS THE LAW SAID TO HAVE BEEN GIVEN BY GOD, IF THERE WAS NO TRUTH IN IT? (pg. 268) QUESTION 31. THE SABBATH IS CERTAINLY THE LAW OR A PART OF THE LAW; HOW THEN IS THE LAW NOT ABOLISHED, WHEN THE EVANGELIST SAYS, “HE NOT ONLY BROKE THE SABBATH, BUT ALSO CALLED GOD HIS FATHER” (John 5:18)? (pg. 274) QUESTION 32. IF WE LIVE BY OUR OWN FREE CHOICE, WHY DOES THE SAVIOR SAY, “NO ONE,” HE DECLARES, “COMES TO ME UNLESS THE FATHER WHO SENT ME DRAWS HIM”; AND WHY DOES THE APOSTLE, IN AGREEMENT WITH THIS, SAY, “IT IS NOT OF HIM WHO WILLS, NOR OF HIM WHO RUNS, BUT OF GOD WHO SHOWS MERCY”? BY THESE STATEMENTS THE FREEDOM OF THE WILL SEEMS TO BE DISTURBED. FOR IF NO ONE GOES UNLESS DRAWN, THEN IT WILL NOT BE THE FAULT OF THE ONE WHO DOES NOT GO, SINCE HE IS NOT DRAWN. AND IF THE ONE WHO ASKS AND STRIVES DOES NOT RECEIVE, BUT GOD GIVES TO WHOM HE WILLS, THEN THE PERSON WHO WILLS AND DOES NOT OBTAIN WILL BE WITHOUT BLAME AND GUILT; AND THE GUILT WILL FALL BACK ON THE ONE WHO SPURNS THE PETITIONER. (pg. 276)

²¹⁰ **QUESTION 33.** WHAT DOES IT MEAN THAT, ALTHOUGH THE SAVIOR HEALED ALMOST EVERYONE BY A WORD, HE NONETHELESS RESTORED THE BLIND MAN'S EYES WITH MUD MADE FROM HIS SPITTLE (John 9:6-7)? (pg. 291) **QUESTION 34.** WHAT IS IT THAT THE SAVIOR SAYS, "I AM THE DOOR; THOSE WHO CAME BEFORE ME ARE THIEVES AND ROBBERS" (John 10:7-8)? THIS STATEMENT SEEMS TO STRIKE AT THE PROPHETS. (pg. 292) **QUESTION 35.** WHAT DOES IT MEAN THAT, WHEN HE WAS GOING TO PERFORM A MARVELOUS AND UNKNOWN ACT OF POWER, NAMELY, TO RAISE LAZARUS FROM THE DEAD, HE WEPT, OR ASKED WHERE HE HAD BEEN LAID AS THOUGH HE DID NOT KNOW (John 11:34-35)? (pg. 293) **QUESTION 36.** WHEN THE SAVIOR SAYS, "I PRAY FOR THEM WHOM YOU HAVE GIVEN ME; I DO NOT PRAY FOR THE WORLD" (John 17:9), BUT THE APOSTLE JOHN, ON THE CONTRARY, SAYS, "WE HAVE AN ADVOCATE WITH THE FATHER, A MEDIATOR FOR OUR SINS, AND NOT ONLY FOR OURS, BUT FOR THE WHOLE WORLD" (1 John 2:1-2), THIS SEEMS TO BE A CONTRADICTION. (pg. 313)

²¹¹ **QUESTION 37.** WHAT DOES IT MEAN THAT THE SAVIOR SAYS TO MARY, WHO WANTS TO TOUCH HIM OUT OF JOY, "DO NOT TOUCH ME; FOR I HAVE NOT YET ASCENDED TO THE FATHER" (John 20:1-17), WHEN IT IS READ THAT HE WAS BOTH TOUCHED AND ADORED BY THE OTHER WOMEN? (pg. 314) **QUESTION 38.** HOW IS IT TO BE UNDERSTOOD THAT, WHEN MARY SAID TO THE ANGEL, "AND HOW SHALL I KNOW THIS, FOR I DO NOT KNOW MAN?", THE ANGEL GABRIEL REPLIED, "THE HOLY SPIRIT WILL COME UPON YOU, AND THE POWER OF THE MOST HIGH WILL OVERSHADOW YOU" (Luke 1:34-35)? (pg. 244) **QUESTION 39.** BY WHAT REASONING DID THE CHALDEAN MAGI UNDERSTAND, THROUGH THE STAR THAT APPEARED, THAT CHRIST, THE KING OF THE JEWS, HAD BEEN BORN, SINCE A TEMPORAL KING IS INDICATED BY A STAR AS A SIGN? (Matt. 2:1-2)? (pg. 192) **QUESTION 40.** WHAT DOES IT MEAN THAT THE PROPHET ISAIAH SAYS OF CHRIST, "HE COMMITTED NO SIN," WHILE THE APOSTLE, ON THE CONTRARY, SAYS, "HIM WHO KNEW NO SIN, HE MADE SIN FOR US" (Isa. 53:9; 2 Cor. 5:21)? (pg. 333)

²¹² **QUESTION 41.** CERTAINLY, WHOEVER IS NOT A SON OF GOD IS OF THE DEVIL: THEREFORE HE IS ALWAYS A SON, BUT SOMETIMES OF GOD, SOMETIMES OF THE DEVIL. WHAT THEN ARE WE BORN AS? (pg. 289) **QUESTION 42.** WE MUST ASK WHETHER THE APOSTLES HAD THE HOLY SPIRIT DURING THE TIME WHEN THEY WERE ON EARTH WITH THE LORD, BECAUSE AMONG MANY THINGS THE EVANGELIST SAYS, "THE SPIRIT HAD NOT YET BEEN GIVEN, BECAUSE JESUS HAD NOT YET BEEN GLORIFIED" (John 7:39); AND IN ANOTHER PLACE, "IF YOU LOVE ME, KEEP MY COMMANDMENTS, AND I WILL ASK THE FATHER, AND HE WILL GIVE YOU ANOTHER PARACLETE, THAT HE MAY REMAIN WITH YOU FOREVER, THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE, BECAUSE IT NEITHER SEES HIM NOR KNOWS HIM; BUT YOU KNOW HIM, BECAUSE HE DWELLS WITH YOU AND IS IN YOU" (John 14:15-17). WHAT DOES THIS MEAN? HE DENIES THAT THE SPIRIT WAS GIVEN BEFORE THE PASSION; YET HE PROMISES THAT HE WILL ASK THE FATHER TO SEND HIM. AGAIN HE ADDS THAT THE SPIRIT WAS WITH THEM AND REMAINED AMONG THEM. AFTER THE RESURRECTION, HOWEVER, IT IS WRITTEN THAT HE BREATHED ON THEM AND SAID, "RECEIVE THE HOLY SPIRIT" (John 20:22). AND AT PENTECOST IT IS WRITTEN THAT THE HOLY SPIRIT DESCENDED UPON THE APOSTLES (Acts 2:1-4). I SEE SO MANY DIFFICULTIES IN THIS MATTER THAT I DO NOT KNOW WHAT OUGHT TO BE HELD. (pg. 280)

²¹³ **QUESTION 43.** WHAT REASONABLE ANSWER CAN ONE MAKE FROM THE LAW TO THE WICKEDNESS OF THE ARIANS? (pg. 308) **QUESTION 44.** AS WE CONFESS THAT THE SAVIOR WAS BORN, WHAT DOES IT MEAN THAT THE APOSTLE SAYS HE WAS MADE FROM THE SEED OF DAVID (Rom. 1:3), SINCE TO BE MADE IS ONE THING AND TO BE BORN ANOTHER? (pg. 319) **QUESTION 45.** IF CHRIST WAS MADE THE SON OF GOD ACCORDING TO THE FLESH FROM THE SEED OF DAVID, THAT IS, IF HE WHO WAS BORN IS ALREADY THE SON OF GOD IN BOTH RESPECTS, BECAUSE HE WAS SANCTIFIED AT BIRTH, HOW THEN, AFTER HE WAS BAPTIZED, WAS IT SAID TO HIM BY GOD, "YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU"? (Ps. 2:7)? (pg. 198) **QUESTION 46.** THE APOSTLE CALLS

THE LAW GIVEN BY MOSES HOLY, JUST, GOOD, AND SPIRITUAL (Rom. 7:12, 14). ELSEWHERE HE SAYS, "FOR THE LAW WORKS WRATH," AND, "WHERE THERE IS NO LAW, THERE IS NO TRANSGRESSION" (Rom. 4:15). FOR WHERE THESE THINGS ARE NOT, THERE IS SECURITY. (pg. 320)

²¹⁴QUESTION 47. BY WHAT REASONING IS THE WISDOM OF THE FLESH HOSTILE TO GOD; OR WHAT IS THAT WISDOM ITSELF WHICH IS NOT SUBJECT TO THE LAW OF GOD (Rom. 8:7)? (pg. 322) QUESTION 48. THE APOSTLE SAYS ABOUT THE PRINCES AND POWERS OF THIS WORLD THAT, IF THEY HAD KNOWN, THEY WOULD NEVER HAVE CRUCIFIED THE LORD OF MAJESTY; BUT, ON THE OTHER HAND, MARK THE EVANGELIST SAYS OF THE DEMONS, "FOR THEY KNEW HIM TO BE." IF THE DEMONS KNEW, HOW DID THE POWERS NOT KNOW? (pg. 237) QUESTION 49. WHOSE SPIRIT DOES THE APOSTLE SAY IS TO BE SAVED, WHEN HE SAYS, "I HAVE HANDED OVER SUCH A MAN TO SATAN FOR THE DESTRUCTION OF THE FLESH," ETC. (1 Cor. 5:5)? (pg. 323) QUESTION 50. SINCE MANY SINS SEEM TO BE COMMITTED IN THE BODY, FOR ANYONE WHO INFLECTS VIOLENCE ON ANY PART OF HIS BODY SINS, OF COURSE, AGAINST HIS OWN BODY; FOR THERE IS ONE WHO HAS MUTILATED HIMSELF, ONE WHO HAS ENDED HIS LIFE BY A NOOSE, ONE WHO HAS DRIVEN A SWORD INTO HIMSELF, WHY THEN DOES THE APOSTLE SAY, "EVERY SIN WHATSOEVER A MAN SHALL COMMIT IS OUTSIDE THE BODY; BUT HE WHO FORNICATES SINS AGAINST HIS OWN BODY" (1 Cor. 6:18)? (pg. 326)

²¹⁵QUESTION 51. WHY DID THE APOSTLE SAY THAT HE MADE HIMSELF "ALL THINGS TO ALL MEN" (1 Cor. 9:22), SOMETHING THAT SEEMS LIKE THE BEHAVIOR OF A FLATTERER AND A HYPOCRITE? (pg. 327) QUESTION 52. WHAT DOES THE APOSTLE MEAN WHEN HE SAYS, "LET NO TEMPTATION SEIZE YOU EXCEPT WHAT IS HUMAN" (1 Cor. 10:13); AS THOUGH HE WERE WISHING THIS TO HAPPEN? AND WHAT IS THIS HUMAN TEMPTATION? FOR BY THIS HE SHOWS THAT THERE IS ALSO A DIVINE TEMPTATION. (pg. 328) QUESTION 53. WHAT DOES THE APOSTLE MEAN WHEN HE SAYS, "NO ONE CAN SAY, LORD JESUS, EXCEPT IN THE HOLY SPIRIT" (1 Cor. 12:3)? CAN PHOTINUS, WHO DENIES THAT CHRIST IS GOD,

CONFESS OUR LORD JESUS CHRIST IN THE HOLY SPIRIT? AND MARCION AND MANICHAEU, WHO DENY THAT CHRIST CAME IN THE FLESH, CAN THEY SAY "LORD JESUS CHRIST" IN THE HOLY SPIRIT? OR PROSTITUTES AND THE IMPURE, WHEN THE HOLY SPIRIT DOES NOT DWELL IN A BODY SUBJECT TO SINS, AND WISDOM DOES NOT ENTER INTO A HATEFUL SOUL (Wis. 1:4)? (pg. 331)

²¹⁶ QUESTION 54. THE APOSTLE SAYS THAT CHRIST DIED FOR ALL; FOR THEREFORE HE SAYS, "THEREFORE ALL HAVE DIED, AND HE DIED FOR ALL" (2 Cor. 5:14-15). BUT THE LORD HIMSELF SAYS, "THE SON OF MAN CAME TO GIVE HIS LIFE AS A RANSOM FOR MANY" (Matt. 20:28). IN THIS WAY IT SEEMS CONTRARY. (pg. 332)

QUESTION 55. WHY DID THE APOSTLE PAUL REBUKE HIS FELLOW APOSTLE PETER BECAUSE, FEARING THOSE WHO WERE OF THE CIRCUMCISION, HE WITHDREW HIMSELF FROM THE GENTILES (Gal. 2:11, 14), WHEN PAUL HIMSELF, ALSO FEARING THOSE WHO WERE OF THE CIRCUMCISION, TOOK TIMOTHY AND CIRCUMCISED HIM, SOMETHING HE WAS FORBIDDING TO BE DONE (Acts 16:3)? (pg. 336)

QUESTION 56. THE APOSTLE SAYS, "WE ARE JEWS BY NATURE." (Gal. 2:15) THEREFORE HE SHOWS THAT JEWS ARE BORN FROM JEWS. INDEED, THOSE WHO WERE BORN IN THE DESERT, THOUGH NOT CIRCUMCISED, WERE JEWS. CIRCUMCISION, THEREFORE, DOES NOT MAKE SOMEONE A JEW, BUT BIRTH BROUGHT FORTH UNDER THE DEVOTION TO GOD THE CREATOR. IF, THEN, JEWS ARE BORN FROM JEWS, AND PAGANS ARE BORN FROM PAGANS, SO TOO CHRISTIANS ARE BORN FROM CHRISTIANS. (pg. 337)

²¹⁷ QUESTION 57. WHAT NEED WAS THERE FOR THE APOSTLE, WHEN REBUKING THE GALATIANS, TO INSERT THIS STATEMENT? FOR TO THE GALATIANS, WHO AFTER THE GOSPEL WERE TAKING REFUGE IN THE LAW, HE SAYS AMONG OTHER THINGS: "NOW A MEDIATOR IS NOT OF ONE, BUT GOD IS ONE" (Gal. 3:20), AS THOUGH THE GALATIANS DENIED THAT GOD IS ONE. YET IT WAS PRECISELY BY THIS LINE OF REASONING THAT THEY HAD BEEN LED INTO THE LAW: SO THAT THEY MIGHT BELIEVE IN ONE, UNIQUE GOD; AND THAT CHRIST HAD COME ONLY AS A MINISTER BY PREDESTINATION, TO DISPENSE THE GIFT OF GOD'S

GRACE. (pg. 342) QUESTION 58. IF SALVATION AND TRUE AND PERFECT KNOWLEDGE ARE THROUGH CHRIST, WHY DID HE NOT COME EARLIER, SO THAT OUR PREDECESSORS WHO WERE IN IGNORANCE MIGHT LEARN THE TRUTH? INDEED, AFTER THE COMING OF CHRIST MANY HAVE BEEN SAVED MORE THAN BEFORE; WHERE, IF HE HAD COME EARLIER, FAR MORE WOULD HAVE BEEN SAVED. IF THIS IS SO, IT APPEARS OPEN TO CRITICISM. (pg. 408)

²¹⁸QUESTION 59. THERE IS NO DOUBT THAT PAGANS ARE UNDER THE ELEMENTS. WHAT THEN DID THE APOSTLE MEAN WHEN HE SAID, “WE TOO WERE SERVING UNDER THE ELEMENTS OF THIS WORLD”? (Gal. 4:3) IF THEREFORE THE JEWS ALSO WERE UNDER THE ELEMENTS, HOW DO THEY DIFFER FROM THE PAGANS? (pg. 344) QUESTION 60. WHEN THE APOSTLE SAYS TO THE GALATIANS, WHOM HE REBUKES AND REPROVES THROUGHOUT THE WHOLE EPISTLE, BE AS I AM, BECAUSE I AM AS YOU ARE (Gal. 4:12): IF THEREFORE HE HAD MADE HIMSELF SUCH AS THEY WERE, IT WAS UNNECESSARY TO SAY, BE AS I AM. OR PERHAPS IN SOME THINGS HE HAD BEGUN TO BE AN IMITATOR OF THEM, AND IN OTHERS HE WISHES THEM TO BECOME LIKE HIM? (pg. 347) QUESTION 61. HOW ARE WE FREE IN CHOICE AND WILL, WHEN THE APOSTLE SAYS, “THE FLESH DESIRES AGAINST THE SPIRIT, AND THE SPIRIT AGAINST THE FLESH, SO THAT YOU DO NOT DO THE THINGS THAT YOU WOULD” (Gal. 5:17)? AND IF THE FLESH DESIRES AGAINST THE SPIRIT, IT IS EVIL. FOR THE SPIRIT SUGGESTS WHAT IS GOOD. (pg. 348)

²¹⁹QUESTION 62. IF IN CHRIST ALL THE TREASURES OF WISDOM AND KNOWLEDGE ARE HIDDEN (Colossians 2:3), HOW IS IT THAT THE SAME SAVIOR SAYS HE DOES NOT KNOW THE DAY AND HOUR OF THE FUTURE JUDGMENT (Mark 13:32)? BUT IF HE DOES KNOW AND SAYS HE DOES NOT KNOW, HE SEEMS TO BE LYING. (pg. 351) QUESTION 63. WHAT DOES IT MEAN THAT, ALTHOUGH THE APOSTLES HEALED ALL THE AILMENTS BROUGHT BEFORE THEM, THEY DID NOT GIVE HEALING TO THEIR OWN INFIRMITIES? FOR EPAPHRODITUS CERTAINLY WOULD NOT HAVE BEEN SICK ALMOST TO DEATH (Philippians 2:27), IF THE APOSTLE’S INTERCES-

SION HAD BEEN HEARD. WHO COULD DOUBT THAT THE APOSTLE OFTEN PRAYED FOR THIS AND DID NOT OBTAIN IT? FOR IF HE HAD BEEN HEARD, THE SICKNESS WOULD IMMEDIATELY HAVE BEEN TAKEN AWAY. (pg. 353) QUESTION 64. THE APOSTLE PETER SAYS, "CHRIST DIED FOR YOU" (1 Pet. 2:21). BUT THE APOSTLE PAUL DECLARES THAT HE ALSO DIED FOR HIMSELF: "HE BECAME OBEDIENT UNTO DEATH; WHEREFORE GOD HAS GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME" (Phil. 2:8-9). IF THIS IS SO, HE WOULD APPEAR TO HAVE BEEN IMPERFECT, SINCE HE GAINED INCREASE THROUGH HIS WORKS. (pg. 355)

²²⁰ QUESTION 65. WHEN IT IS READ IN THE APOCALYPSE OF JOHN: "GO," HE SAYS, "AND TAKE THE BOOK FROM THE HAND OF THE ANGEL, AND DEVOUR IT, AND IT WILL MAKE YOUR BELLY BITTER, BUT IN YOUR MOUTH IT WILL BE SWEET AS HONEY" (Rev. 10:8-9): WHAT IS THIS BOOK THAT MAKES THE BELLY BITTER WHILE IT IS SWEET? (pg. 355) 2ND CATEGORY QUESTIONS ON THE OLD AND NEW TESTAMENT (PL 35 2412-16) QUESTION 1. WHAT IT IS TO HAVE MADE MAN IN THE IMAGE AND LIKENESS OF GOD; AND WHETHER WOMAN IS THE IMAGE OF GOD. (pg. 33) QUESTION 2. THE GOSPEL BEARS WITNESS THAT NO ONE HAS SEEN GOD (John 1:18; 6:46; and 1 Tim. 6:16); YET JACOB AND MOSES AND ISAIAH ASSERT THAT THEY HAVE SEEN GOD (Gen. 32:30 and Isa. 6:1). BUT SOMEONE SAYS, "NO ONE HAS SEEN THE FATHER." WHAT OF IT? IF THE SON HAS BEEN SEEN, THEN THE FATHER HAS BEEN SEEN AS WELL, SINCE THE FATHER AND THE SON ARE ONE AND THE SAME GOD, BOTH IN SUBSTANCE AND IN IMAGE, BECAUSE OF TWO THERE IS ONE IMAGE; AND, AS HE HIMSELF SAYS, "HE WHO SEES ME, SEES THE FATHER ALSO" (John 14:9). HOW THEN HAS NO ONE SEEN GOD THE FATHER, WHEN THE SON SAYS THAT THE FATHER IS SEEN WHEN HE HIMSELF IS SEEN? BECAUSE HE IS NOT A DIFFERENT GOD. IF THEREFORE HE IS NOT ANOTHER, THEN HE, BEING ONE AND THE SAME, IS THE GOD WHO HAS BEEN SEEN. (pg. 275)

²²¹ QUESTION 3. THE OLD LAW ALLEGES THAT GOD SWORE AN OATH; FOR IT SAYS, "BY MYSELF I HAVE SWORN, SAYS THE LORD" (Gen. 22:16). BUT THE SAVIOR FORBADE SWEARING (Matt. 5:34): HOW THEN DID HE NOT DESTROY THE OLD THINGS? (pg. 100)

QUESTION 4. WHAT IS IT THAT THE SAVIOR, WHEN PLACED ON THE CROSS, SAYS: FATHER, FORGIVE THEM, FOR THEY DO NOT KNOW WHAT THEY ARE DOING? IF THEY DO NOT KNOW, WHAT IS IT THAT IS FORGIVEN, ESPECIALLY SINCE ABIMELECH SAYS TO GOD, WILL YOU DESTROY THOSE WHO ARE IGNORANT? (pg. 258) QUESTION 5. IF NO ONE IS JUSTIFIED BEFORE GOD BY THE LAW, WHY IS IT WRITTEN: "CURSED IS EVERYONE WHO DOES NOT CONTINUE IN ALL THINGS THAT ARE WRITTEN IN THE BOOK OF THE LAW, TO DO THEM" (Deut. 27:26)? IF PEOPLE ARE JUSTIFIED BY FAITH AND NOT BY THE LAW (Gal. 2:16), WHY IS THE ONE WHO HAS NOT FULFILLED THE LAW CALLED CURSED, SINCE IT DOES NOT LEAD TO RIGHTEOUSNESS? (pg. 341)

²²² QUESTION 6. WHAT DOES IT MEAN WHEN DAVID SAYS, "LET THEM BE CONFUSED AND ASHAMED WHO SAY TO ME, 'WELL DONE, WELL DONE'" (Ps. 69:4), WHILE THE LORD SAYS, "WELL DONE, GOOD AND FAITHFUL SERVANT" (Matt. 25:21, 23), ETC.? THAT WHICH DAVID TOOK AS SOMETHING BAD, THE SAVIOR SHOWS TO BE WORTHY OF GOOD MERITS. (pg. 155) QUESTION 7. WHAT DOES IT MEAN IN THE PSALM, "MEN," HE SAYS, "AND BEASTS YOU WILL SAVE" (Ps. 35:7); AND IN THE PROPHET JONAH, "I WILL NOT SPARE," HE SAYS, "THE CITY IN WHICH LIVE ONE HUNDRED AND THIRTY THOUSAND PEOPLE, AND MANY ANIMALS" (Jonah 4:11); WHEREAS THE APOSTLE SAYS, "DOES GOD CARE FOR OXEN?" (1 Cor. 9:9). (pg. 153) QUESTION 8. IN TOBIT IT IS SAID: "TO REVEAL AND CONFESS THE WORK OF GOD IS HONORABLE" (Tob. 12:7). BUT THE SAVIOR, WHEN PERFORMING THE WORK OF GOD, SAYS: "TELL NO ONE" (Mark 8:26). (pg. 136)

²²³ QUESTION 9. ON THE ETERNITY OF THE SON. (pg. 470) QUESTION 10. WHAT IS IT THAT THE APOSTLE SAYS TO THE GALATIANS: "I AM AMAZED THAT YOU ARE SO QUICKLY DESERTING HIM WHO CALLED YOU IN GRACE, FOR ANOTHER GOSPEL, WHICH IS NOT ANOTHER" (Gal. 1:6-7)? IF IT IS "ANOTHER," SURELY IT IS NOT THE SAME; IF IT IS NOT THE SAME, HOW IS IT NOT "ANOTHER"? (pg. 349) QUESTION 11. THE APOSTLE PAUL INDICATES THAT WE MUST NOT BE GRIEVED OVER THE DEAD (1 Thess. 4:12). FOR IT IS THOSE WHO DESPAIR WHO ARE GRIEVED; AND HE HIMSELF SAYS ABOUT

EPAPHRODITUS, “HE WAS SICK, NEAR TO DEATH, BUT GOD HAD MERCY ON HIM; AND NOT ONLY ON HIM, BUT ALSO ON ME, SO THAT I SHOULD NOT HAVE SORROW UPON SORROW” (Phil. 2:27). (pg. 354) QUESTION 12. WHY IS IT THAT, WITH LEAH’S SONS SLAIN, WHO ARE FROM THE TRIBE OF JUDAH, RACHEL IS SAID TO BE WEEPING FOR HER SONS? (pg. 194)

SOURCES AND CREDITS

Where each text comes from, and the licence under which it may be reused. The public-domain translations are unaltered apart from the division into numbered sections. Texts marked CC BY-SA 4.0 may be copied and adapted provided that credit is given and the result is shared under the same licence.

Commentary on Romans

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

Questions on the Old and New Testaments, Part 1

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

Questions on the Old and New Testaments, Part 2

English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it yet, and no modern English version has been made. *Licence: Public domain.*

