Tractates on John (part 2 of 3)

Augustine of Hippo (AD 354–430)

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Tractate 30

John VII, 19-24. 1. The passage of the holy Gospel of which we have before discoursed to you, beloved, is fo lowed by that of to-day, which has just now been read. Both the disciples and the Jews heard the Lord speaking; both men of truth and liars heard the Truth speaking; both friends and enemies heard Charity speaking; both good men and bad men heard the Good speaking. They heard, but He discerned; He saw and foresaw whom His discourse profiled and would profit. Among those who were then, He saw; among us who were to be, He foresaw. Let us therefore hear the Gospel, just as if we were listening to the Lord Himself present: nor let us say, O happy they who were able to see Him! because there were many of them who saw, and also killed Him; and there are many among us who have not seen Him, and yet have believed. For the precious truth that sounded forth from the mouth of the Lord was both written for our sakes, and preserved for our sakes, and recited for our sakes, and will be recited also for the sake of our prosperity, even until the end of the world. The Lord is above; but the Lord, the Truth, is also here. For the body of the Lord, in which He rose again from the dead, can be only in one place; but His truth is everywhere diffused. Let us then hear the Lord, and let us also speak that which He shall have granted to us concerning His own words.

2. "Did not Moses," saith He, "give you the law, and vet none of you doeth the law? Why do ye seek to kill me?" For ye seek to kill me just for this reason, that none of you doeth the law; for if ye did do the law, ye would recognize Christ in its very letters, and ye would not kill Him when present with you. And they answered: "The crowd answered Him;" answered as a tumultuous crowd, things not pertaining to order, but to confusion; in a word, the crowd was disturbed. See what answer it made: "Thou hast a devil: who seeks to kill thee?" As if it were not worse to say, "Thou hast a devil," than to kill Him. To Him, indeed, was it said, that He had a devil, who was casting out devils. What else can a turbulent disorderly crowd say? What else can filth stirred up do but stink? The crowd was disturbed; by what? By the truth. For the eyes that have not soundness cannot endure the brightness of the light.

3. But the Lord, manifestly not disturbed, but calm in His truth, rendered not evil for evil nor railing for railing; although, if He were to say to these men, You have a devil, He would certainly be saying what was true. For they would not have said such things to the Truth, unless the falsehood of the devil had instigated them. What then did He answer? Let us

calmly hear, and drink in the serene word: "I have done one work, and ye all marvel. As if He said, What if ye were to see all my works? For they were His works which they saw in the world, and yet they saw not Him who made them all: He did one thing, and they were disturbed because he made a man whole on the Sabbath-day. As if, indeed, when any sick man recovered his health on the Sabbath-day, it had been any other that made such a man whole than He who offended them, because He made one man whole on the Sabbath-day. For who else has made others whole than He who is health itself,-He who gives even to the beasts that health which He gave to this man? For it was bodily health. The health of the flesh is repaired, and the flesh dies; and when it is repaired, death is only put off, not taken away. However, even that same health, brethren, is from the Lord, through whomsoever it may be given:

by whose care and ministry soever it may be imparted, it is given by Him from whom all health is, to whom it is said in the psalm, "O Lord, Thou wilt save men and beasts; as Thou hast multiplied Thy mercy, O God. For because Thou art God Thy multiplied mercy reaches even to the safety of human flesh, reaches even to the safety of dumb animals; but Thou who givest health of flesh common to men and beasts, is there no health which Thou reservest for men? There is certainly another which is not only not common to men and beasts, but to men themselves is not common to good and bad. In a word, when he had there spoken of this health which men and cattle receive in common, because of that health which men, but only the good, ought to hope for, he added as he went on: "But the sons of men shall put their trust under the cover of Thy wings. They shall be fully satisfied with the fatness of Thy house; and Thou shalt give them drink from the torrent of Thy pleasure. For with Thee is the fountain of life; and in Thy light shall they see light. This is the health which belongs to good men, those whom he called "sons of men; whilst he had said above, "O Lord, Thou shall save men and beasts. How then?

Were not those men sons of men, that after he had said men, he should go on and say, But the sons of men: as if men and sons of men meant different things? Yet I do not believe that the Holy Spirit had said this without some indication of distinction. The term men refers to the first Adam, sons of men to Christ. Perhaps, indeed, men relate to the first man; but sons of men relate to the Son of man.

4. "I have done one work, and ye all marvel." And immediately He subjoined: "Moses therefore gave unto you circumcision." It was well done that ye received circumcision from Moses. "Not that it is of Moses, but of the fathers;" since it was Abraham that first received circumcision from the Lord. "And ye circumcise on the Sabbath-day." Moses has convicted you: ye have received in the law to circumcise on the eighth day; ye have received in the law to cease from labor on the seventh day; if the eighth day from the child's birth fall on the seventh day of the week, what will ye do Will ye abstain from work to keep the Sabbath, or will ye circumcise to fulfill the sacrament of the eighth day? But I know, saith He, what ye do. "Ye circumcise a man." Why? Because circumcision relates to what. is a kind of seal of salvation, and men ought not to abstain from the work of salvation on the Sabbath-day. Therefore be

ye not "angry with me, because I have made a manevery whit whole on the Sabbath-day." "If," saith He, "a man on the Sabbath-day receiveth circumcision that the law should not be broken" (for it was something saving that was ordained by Moses in that ordinance of circumcision), why are ye angry at me for working a healing on the Sabbath-day?

5. Perhaps, indeed, that circumcision pointed to the Lord Himself, at whom they were indignant, because He worked cures and healing. For circumcision was commanded to be applied on the eighth day: and what is circumcision but the spoiling of the flesh? This circumcision, then, signified the removal of carnal lusts from the heart. Therefore not without cause was it given, and ordered to be made in that member; since by that member the creature of mortal kind is procreated. By one man came death, just as by one man the resurrection of the dead; and by one man sin entered into the world, and death by sin. Therefore every man is born with a foreskin, because every man is born with the vice of propagation; and God cleanses not, either from the vice with which we are born, or from the vices which we add thereto by ill living, except by the stony knife, the Lord Christ. For Christ was the Rock, Now they used to circumcise with stone knives, and by the name of rock they prefigured Christ; and yet when He was present with them they did not acknowledge Him, but besides, they sought to kill Him. But why on the eighth day,unless because after the seventh day of the week the Lord rose again on the Lord's day? Therefore Christ's resurrection, which happened on the third day indeed of His passion, but on the eighth day in the days of the week, that same resurrection it is that doth circumcise us.

Hear of those that were circumcised with the real stone, while the apostle admonishes them: "If then ye be risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God; set your affection on things above, not on things on the earth. He speaks to the circumcised: Christ has risen; He has taken away from you carnal desires, evil lusts, the superfluity with which you were born, and that far worse which you had added thereto by ill living; being circumcised by the Rock, why do you still set your affections on the earth? And finally, for that "Moses gave you the law, and ye circumcise a man on the Sabbath-day," understand that by this is signified the good work which I have done, in that I have made a man every whit whole on the Sabbath-day; because he was cured that he might be whole in body, and also he believed that he might be whole in soul.

6. "Judge not according to personal appearance, but judge righteous judgment. What is this? Just now, you who by the law of Moses circumcise on the Sabbath-day are not angry with Moses; and because I made a man whole on the Sabbath-day you are angry with me. You judge by the person; give heed to the truth. I do not prefer myself to Moses, says the Lord, who was also the Lord of Moses. So consider us as you would two men, as both men; judge between us, but judge a true judgment; do not condemn him by honoring me, but honor me by understanding' him. For this He said to them in another place: "If ye believed Moses ye would certainly believe me also, for he wrote of me. But in this place He willed not to say this, Himself and Moses being as it were placed before these men for judgment. Because of Moses' law you circumcise, even when it happens to be the Sabbath-day, and will

ye not that I should show the beneficence of healing during the Sabbath? For the Lord of circumcision and the Lord of the Sabbath is the same who is tile Author of health; and they are servile works that ye are forbidden to do on the Sabbath; if ye really understand what servile works are, ye sin not. For he that committeth sin is the servant of sin. Is it a servile work to heal a man on the Sabbath-day?

Ye do eat and drink (to infer somewhat from the admonition of our Lord Jesus Christ,and from His words); at any rate, why do ye eat and drink on the Sabbath, but because thatwhat ye do pertains to health? By this ye show that the works of health are not in any wise to be omitted on the Sabbath. Therefore ”do not judge by person, but judge righteous judgment. Consider me as ye would a man; consider Moses as a man: if ye will judge according to the truth, ye will condemn neither Moses nor me; and when ye know the truth ye will know me, because I am the Truth.

7. It requires great labor in this world, brethren to get clear of the vice which the Lord has noted in this place, so as not to judge by appearance, but to keep right judgment. The Lord, indeed, admonished the Jews, but He warned us also; them He convicted, us He instructed; them He reproved, us He encouraged. Let us not imagine that this was not said to us, simply because we were not there at that time. It was written, it is read; when it was recited we heard it; but we heard it as said to the Jews; let us not place ourselves behind ourselves and watch Him reproving enemies, while we ourselves do that which the truth may reprove in us. The Jews indeed judged by appearance, but for that reason they belong not to the New Testament, they have not the kingdom of heaven in Christ, nor are joined to the society of the holy angels; they sought earthly things of the Lord; for a land of promise, victory over enemies, fruitfulness of child-bearing, increase of children, abundance of fruit,-all which things were indeed promised to them by God, the True and the Good, promised to them, however, as unto carnal men,-all these things made for them tile Old Testament. What is the Old Testament? The inheritance, as it were, belonging to the old man. We have been renewed, have been made a new man, because He who is the new man has come. What is so new as to be born of a virgin?

Therefore, because there was not in Him what instruction might renew, because He had no sin, there was given Him a new origin of birth. In Him a new birth, in us a new man. What is a new man? A man renewed from oldness. Renewed unto what? Unto desiring heavenly things, unto longing for things eternal, unto earnestly seeking the country which is above and fears no foe, where we do not lose a friend nor fear an enemy; where we live with good affection, without any want; where no longer any advances, because none fails; where no man is born, because no man dies; where there is no hungering nor thirsting; where immortality is fullness, and truth our aliment. Having these promises, and pertaining to the New Testament, and being made heirs of a new inheritance, and co-heirs of the Lord Himself, we have a far different hope from theirs: let us not judge by appearance, but hold right judgment.

8. Who is he that judges not according to the person? He that loves equally. Equal love causes that persons be not accepted. It is not when we honor men in diverse measure according to their degrees that we ought to fear lest we are accepting persons. For where we judge between two, and at times between relations, sometimes it happens that judgment has to be made between father and son; the father complains of a had son, or the son complains of a harsh father; we regard the honor which is due to the father from the son; we do not make the son equal to the father in honor, but we give him preference if he has a good cause: let us regard the son on an equality with the father in the truth, and thus shall we bestow the honor due, so that equity destroy not merit. Thus we profit by the words of the Lord, and that we may profit, we are assisted by His grace.

Tractate 31

John VII. 25-36. 1. You remember, beloved, in the former discourses,-for it was both read in the Gospel and also discussed by us according to our ability,-how that the Lord Jesus went up to the feast-day, as it were in secret, not because He feared lest He should be laid hold of,-He who had the power not to be laid hold of,-but to signify that even in that very feast which was celebrated by the Jews He Himself was hidden, and that the mystery of the feast was His own. In the passage read to-day then, that which was supposed to be timidity appeared as power; for He spoke openly on the feast-day, so that the crowds marvelled, and said that which we have heard when the passage was read: "Is not this he whom they sought to kill? And, lo, he speaketh openly, and they say nothing. Do the rulers know indeed that this is the Christ?" They who knew with what fierceness He was sought after, wondered by what power He was kept from being taken. Then, not fully understanding His power, they fancied it was the knowledge of the rulers, that these rulers knew Him to be the very Christ, and that for this reason they spared Him whom they had with so much eagerness sought out to be put to death.

2. Then those same persons who had said, "Did the rulers know that this is the Christ? proposed a question among themselves, by which it appeared to them that He was not the Christ; for they said in addition, "But we know this man whence he is: but when Christ cometh, no man knoweth whence he is. As to how this opinion among the Jews arose, that "when Christ comes, no man knoweth whence He is" (for it did not arise without reason), if we consider the Scriptures, we find, brethren, that the Holy Scriptures have declared of Christ that "He shall be called a Nazarene. Therefore they foretold whence He is. Again, if we seek the place of His nativity, as that whence He is by birth, neither was this hidden from the Jews, because of the Scriptures which had foretold these things. For when the Magi, on the appearing of a star, sought Him out to worship Him, they came to Herod and told him what they sought and what they meant: and he, having called together those who had knowledge of the law, inquired of them where Christ should be born:they told him, "In Bethlehem of Judah," andalso brought forward the prophetic testimony. If, therefore, the prophets had foretold both the place where the origin of His flesh was, and the place where His mother would bring Him forth, whence did spring that opinion among the Jews which we have just heard, but from this, that the Scriptures had proclaimed beforehand, and had foretold both?

In respect of His being man, the Scriptures foretold whence He should be; in respect of His being God, this was hidden from the ungodly, and it required godly men to discover it. Moreover, they said this, "When Christ comes, no man knoweth whence He is," because that which was spoken by Isaiah produced this opinion in them, viz. "And His generation, who shall tell? In short, the Lord Himself made answer to both, that they both did, and also did not know whence He was; that He might testify to the holy prophecy which before was predicted of Him, both as to the humanity of infirmity and also as to the divinity of majesty.

3. Hear, therefore, the word of the Lord, brethren; see how He confirmed to them both what they said, "We know this man whence he is," and also what they said, "When Christ cometh, no man knoweth whence He is. Then cried Christ in the temple, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but He that sent me is true, whom ye know not." That is to say, ye both know me, and ye know me not; ye both know whence I am, and ye know not whence I am. Ye know whence I am: Jesus of Nazareth, whose parents also ye knew. For in this case, the birth of the Virgin alone was hidden, to whom, however, her husband was witness; for the same was able faithfully to declare this, who was also able as a husband to be jealous. Therefore, this birth of the Virgin excepted, they knew all that in Jesus pertains to man: His face was known, His country was known, His family was known; where He was born was to be known by inquiry. Rightly then did He say, "Ye both know me, and ye know whence I am," according to the flesh and form of man which He bore; but according to His divinity, "And I am not come of myself, but He that sent me is true, whom ye know not;" but yet that ye may know Him, believe on Him whom He has sent, and ye will know Him. For, "No man has seen God at any time, except the only-begotten Son, who is in the bosom of the Father, He hath declared Him:" and, "None knoweth the Father but the Son, and he to whom the Son wills to reveal Him."

4. Lastly, when He had said, "But He that sent me is true, whom ye know not," in order to show them whence they might know that which they did not know, He subjoined, "I know Him." Therefore seek from me to know Him. But why is it that I know Him? "Because I am from Him, and He sent me." Gloriously has He shown both. "I am from Him," said He; because the Son is from the Father, and whatever the Son is, He is of Him whose Son He is. Hence we say that the Lord Jesus is God of God: we do not say that the Father is God of God, but simply God: and we say that the Lord Jesus is Light of Light; we do not say that the Father is Light of Light, but simply Light. Accordingly, to this belongs that which He said "I am from Him." But as to my being seen of you in the flesh, "He sent me." When thou hearest "He sent me," do not understand a difference of nature to be meant, but the authority of Him that begets.

5. "Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come; that is, because He was not willing. For what is this. "His hour was not yet come"? The Lord was not born under fate. This is not to be believed concerning thee, much less concerning Him by whom thou wast made. If thy hour is His good will, what is His hour but His good will? He meant not therefore an hour in which He should be forced to die, but

that in which He would deign to be put to death. But He was awaiting the time in which He should die, for He awaited also the time in which He should be born. The apostle, speaking of this time, says, "But when the fullness of time came, God sent His Son. For this cause many say, Why did not Christ come before? To whom we must make answer, Because the fullness of time had not yet come, while He by whom the times were made sets their bounds; for He knew when He ought to come. In the first place, it was necessary that He should be foretold through a long series of times and years; for it was not something insignificant that was to come: He who was to be ever held, had to be for a long time foretold. The greater the judge that was coming, the longer the train of heralds that preceded him.

In short, when the fullness of time came, He also came who was to deliver us from time. For being delivered from time, we shall come to that eternity where there is no time: there it is not said, When shall the hour come, for the day is everlasting, a day which is neither preceded by a yesterday, nor cut off by a morrow. But in this world days roll on, some are passing away, others come; none abides; and the moments in which we are speaking drive out one another in turn, nor stands the first syllable for the second to sound. Since we began to speak we are somewhat older, and without doubt I am just now older than I was in the morning; thus, nothing stands, nothing remains fixed in time. Therefore ought we to love Him by whom the times were made, that we may be delivered from time and be fixed in eternity, where there is no more changeableness of times. Great, therefore, is the mercy of our Lord Jesus Christ, in that for our sakes He was made in time, by whom the times were made; that He was made among all things, by whom all things were made; that He became what He made. For He was made what He had made; for He was made man who had made man, lest what He had made should perish. According to this dispensation, the hour of His birth had now come, and He was born;

but not yet had come the hour of His suffering, therefore not yet had He suffered.

6. In short, that ye may know that the words refer, not to the necessity of His dying, but to His power,-I speak this for the sake of some who, when they hear "His hour was not yet come," are determined on believing in fate, and their hearts become infatuated;-that ye may know, then, that it was His power of dying, recollect the passion, look at Him crucified. While hanging on the tree, He said, "I thirst. They, having heard this, offered to Him on the cross vinegar by a sponge on a reed. He received it, and said, "It is finished; and, bowing His head, gave up the ghost. You see His power of dying, that He waited for this-until all things should be fulfilled that had been foretold concerning Him-to take place before His death. For the prophet had said, "They gave me gall for my meat; and in my thirst they gave me vinegar to drink. He waited for all these things to be fulfilled: after they were completed, He said, "It is finished; and He departed by power, because He came not by necessity. Hence some wondered more at this His power to die than at His ability to work miracles. For they came to the cross to take the bodies down from the tree, for the Sabbath was drawing near, and the thieves were found still living. The punishment of the cross was so much the harder because it tortured men so long, and all that were crucified were killed by a lingering death.

But the thieves, that they might not remain on the tree, were forced to die by having their legs broken, that they might be taken down thence. The Lord, however, was found to be already dead, and the men marvelled; and they who despised Him when living, so wondered at Him when dead, that some of them said, "Truly this was the Son of God. Whence also that, brethren, where He says to those that seek Him, "I am He; and they, going backward, all fell to the ground? Consequently there was in Him supreme power. Nor was He forced to die at an hour; but He waited the hour on which His will might fittingly be done, not that on which necessity might be fulfilled against His will.

7. "But many of the people believed on Him." The Lord made whole the humble and the poor. The rulers were mad, and therefore they not only did not acknowledge the Physician, but even were eager to slay Him. There was a certain crowd of people which quickly saw its own sickness, and without delay recognized His remedy. See what that very crowd, moved by His miracles, said: "When Christ cometh will He do more signs than these?" Surely, unless there will be two Christs, this is the Christ. Consequently, in saying these things, they believed on Him. 8. But those rulers, having heard the assurance of the multitude, and that murmuring noise of the people in which Christ was being glorified, "sent officers to take Him." To take whom? Him not yet willing to be taken. Because then they could not take Him while He would not, they were sent to hear Him. teaching. Teaching what? "Then said Jesus, Yet a little while I am with you."What ye wish to do now ye will do, but not just now; because I am not just now willing. Why am I now as yet unwilling? Because "yet a little while I am with you; and then I go unto Him that sent me." I must complete my dispensation, and in this manner come to my suffering.

9. "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Here He has already foretold His resurrection; for they would not acknowledge Him when present, and afterwards they sought Him when they saw the multitude already believing on Him For great signs were wrought, even when the Lord was risen again and ascended into heaven. Then mighty deeds were done by His disciples, but He wrought by them as He wrought by Himself: since, indeed, He had said to them, "Without me ye can do nothing. When that lame man who sat at the gate rose up at Peter's voice, and walked on his feet, so that men marvelled, Peter spoke to them to this effect, that it was not by his own power that he did this, but in the virtue of Him whom they slew. Many pricked in the heart said, "What shall we do? For they saw themselves bound by an immense crime of impiety, since they slew Him whom they ought to have revered and worshipped; and this crime they thought inexpiable. A great wickedness indeed it was, the thought of which might make them despair; yet it did not behove them to despair, for whom the Lord, as He hung on the cross, deigned to pray. For He had said, "Father, forgive them; for they know not what they do. He saw some who were His own among many who were aliens; for these He sought pardon, from whom at the time He was still receiving injury.

He regarded not that He was being put to death by them, but only that He was dying for them. It was a great thing that was forgiven them, it was a great thing that was done by

them and for them, so that no man should despair of the forgiveness of his sin when they who slew Christ obtained pardon. Christ died for us, but surely He was not put to death by us? But those men indeed saw Christ dying by their own villany; and yet they believed on Christ pardoning their villanies. Until they drank the blood they had shed, they despaired of their own salvation. Therefore said He this: "Ye shall seek me, and shall not find me: and where I am, ye cannot come; because they were to seek Him after the resurrection, being pricked in their heart with remorse. Nor did He say "where I will be," but "where I am. For Christ was always in that place whither He was about to return; for He came in such manner that He did not depart from that place. Hence He says in another place, "No man has ascended into heaven, but He who came down from heaven, the Son of man who is in heaven. He said not, who was in heaven. He spoke on the earth, and declared that He was at the same time in heaven. He came in such wise that He departed not thence; and He so returned as not to abandon us. What do ye marvel at?

This is God's doing. For man, as regards his body, is in a place, and departs from a place; and when he comes to another place, he will not be in that place whence he came: but God fills all things, and is all everywhere; He is not held in places according to space. Nevertheless the Lord Christ was, as regards His visible flesh, on the earth: as regards His invisible majesty, He was in heaven and on earth; and therefore He says, "Where I am, thither ye cannot come. Nor did He say, "Ye shall not be able. but "ye are not able to come; for at that time they were such as were not able. And that ye may know that this was not said to cause despair, He said something of the same kind also to His disciples: "Whither I go ye cannot come. Yet while praying in their behalf, He said, "Father, I will that where I am they also may be with me. And, finally, this He expounded to Peter, and says to him, "Whither I go thou canst not follow me now, but thou shalt follow me hereafter."

10. "Then said the Jews," not to Him, but "to themselves, Whither will this man go, that we shall not find him? will he go unto the dispersion among the Gentiles, and teach the Gentiles?" For they knew not what they said; but, it being His will, they prophesied. The Lord was indeed about to go to the Gentiles, not by His bodily presence, but still with His feet. What were His feet? Those which Saul desired to trample upon by persecution, when the Head cried out to him, "Saul, Saul, why persecutest thou me?" What is this saying that He said, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" Wherefore the Lord said this they knew not, and yet they did predict something that was to be without knowing it. For this is what the Lord said that they knew not the place, if place however it must be called, which is the bosom of the Father, from which Christ never departed; nor were they competent to conceive where Christ was, whence Christ never withdrew, whither He was to return, where He was all the while dwelling. How was it possible for the human heart to conceive this, least of all to explain it with the tongue? This, then, they in no wise understood; and yet by occasion of this they foretold our salvation, that the Lord would go to the dispersion of the Gentiles, and would fulfill that which they read but did not understand. "A people whom I have not known served me, and by the hearing

of the ear obeyed me," They before whose eyes He was, heard Him not; those heard Him in whose ears He was sounded.

11. For of that Church of the Gentiles which was to come, the woman that had the issue of blood was a type: she touched and was not seen; she was not known and yet was healed. It was in reality a figure what the Lord asked: "Who touched me? As if not knowing, He healed her as unknown: so has He done also to the Gentiles. We did not get to know Him in the flesh, yet we have been made worthy to eat His flesh, and to be members in His flesh. In what way? Because He sent to us. Whom? His heralds, His disciples, His servants, His redeemed whom He created, but whom He redeemed, His brethren also. I have said but little of all that they are: His own members, Himself; for He sent to us His own members, and He made us His members. Nevertheless, Christ has not been among us with the bodily form which the Jews saw and despised; because this also was said concerning Him, even as the apostle says: "Now I say that Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. He owed it to have come to those by whose fathers and to whose fathers He was promised. For this reason He says also Himself: "I am not sent but unto the lost sheep of the house of Israel. But what says the apostle in the following words? "And that the Gentiles might glorify God for His mercy.

What, moreover, saith the Lord Himself? "Other sheep I have which are not of this fold. He who had said, "I am not sent but unto the lost sheep of the house of Israel," how has He other sheep to which He was not sent, except that He intimated that He was not sent to show His bodily presence but to the Jews only, who saw and killed Him? And yet many of them, both before and afterwards, believed. The first harvest was winnowed from the cross, that there might be a seed whence another harvest might spring up. But at this present time, when roused by the fame of the gospel, and by its goodly odor, His faithful ones among all nations believe, He shall be the expectation of the Gentiles, when He shall come who has already come; when He shall be seen by all, He who was then not seen by some, by some was seen; when He shall come to judge who came to be judged; when He shall come to distinguish who came not to be distinguished. For Christ was not discerned by the ungodly, but was condemned with the ungodly; for it was said concerning Him, "He was accounted among the wicked. The robber escaped, Christ was condemned. He who was loaded with criminal accusations received pardon; He who has released from their crimes all who confess Him, was condemned. Nevertheless even the cross itself, if thou considerest it well, was a judgment-seat;

for the Judge being set up in the middle, one thief who believed was delivered, the other who reviled was condemned. Already He signified what He is to do with the quick and the dead: some He will set on His right hand and others on His left. That thief was like those that shall be on the left hand, the other like those that shall be on the right. He was undergoing judgment, and He threatened judgment.

Tractate 32

John VII. 37-39. 1. Among the dissensions and doubtings of the Jews concerning the Lord Jesus Christ, among other things which He said, by which some were confounded, others taught: ”On the last day of that feast” (for it was then that these things were done) which is called the feast of tabernacles; that is, the building of tents, of which feast you remember, my beloved, that we have already discoursed, the Lord Jesus Christ calls, not by speaking in any way soever, but by crying aloud, that whoso thirsts may come to Him. If we thirst, let us come; and not by our feet, but by our affections; let us come, not by removing from our place, but by loving. Although, according to the inner man, he that loves does also move from a place. But it is one thing to move with the body, another thing to move with the heart: he migrates with the body who changes his place by a motion of the body; he migrates with the heart who changes his affection by a motion of the heart. If thou lovest one thing, and didst love another thing before, thou art not now where thou wast.

2. Accordingly, the Lord cries aloud to us: for, ”He stood and cried out, if any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture saith., out of his belly shall flow rivers of living water. We are not obliged to delay to inquire what this meant, since the evangelist has explained it. For why the Lord said, ”If any man thirst, let him come unto me, and drink; and, ”He that believeth on me, out of his belly shall flow rivers of living water; the evangelist has subsequently explained, saying: ”But this spake He of the Spirit which they that believe on Him should receive. For the Spirit was not yet given, because Jesus was not yet glorified. There is therefore an inner thirst and an inner belly, because there is an inner man. And that inner man is indeed invisible, but the outer man is visible; but yet better is the inner than the outer. And this which is not seen is the more loved; for it is certain that the inner man is loved more than the outer. How is this certain? Let every man prove it in himself. For although they who live ill may surrender their minds to the body, yet they do wish to live, and to live is the property of the mind only; and they who rule, manifest themselves more than those things that are ruled. Now it is minds that rule, bodies are ruled.

Every man rejoices in pleasure, and receives pleasure by the body: but separate the mind from it, and nothing remains in the body to rejoice; and if there is joy of the body, it is the mind that rejoices. If it has joy of its dwelling, ought it not to have joy of itself? And if

the mind has whereof it may have delight outside itself, does it remain without delights within? It is quite certain that a man loves his soul more than his body. But further, a man loves the soul even in another man more than the body. What is it that is loved in a friend, where the love is the purer and more sincere? What in the friend is loved-the mind, or the body? If fidelity is loved, the mind is loved; if benevolence is loved, the mind is the seat of benevolence: if this is what thou lovest in another, that he too loves thee, it is the mind thou lovest, because it is not the flesh, but the mind that loves. For therefore thou lovest, because he loves thee: ask why he loves thee, and then see what it is thou lovest. Consequently, it is more loved, and yet is not seen.

3. I would say something further, by which it may more clearly appear to you, beloved, how much the mind is loved, and how it is preferred to the body. Those wanton lovers even, who delight in beauty of bodies, and are charmed by shapeliness of limbs, love the more when they are loved. For when a man loves, and finds that he is regarded with hatred, he feels more anger than liking. Why does he feel anger rather than liking? Because the love that he bestows is not given him in return. If, therefore, even the lovers of bodies desire to be loved in return, and this delights them more when they are loved, what shall we say of the lovers of minds? And if the lovers of minds are great, what shall we say of the lovers of God who makes minds beautiful? For as the mind gives grace to the body, so it is God that gives grace to the mind. For it is only the mind that causes that in the body by which it is loved; when the mind has left it, it is a corpse at which thou hast a horror; and how much soever thou mayest have loved its beautiful limbs, thou makest haste to bury it. Hence, the ornament of the body is the mind; the ornament of the mind is God.

4. The Lord, therefore, cries aloud to us to come and drink, if we thirst within; and He says that when we have drunk, rivers of living water shall flow from our belly. The belly of the inner man is the conscience of the heart. Having drunk that water then, the conscience being purged begins to live; and drinking in, it will have a fountain, will be itself a fountain. What is the fountain, and what the river that flows from the belly of the inner man? Benevolence, whereby a man will consult the interest of his neighbor. For if he imagines that what he drinks ought to be only for his own satisfying, there is no flowing of living water from his belly; but if he is quick to consult for the good of his neighbor, then he becomes not dry, because there is a flowing. We will now see what it is that they drink who believe in the Lord; because we surely are Christians, and if we believe, we drink. And it is every man's duty to know in himself whether or not he drinks, and whether he lives by what he drinks; for the fountain does not forsake us if we forsake not the fountain.

5. The evangelist explained, as I have said, whereof the Lord had cried out, to what kind of drink He had invited, what He had procured for them that drink, saying, "But this spake He of the Spirit, which they that believe on Him should receive: for the Spirit was not yet given, because Jesus was not yet glorified. What spirit does He speak of, if not the Holy Spirit? For every man has in himself a spirit of his own, of which I spoke when I was commending to you the consideration of the mind. For every man's mind is his own spirit: of which the

Apostle Paul says, ”For what man knoweth the things of a man, but the spirit of the man which is in himself? And then he added, ”So also the things of God knoweth no man, but the Spirit of God. None knows the things that are ours but our own spirit. I indeed do not know what are thy thoughts, nor dost thou know what are mine; for those things which we think within are our own, peculiar to ourselves; and his own spirit is the witness of every man’s thoughts. ”So also the things of God knoweth no man, but the Spirit of God. We with our spirit, God with His: so, however, that God with His Spirit knows also what goes on within us; but we are not able, without His own Spirit, to know what takes place in God.

God, however, knows in us even what we know not in ourselves. For Peter did not know his own weakness, when he heard from the Lord that he would deny Him thrice: the sick man was ignorant of his own condition; the Physician knew him to be sick. There are then certain things which God knows in us, while we ourselves know them not. So far, however, as belongs to men, no man knows a man as he does himself: another does not know what is going on within him, but his own spirit knows it. But on receiving the Spirit of God, we learn also what takes place in God: not the whole, for we have not received the whole. We know many things from the pledge; for we have received a pledge, and the fullness of this pledge shall be given hereafter. Meanwhile, let the pledge console us in our pilgrimage here; because he who has condescended to bind himself to us by a pledge, is prepared to give us much. If such is the token, what must that be of which it is the token?

6. But what is meant by this which he says, ”For the Spirit was not yet given, because Jesus was not yet glorified? He is understood to say this in a sense that is evident. For the meaning is not that the Spirit of God, which was with God, was not in being; but was not yet in them who had believed on Jesus. For thus the Lord jesus disposed not to give them the Spirit of which we speak, until after His resurrection; and this not without a cause. And perhaps if we inquire, He will favor us to find; and if we knock, He will open for us to enter. Piety knocks, not the hand though the hand also knocks, if it cease not from works of mercy. What then is the cause why the Lord Jesus Christ determined not to give the Holy Spirit until He should be glorified? which thing before we speak of as we may be able, we must first inquire, lest that should trouble any one, in what manner the Spirit was not yet in holy men, whilst we read in the Gospel concerning the Lord Himself newly born, that Simeon by the Holy Spirit recognized Him; that Anna the widow, a prophetess, also recognized Him; that John, who baptized Him, recognized Him; that Zacharias, being filled with the Holy Ghost, said many things; that Mary herself received the Holy Ghost to conceive the Lord.

We have therefore many preceding evidences of the Holy Spirit before the Lord was glorified by the resurrection of His flesh. Nor was it another spirit that the prophets also had, who proclaimed beforehand the coming of Christ. But still, there was to be a certain manner of this giving, which had not at all appeared before. For nowhere do we read before this, that men being gathered together had, by receiving the Holy Ghost, spoken in the tongues of all nations. But after His resurrection, when He first appeared to His disciples, He said to them: ”Receive ye the Holy Ghost. Of this giving then it is said, ”The Spirit was not

given, because Jesus was not yet glorified. And He breathed upon their faces," He who with His breath enlivened them first man, and raised him up from the clay, by which breath He gave a soul to the limbs; signifying that He was the same who breathed upon their faces, that they might rise out of the mire and renounce their miry works. Then, after His resurrection, which the evangelist calls His glorifying, did the Lord first give the Holy Ghost to His disciples. Then having tarried with them forty days, as the book of the Acts of the Apostles shows, while they were seeing Him and companying with Him, He ascended into heaven in their sight. There at the end of ten days, on the flay of Pentecost, He sent the Holy Ghost from above.

Which having received, they, who had been gathered together in one place, as I have said, being filled withal, spoke in the tongues of all nations.

7. How then, brethren, because he that is baptized in Christ, and believes on Him, does not speak now in the tongues of all nations, are we not to believe that he has received the Holy Ghost? God forbid that our heart should be tempted by this faithlessness. Certain we are that every man receives: but only as much as the vessel of faith that he shall bring to the fountain can contain, so much does He fill of it. Since, therefore, the Holy Ghost is even now received by men, some one may say, Why is it that no man speaks in the tongues of all nations? Because the Church itself now speaks in the tongues of all nations. Before, the Church was in one nation, where it spoke in the tongues of all. By speaking then in the tongues of all, it signified what was to come to pass; that by growing among the nations, it would speak in the tongues of all. Whoso is not in this Church, does not now receive the Holy Ghost. For, being cut off and divided from the unity of the members, which unity speaks in the tongues of all, let him declare for himself; he has it not. For if he has it, let him give the sign which was given then. What do we mean by saying, Let him give the sign which was then given? Let him speak in all tongues. He answers me: How then, dost thou speak in all tongues? Clearly I do;

for every tongue is mine, namely, of the body of which I am a member. The Church, spread among the nations, speaks in all tongues; the Church is the body of Christ, in this body thou art a member: therefore, since thou art a member of that body which speaks with all tongues, believe that thou too speakest with all tongues. For the unity of the members is of one mind by charity; and that unity speaks as one man then spoke.

8. Consequently, we too receive the Holy Ghost if we love the Church, if we are joined together by charity, if we rejoice in the Catholic name and faith. Let us believe, brethren; as much as every man loves the Church of Christ, so much has he the Holy Ghost. For the Spirit is given, as the apostle saith, "to manifestation. To what manifestation? Just as the same apostle saith, "For to one is given by the Spirit the word of wisdom, to another the word of knowledge after the same Spirit, to another faith in the same Spirit, to another the gift of healing in one Spirit, to another the working of miracles in the same Spirit. For there are many gifts given to manifestation, but thou, it may be, hast nothing of all those I have said. If thou lovest, it is not nothing that thou hast: if thou lovest unity, whoever has aught

in that unity has it also for thee. Take away envy, and what I have is thine too. The envious temper puts men apart, soundness of mind unites them. In the body, the eye alone sees; but is it for itself alone that the eye sees? It sees both for the hand and the foot, and for all the other members. If a blow be coming against the foot, the eye does not turn away from it, so as not to take precaution. Again, in the body, the hand alone works, but is it for itself alone the hand works?

For the eye also it works: for if a coming blow comes, not against the hand, but only against the face, does the hand say, I will not move, because it is not coming to me? So the foot by walking serves all the members: all the other members are silent, and the tongue speaks for all. We have therefore the Holy Spirit if we love the Church; but we love the Church if we stand firm in its union and charity. For the apostle himself, after he had said that diverse gifts were bestowed on diverse men, just as the offices of the several members, saith, ”Yet I show you a still more pre-eminent way; and begins to speak of charity. This he put before tongues of men and angels, before miracles of faith, before knowledge and prophecy, before even that great work of mercy by which a man distributes to the poor all that he possesses; and, lastly, put it before even the martyrdom of the body: before all these so great things he put charity. Have it, and thou shalt have all: for without it, whatever thou canst have will profit nothing. But that thou mayest know that the charity of which we are speaking refers to the Holy Spirit (for the question now in hand in the Gospel is concerning the Holy Spirit), hear the apostle when he says, ”The charity of God is shed abroad in our hearts by the Holy Spirit which is given to us.”

9. Why then was it the will of the Lord, seeing that the Spirit’s benefits in us are the greatest, because by Him the love of God is shed abroad in our hearts, to give us that Spirit after His resurrection? Why did He signify by this? In order that in our resurrection our love may be inflamed, and may part from the love of the world to run wholly towards God. For here we are born and die: let us not love this world; let us migrate hence by love; by love let us dwell above, by that love by which we love God. In this sojourn of our life let us meditate on nothing else, but that here we shall not always be, and that by good living we shall prepare a place for ourselves there, whence we shall never migrate. For our Lord Jesus Christ, after that He is risen again, ”now dieth no more; ”death,” as the apostle says, ”shall no more have dominion over Him. Behold what we must love. If we live, if we believe on Him who is risen again, He will give us, not that which men love here who love not God, or love the more the less they love Him, but love this the less the more theylove Him; but let us see what He has promised us. Not earthly and temporal riches, not honors and power in this world; for you see all these things given to wicked men, that they may not be highly prized by the good.

Not, in short, bodily health itself, though it is He that gives that also, but that, as you see, He gives even to the beasts. Not long life; for what, indeed, is long that will some day have an end? It is not length of days that He has promised to His believers, as if that were a great thing, or decrepit old age, which all wish for before it comes, and all murmur at when

it does come. Not beauty of person, which either bodily disease or that same old age which is desired drives away. One wishes to be beautiful, and also to live to be old: these two desires cannot agree together; if thou shalt be old, thou wilt not be beautiful; when old age comes, beauty will flee away; the vigor of beauty and the groaning of old age cannot dwell together in one body. All these things, then, are not what He promised us when He said, "He that believeth in me, let him come and drink, and out of his belly shall flow rivers of living water. He has promised us eternal life, where we shall have no fear, where we shall not be troubled, whence we shall have no migration, where we shall not die; where there is neither bewailing a predecessor deceased, nor a hoping for a successor.

Accordingly, because such is what He has promised to us that love Him, and glow with the charity of the Holy Spirit, therefore He would not give us that same Spirit until He should be glorified, so that He might show in His body the life which we have not now, but which we hope for in the resurrection.

Tractate 33

John VII. 40-53; VIII. 1-11. 1. You remember, my beloved, that in the last discourse, by occasion of the passage of the Gospel read, we spoke to you concerning the Holy Spirit. When the Lord had invited those that believe on Him to this drinking, speaking among those who meditated to lay hold of Him, and sought to kill Him, and were not able, because it was not His will: well, when He had spoken these things, there arose a dissension among the multitude concerning Him; some thinking that He was the very Christ, others saying that Christ shall not arise from Galilee. But they who had been sent to take Him returned clear of the crime and full of admiration. For they even gave witness to His divine doctrine, when those by whom they had been sent asked, "Why have ye not brought him?" They answered that they had never heard a man so speak: "For not any man so speaks." But He spake thus, because He was God and man. But the Pharisees, repelling their testimony, said to them: "Are ye also deceived?" We see, indeed, that you also have been charmed by his discourses. "Hath any one of the rulers or the Pharisees believed on him? But this multitude who know not the law are cursed." They who knew not the law believed on Him who had sent the law; and those men who were teaching the law despised Him, that it; might be fulfilled which the Lord Himself had said, "I am come that they who see not may see, and they that see may be made blind." For the Pharisees, the teachers of the law, were made blind, and the people that knew not the law, and yet believed on the author of the law, were enlightened.

2. "Nicodemus," however, "one of the Pharisees, who had come to the Lord by night,"-not indeed as being himself unbelieving, but timid; for therefore he came by night to the light, because he wished to be enlightened and feared to be known;-Nicodemus, I say, answered the Jews, "Doth our law judge a man before it hear him, and know what he doeth?" For they perversely wished to condemn before they examined. Nicodemus indeed knew, or rather believed, that if only they were willing to give Him a patient hearing, they would perhaps become like those who were sent to take Him, but preferred to believe. They answered, from the prejudice of their heart, what they had answered to those officers, "Art thou also a Galilean?" That is, one seduced as it were by the Galilean. For the Lord was said to be a Galilean, because His parents were from the city of Nazareth. I have said "His parents" in regard to Mary, not as regards the seed of man; for on earth He sought but a mother, He had already a Father on high. For His nativity on both sides was marvellous: divine without mother, human without father. What, then, said those would-be doctors of the law

to Nicodemus? "Search the Scriptures, and see that out of Galilee ariseth no prophet." Yet the Lord of the prophets arose thence. "They returned," saith the evangelist, "every man to his own house."

3. "Thence Jesus went unto the mount;" namely, to mount "Olivet,"-unto the fruitful mount, unto the mount of ointment, unto the mount of chrism. For where, indeed, but on mount Olivet did it become the Christ to teach? For the name of Christ is from chrism; lrisma in the Greek, is called in Latin unctio, an anointing. And He has anointed us for this reason, because He has made us wrestlers against the devil. "And early in the morning He came again into the temple, and all the people came unto Him; and He sat down and taught them." And He was not taken, for He did not yet deign to suffer.

4. And now observe wherein the Lord's gentleness was tempted by His enemies. "And the scribes and Pharisees brought to Him a woman just taken in adultery: and they set her in the midst, and said to Him, Master, this woman has just been taken in adultery. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? But this they said, tempting Him, that they might accuse Him. Why accuse Him? Had they detected Himself in any misdeed; or was that woman said to have been concerned with Him in any manner? What, then, is the meaning of "tempting Him, that they might accuse Him"? We understand, brethren, that a wonderful gentleness shone out pre-eminently in the Lord. They observed that He was very meek, very gentle: for of Him it had been previously foretold, "Gird Thy sword upon Thy thigh, O most Mighty; in Thy splendor and beauty urge on, march on prosperously, and reign, because of truth, and meekness, and righteousness. Accordingly, as a teacher, He brought truth; as a deliverer, He brought gentleness; as a protector, He brought righteousness. That He was to reign on account of these things, the prophet had by the Holy Spirit foretold. When He spoke His truth was acknowledged; when He was not provoked to anger against His enemies, His meekness was praised. Whilst, therefore, in respect of these two,-namely, His truth and meekness,-His enemies were tormented with malice and envy; in respect of the third,-namely, righteousness,-they laid a stumbling-block for Him. In what way?

Because the law had commanded the adulterers to be stoned, and surely the law could not command what was unjust: if any man should say other than the law had commanded, he would be detected as unjust. Therefore they said among themselves, "He is accounted true, he appears to be gentle; an accusation must be sought against him in respect of righteousness. Let us bring before him a woman taken in adultery; let us say to him what is ordered in the law concerning such: if he shall approve her being stoned, he will not show his gentleness; if he consent to let her go, he will not keep righteousness. But, say they, that he may not lose the reputation of gentleness, for which he is become an object of love to the people, without doubt he will say that she must be let go. Hence we find an opportunity of accusing him, and we charge him as being a transgressor of the law: saying to him, Thou art an enemy to the law; thou answerest against Moses, nay, against Him who gave the law through Moses; thou art worthy of death: thou too must be stoned with this woman.

By these words and sentiments they might possibly be able to inflame envy against Him, to urge accusation, and cause His condemnation to be eagerly demanded. But this against whom? It was perversity against rectitude, falsehood against the truth, the corrupt heart against the upright heart, folly against wisdom.

When did such men prepare snares, into which they did not first thrust their own heads? Behold, the Lord in answering them will both keep righteousness, and will not depart from gentleness. He was not taken for whom the snare was laid, but rather they were taken who laid it, because they believed not on Him who could pull them out of the net.

5. What answer, then, did the Lord Jesus make? How answered the Truth? How answered Wisdom? How answered that Righteousness against which a false accusation was ready? He did not say, Let her not be stoned; lest He should seem to speak against the law. But God forbid that He should say, Let her be stoned: for He came not to lose, what He had found, but to seek what was lost. What then did He answer? See you how full it is of righteousness, how full of meekness and truth! "He that is without sin of you," saith He, "let him first cast a stone at her. O answer of Wisdom! How He sent them unto themselves! For without they stood to accuse and censure, themselves they examined not inwardly: they saw the adulteress, they looked not into themselves. Transgressors of the law, they wished the law to be fulfilled, and this by heedlessly accusing; not really fulfilling it, as if condemning adulteries by chastity. You have heard, O Jews, you have heard, O Pharisees, you have heard, O teachers of the law, the guardian of the law, but have not yet understood Him as the Lawgiver. What else does He signify to you when He writes with His finger on the ground? For the law was written with the finger of God; but written on stone because of the hard-hearted. The Lord now wrote on the ground, because He was seeking fruit. You have heard then, Let the law be fulfilled, let the adulteress be stoned.

But is it by punishing her that the law is to be fulfilled by those that ought to be punished? Let each of you consider himself, let him enter into himself, ascend the judgment-seat of his own mind, place himself at the bar of his own conscience, oblige himself to confess. For he knows what he is: for "no man knoweth the things of a man, but the spirit of man which is in him. Each looking carefully into himself, finds himself a sinner. Yes, indeed. Hence, either let this woman go, or together with her receive ye the penalty of the law. Had He said, Let not the adulteress be stoned, He would be proved unjust: had He said, Let her be stoned, He would not appear gentle: let Him say what it became Him to say, both the gentle and the just, "Whoso is without sin of you, let him first cast a stone at her. This is the voice of Justice: Let her, the sinner, be punished, but not by sinners: let the law be fulfilled, but not by the transgressors of the law. This certainly is the voice of justice: by which justice, those men pierced through as if by a dart, looking into themselves and finding themselves guilty, "one after another all withdrew. The two were left alone, the wretched woman and Mercy.

But the Lord, having struck them through with that dart of justice, deigned not to heed their fall, but, turning away His look from them, "again He wrote with His finger on the ground."

6. But when that woman was left alone, and all they were gone out, He raised His eyes to the woman. We have heard the voice of justice, let us also hear the voice of clemency. For I suppose that woman was the more terrified when she had heard it said by the Lord, "He that is without sin of you, let him first cast a stone at her." But they, turning their thought to themselves, and by that very withdrawal having confessed concerning themselves, had left the woman with her great sin to Him who was without sin. And because she had heard this, "He that is without sin. let him first cast a stone at her," she expected to be punished by Him in whom sin could not be found. But He, who had driven back her adversaries with the tongue of justice, raising the eyes of clemency towards her, asked her, "Hath no man condemned thee?" She answered, "No man, Lord." And He said, "Neither do I condemn thee;" by whom, perhaps, thou didst fear to be condemned, because in me thou hast not found sin. "Neither will I condemn thee." What is this, O Lord? Dost Thou therefore favor sins? Not so, evidently. Mark what follows: "Go, henceforth sin no more." Therefore the Lord did also condemn, but condemned sins, not man. For if He were a patron of sin, He would say, Neither will I condemn thee; go, live as thou wilt: be secure in my deliverance; how much soever thou wilt sin, I will deliver thee from all punishment even of hell, and from the tormentors of the infernal world. He said not this.

7. Let them take heed, then, who love His gentleness in the Lord, and let them fear His truth. For" The Lord is sweet and right. Thou lovest Him in that He is sweet; fear Him in that He is right. As the meek, He said, "I held my peace; but as the just, He said, "Shall I always be silent? "The Lord is merciful and pitiful. So He is, certainly. Add yet further, "Long-suffering; add yet further, "And very pitiful: but fear what comes last, "And true. For those whom He now bears with as sinners, He will judge as despisers. "Or despisest thou the riches of His long-suffering and gentleness; not knowing that the forbearance of God leadeth thee to repentance? But thou, after thy hardness and impenitent heart, treasurest up for thyself wrath against the day of wrath and the revelation of the righteous judgment of God; who will render to every man according to his deeds. The Lord is gentle, the Lord is long-suffering, the Lord is pitiful; but the Lord is also just, the Lord is also true. He bestows on thee space for correction; but thou lovest the delay of judgment more than the amendment of thy ways. Hast thou been a bad man yesterday? To-day be a good man. Hast thou gone on in thy wickedness to-day? At any rate change to-morrow. Thou art always expecting, and from the mercy of God makest exceeding great promises to thyself.

As if He, who has promised thee pardon through repentance, promised thee also a longer life. How knowest thou what to-morrow may bring forth? Rightly thou sayest in thy heart: When I shall have corrected my ways, God will put all my sins away. We cannot deny that God has promised pardon to those that have amended their ways and are converted. For in

what prophet thou readest to me that God has promised pardon to him that amends, thou dost not read to me that God has promised thee a long life.

8. From both, then, men are in danger; both from hoping and despairing, from contrary things, from contrary affections. Who is deceived by hoping? He who says, God is good, God is merciful, let me do what I please, what I like; let me give loose reins to my lusts, let me gratify the desires of my soul. Why this? Because God is merciful, God is good, God is kind. These men are in danger by hope. And those are in danger from despair, who, having fallen into grievous sins, fancying that they can no more be pardoned upon repentance, and believing that they are without doubt doomed to damnation, do say with themselves, We are already destined to be damned, why not do what we please with the disposition of gladiators destined to the sword. This is the reason that desperate men are dangerous: for, having no longer aught to fear, they are to be feared exceedingly. Despair kills these; hope, those. The mind is tossed to and fro between hope and despair. Thou hast to fear lest hope slay thee; and, when thou hopest much from mercy, test thou fall into judgment: again, thou hast to fear lest despair slay thee, and, when thou thinkest that the grievous sins which thou hast committed cannot be forgiven thee, thou dost not repent, and thou incurrest the sentence of Wisdom, which says, "I also will laugh at your perdition. How then does the Lord treat those who are in danger from both these maladies?

To those who are in danger from hope, He says, "Be not slow to be converted to the Lord, neither put it off from day to day; for suddenly His anger will come, and in the time of vengeance, will utterly destroy thee. To those who are in danger from despair, what does He say? "In what day soever the wicked man shall be converted, I will forget all his iniquities. Accordingly, for the sake of those who are in danger by despair, He has offered us a refuge of pardon; and because of those who are in danger by hope, and are deluded by delays, He has made the day of death uncertain. Thou knowest not when thy last day may come. Art thou ungrateful because thou hast to-day on which thou mayest be improved? Thus therefore said He to the woman, "Neither will I condemn thee; but, being made secure concerning the past, beware of the future. "Neither will I condemn thee: I have blotted out what thou hast done; keep what I have commanded thee, that thou mayest find what I have promised.

Tractate 34

John VIII. 12. 1. What we have just heard and attentively received, as the holy Gospel was being read, I doubt not that all of us have also endeavored to understand, and that each of us according to his measure apprehended what he could of so great a matter as that which has been read; and while the bread of the word is laid out, no one can complain that he has tasted nothing. But again I doubt not that there is scarcely any who has understood the whole. Nevertheless, even should there be any who may sufficiently understand the words of our Lord Jesus Christ now read out of the Gospel, let him bear with our ministry, whilst, if possible, with His assistance, we may, by treating thereof, cause that either all or many may understand that which a few are joyful of having understood for themselves.

2. I think that what the Lord says, "I am the light of the world, "is clear to those that have eyes, by which they are made partakers of this light: but they who have not eyes except in the flesh alone, wonder at what is said by the Lord Jesus Christ, "I am the light of the world." And perhaps there may not be wanting some one too who says with himself: Whether perhaps the Lord Christ is that sun which by its rising and setting causes the day? For there have not been wanting heretics who thought this. The Manichaeans have supposed that the Lord Christ is that sun which is visible to carnal eyes, exposed and public to be seen, not only by men, but by the beasts. But the right faith of the Catholic Church rejects such a fiction, and perceives it to be a devilish doctrine: not only by believing acknowledges it to be such, but in the case of whom it can, proves it even by reasoning. Let us therefore reject this kind of error, which the Holy Church has anathematized from the beginning. Let us not suppose that the Lord Jesus Christ is this sun which we see rising from the east, setting in the west; to whose course succeeds night, whose rays are obscured by a cloud, which removes from place to place by a set motion: the Lord Christ is not such a thing as this. The Lord Christ is not the sun that was made, but He by whom the sun was made. For "all things were made by Him, and without Him was nothing made."

3. There is therefore a Light which made this light of the sun: let us love this Light, let us long to understand it, let us thirst for the same; that, with itself for our guide, we may at length come to it, and that we may so live in it that we may never die. This is indeed that Light of which prophecy long ago going before thus sang in the psalm: "O Lord, Thou shalt save men and beasts; even as Thy mercy is multiplied, O God. These are the words of the

holy psalm: mark ye what the ancient discourse of holy men of God did premise concerning such a light. "Men," saith it, "and beasts Thou shalt save, O Lord; even as Thy mercy is multiplied, O God. For since Thou art God, and hast manifold mercy, the same multiplicity of Thy mercy reaches not only to men whom Thou hast created in Thine own image, but even to the beasts which Thou hast made subservient to men. For He who gives salvation to man, the same gives salvation also to the beast. Do not blush to think this of the Lord thy God: nay, rather believe this and trust it, and see thou think not otherwise. He that saves thee, the same saves thy horse and thy sheep; to come to the very least, also thy hen: "Salvation is of the Lord," and God saves these. Thou art uneasy, thou questionest. I wonder why thou doubtest. Shall He disdain to save who deigned to create?

Of the Lord is the saving of angels, of men, and of beasts: "Salvation is of the Lord. Just as no man is from himself, so no man is saved by himself. Therefore most truly and right well doth the psalm say, "O Lord, Thou shall save men and beasts. Why? "Even as thy mercy is multiplied, O God. For Thou art God, Thou hast created, Thou savest: Thou gavest being, Thou givest to be in health.

4. Since, therefore, as the mercy of God is multiplied, men and beasts are saved by Him, have not men something else which God as Creator bestows on them, which He bestows not on the beasts? Is there no distinction between the living creature made after the image of God, and the living creature made subject to the image of God? Clearly there is: beyond that salvation common to us with the dumb animals, there is what God bestows on us, but not on them. What is this? Follow on in the same psalm: "But the sons of men shall hope under the covert of Thy wings. Having now a salvation in common with their cattle, "the sons of men shall hope under the covert of Thy wings. They have one salvation in fact, another in hope. This salvation which is at present is common to men and cattle; but there is another which men hope for; and which they who hope for receive, they who despair of receive not. For it saith, "The sons of men shall hope under covert of Thy wings. And they that perseveringly hope are protected by Thee, lest they be cast down from their hope by the devil: "Under covert of Thy wings they shall hope. If they shall hope, what shall they hope for, but for what the cattle shall not have? "They shall be fully drunk with the fatness of Thy house; and from the torrent of Thy pleasure Thou shalt give them drink.

What sort of wine is that with which it is laudable to be drunk? What sort of wine is that which disturbs not the mind, but directs it? What sort of wine is that which makes perpetually sane, and makes not insane by drinking? "They shall be fully drunk. How? "With the fatness of Thy house; and from the torrent of Thy pleasure Thou shalt give them drink. How so? "Because with Thee is the fountain of life. The very fountain of life walked on the earth, the same who said, "Whoso thirsts, let him come unto me. Behold the fountain! But we begin to speak about the light, and to handle the question laid down from the Gospel concerning the light. For we read how the Lord said, "I am the light of the world. Thence arose a question, test any one, carnally understanding this, should fancy this light to mean the sun: we came thence to the psalm, which having considered, we found meanwhile that

the Lord is the fountain of life. Drink and live. "With Thee," it saith, "is the fountain of life; therefore, "under the shadow of Thy wings the sons of men hope," seeking to be full drunk with this fountain. But we were speaking of the Light. Follow on, then; for the prophet, having said, "With Thee is the fountain of life," went on to add, "In Thy light shall we see light,"-God of God, Light of Light. By this Light the sun's light was made;

and the Light which made the sun, under which He also made us, was made under the sun for our sake. That Light which made the sun, was made, I say, under the sun for our sake. Do not despise the cloud of the flesh; with that cloud it is covered, not to be obscured, but to be moderated.

5. That unfailing Light, the Light of wisdom, speaking through the cloud of the flesh, says to men, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." How He has withdrawn thee from the eyes of the flesh, and recalled thee to the eyes of the heart! For it is not enough to say, "Whoso followeth me shall not walk in darkness, but shall have light;" He added too, "of life;" even as it was there said, "For with Thee is the fountain of life." See thus, my brethren, how the words of the Lord agree with the truth of that psalm: both there, the light is put with the fountain of life, and by the Lord it is said, "light of life." But for bodily use, light and fountain are different things: our mouths seek a fountain, our eyes light; when we thirst we seek a fountain, when we are in darkness we seek light; and if we chance to thirst in the night, we kindle a light to come to a fountain. Not so with God: light and fountain are the same thing: He who shines for thee that thou mayest see, the same flows for thee that thou mayest drink.

6. You see, then, my brethren, you see, if you see inwardly, what kind of light this is, of which the Lord says, "He that followeth me shall not walk in darkness." Follow the sun, and let us see if thou wilt not walk in darkness. Behold, by rising it comes forth to thee; it goes by its course towards the west. Perhaps thy journey is towards the east: unless thou goest in a contrary direction to that in which it travels, thou wilt certainly err by following it, and instead of east wilt get to the west. If thou follow it by land, thou wilt go wrong; if the mariner follow it by sea, he will go wrong. Finally, it seems to thee, suppose, that thou must follow the sun, and thou also travellest thyself towards the west, whither it also travels; let us see after it has set if thou wilt not walk in darkness. See how, although thou art not willing to desert it, yet it will desert thee, to finish the day by necessity of its service. But our Lord Jesus Christ, even when He was not manifest to all through the cloud of His flesh, was yet at the same time holding all things by the power of His wisdom. Thy God is whole everywhere: if thou fall not off from Him, He will never fall away from thee.

7. Accordingly, "He that followeth me," saith He," shall not walk in darkness, but shall have the light of life. What He has promised, He put in a word of the future tense; for He says not has, but "shall have the light of life. Yet He does not say, He that shall follow me; but, he that does follow me. What it is our duty to do, He put in the present tense; but what He has promised to them that do it, He has indicated by a word of the future tense. "He that followeth, shall have. That followeth now, shall have hereafter: followeth now by faith, shall

have hereafter by sight. For, "whilst we are in the body," saith the apostle, "we are absent from the Lord: for we walk by faith, not by sight. When shall we walk by sight? When we shall have the light of life, when we shall have come to that vision, when this night shall have passed away. Of that day, indeed, which is to arise, it is said. "In the morning I will stand near thee, and contemplate thee. What means "in the morning"? When the night of this world is over, when the terrors of temptations are over, when that lion which goeth about roaring in the night, seeking whom it may devour, is vanquished. "In the morning I will stand near thee, and contemplate.

Now what do we think, brethren, to be our duty for the present time, but what is again said in the psalm, "Every night through will I wash mycouch; I will moisten my bed with my tears"? Every night through, saith he, I will weep; I will burn with desire for the light. The Lord sees my desire: for another psalm says to Him, "All my desire is before Thee; and my groaning is not hid from Thee. Dost thou desire gold? Thou canst be seen; for, while seeking gold, thou wilt be manifest to men. Dost thou desire corn? Thou askest one that has it; whom also thou informest, while seeking to get at that which thou desirest. Dost thou desire God? Who sees, but God? From whom, then, dost thou seek God, as thou seekest bread, water, gold, silver, corn? From whom dost thou seek God, except from God? He is sought from Himself who has promised Himself. Let the soul extend her desire, and with more capacious bosom seek to comprehend that which "eye hath not seen, nor ear heard, nor hath entered into the heart of man. Desire it we can, long for it we can, pant after it we can; but worthily conceive it, worthily unfold it in words, we cannot.

8. Wherefore, my brethren, since the Lord says briefly, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life; in these words He has commanded one thing, promised another; let us do what He has commanded, that we may not with shameless face demand what He has promised; that He may not say to us in His judgment, Hast thou done what I commanded, that thou shouldest expect what I promised? What hast Thou commanded, then, O Lord our God? He says to thee, That thou shouldest follow me. Thou hast sought counsel of life? Of what life, but of that of which it is said, "With Thee is the fountain of life"? A certain man heard it said to him," Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. He followed not, but went away sorrowful; he sought the "good Master," went to Him as a teacher, and despised His teaching; he went away sorrowful, tied and bound by his lusts; he went away sorrowful, having a great load of avarice on his shoulders. He toiled and fretted; and yet he thought that He, who was willing to rid him of his load, was not to be followed but forsaken. But after the Lord has, by the gospel, cried aloud, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest;

take my yoke upon you, and learn of me, for I am meek and lowly in heart," how many, on hearing the gospel, have done what that rich man, on hearing from His own mouth, did not do? Therefore, let us do it now, let us follow the Lord; let us loose the fetters by which we are hindered from following Him. And who is sufficient to loose such bonds, unless He help,

to whom it is said, "Thou hast burst asunder my bonds"? Of whom another psalm says, "The Lord looseth them that are in bonds; the Lord raiseth up them that are crushed and oppressed."

9. And what do they follow, who have been loosed and raised up, but the Light from which they hear, "I am the light of the world: he that followeth me shall not walk in darkness"? For the Lord gives light to the blind. Therefore we, brethren, having the eye-salve of faith, are now enlightened. For His spittle did before mingle with the earth, by which the eyes of him who was born blind were anointed. We, too, have been born blind of Adam, and have need of Him to enlighten us. He mixed spittle with clay: "The Word was made flesh, and dwelt among us. He mixed spittle with earth; hence it was predicted, "Truth has sprung from the earth; and He said Himself, "I am the way, the truth, and the life. When we shall see face to face, we shall have the full fruition of the truth; for this also is promised to us. For who would dare hope for what God had not deigned either to promise or to give? We shall see face to face. The apostle says, "Now I know in part, now through a glass darkly; but then, face to face. And the Apostle John says in his epistle, "Beloved, now are we the sons of God; and it has not yet appeared what we shall be: we know that, when He shall appear, we shall be like Him; for we shall see Him even as He is. This is a great promise; if thou lovest, follow.

I do love, sayest thou, but by what way am I to follow? If the Lord thy God had said to thee, "I am the truth and the life," in desiring truth and longing for life, thou mightest truly ask the way by which thou mightest come to these, and mightest say to thyself: A great thing is the truth, a great thing is the life, were there only the means whereby my soul might come thereto! Dost thou ask by what way? Hear Him say at the first, "I am the way. Before He said whither, He premised by what way: "I am," saith He, "the way. The way whither? "And the truth and the life. First, He told thee the way to come; then, whither to come. I am the way, I am the truth, I am the life. Remaining with the Father, the truth and life; putting on flesh, He became the way. It is not said to thee, Labor in finding a way to come to the truth and life; this is not said to thee. Sluggard, arise: the way itself has come to thee, and roused thee from thy sleep; if, however, it has roused thee, up and walk. Perhapsthou art trying to walk, and art not able, because thy feet ache. How come thy feet to ache? Have they been running over rough places at the bidding of avarice? But the word of God has healed even the lame. Behold, thou sayest, I have my feet sound, but the way itself I see not.

He has also enlightened the blind.

10. All this by faith, so long as we are absent from the Lord, dwelling in the body; but when we shall have traversed the way, and have reached the home itself, what shall be more joyful than we? What shall be more blessed than we? Because nothing more at peace than we; for there will be no rebelling against a man. But now, brethren, it is difficult for us to be without strife. We have indeed been called to concord, we are commanded to have peace among ourselves; to this we must give our endeavor, and strain with all our might, that we may come at last to the most perfect peace; but at present we are at strife, very often with those

whose good we are seeking. There is one who goes astray, thou wishest to lead him to the way; he resists, thou strivest with him: the pagan resists thee, thou disputest against the errors of idols and devils; a heretic resists, thou disputest against other doctrines of devils; a bad catholic is not willing to live aright, thou rebukest even thy brother within; he dwells with thee in the house, and seeks the paths of ruin; thou art inflamed with eager passion to put him right, that thou mayest render to the Lord a good account of both concerning him. How many necessities of strife there are on every side!

Very often one is overcome with weariness, and says to himself, "What have I to do with bearing with gainsayers, bearing with those who render evil for good? I wish to benefit them, they are willing to perish; I wear out my life in strife; I have no peace; besides, I make enemies of those whom I ought to have as friends, if they regarded the good will of him that seeks their good: what business is it of mine to endure this? Let me return to myself, I will be kept to myself, I will call upon my God. Do return to thyself, thou findest strife there. If thou hast begun to follow God, thou findest strife there. What strife, sayest thou, do I find? "The flesh lusteth against the Spirit, and the Spirit against the flesh. Behold thou art thyself, thou art alone, thou art with thyself; behold, thou art bearing with no other person, but yet thou seest another law in thy members warring against the law of thy mind, and taking thee captive in the law of sin, which is in thy members. Cry aloud, then, and cry to God, that He may give thee peace from the inner strife: "O wretched man that I am, who shall deliver me from the body of this death? The grace of God through our Lord Jesus Christ. Because, "He that followethme," saith He, "shall not walk in darkness, but shall have the light of life. All strife ended, immortality shall follow;

for "the last enemy, death, shall be destroyed. And what peace will this be? "This corruptible must put on incorruption, and this mortal must put on immortality. To which that we may come (for it will then be in reality), let us now follow in hope Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Tractate 35

John VIII. 13, 14. 1. You who were present yesterday, bear in mind that we were a long while discoursing of the words of our Lord Jesus Christ, where He says, ”I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life;” and if we wished to go on discoursing of that light, we might Still speak a long time; for it would be impossible for us to expound the matter in brief. Therefore, my brethren, let us follow Christ, the light of the world, that we may not be walking in darkness. We must fear the darkness,-not the darkness of the eyes, but that of the moral character; and even if it be the darkness of the eyes, it is not of the outer, but of the inner eyes, of those by which we discern, not between white and black, but between right and wrong.

2. When our Lord Jesus Christ had spoken these things, the Jews answered, ”Thou bearest record of thyself; thy record is not true. Before our Lord Jesus Christ came, He lighted and sent many prophetic lamps before Him. Of these was also John Baptist, to whom the great Light itself, which is the Lord Christ, gave a testimony such as was given to no other man; for He said, ”Among them that are born of women, there hath not risen a greater than John the Baptist. Yet this man, than whom none was greater among those born of women, said of the Lord Jesus Christ, ”I indeed baptize you in water; but He that is coming is mightier than I, whose shoe I am not worthy to loose. See how the lamps submits itself to the Day. The Lord Himself bears witness that the same John was indeed a lamp: ”He was,” saith He, ”a burning and a shining lamp; and ye were willing for a season to rejoice in his light. But when the Jews said to the Lord, ”Tell us by what authority thou doest these things,” He, knowing that they regarded John the Baptist as a great one, and that the same whom they regarded as a great one had borne witness to them concerning the Lord, answered them, ”I also will ask you one thing; tell me, the baptism of John, whence is it from heaven, or from men?

Thrown into confusion, they considered among themselves that, if they said, ”From men,” they might be stoned by the people, who believed John to be a prophet; if they said, ”From heaven,” He might answer them, ”He whom ye confess to have been a prophet from heaven bore testimony to me, and ye have heard from him by what authority I do these things. They saw, then, that whichever of these two answers they made, they would fall into the snare, and they said, ”We do not know. And the Lord answered them, ”Neither tell I you by what

authority I do these things. "I tell you not what I know, because you will not confess what you know. Most justly, certainly, were they repulsed, and they departed in confusion; and that was fulfilled which God the Father says by the prophet in the psalm, "I have prepared a lamp for my Christ" (the lamp was John); "His enemies I will clothe with confusion."

3. The Lord Jesus Christ, then, had the witness of prophets sent before Him, of the heralds that preceded the judge: He had witness from John; but He was Himself the greater witness which He bore to Himself. But those men with their feeble eyes sought lamps, because they were not able to bear the day; for that same Apostle John, whose Gospel we have in our hands, says in the beginning of his Gospel, concerning John the Baptist: "There was a man sent from God, whose name was John. He came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was sent to bear witness of the light. That was the true light, that lighteth every man coming into the world. If "every man," therefore also lighteth John. Whence also the same John says, "We all have received out of His fullness. Wherefore discern ye these things, that your minds may profit in the faith of Christ, that ye be not always babes seeking the breasts and shrinking from solid food. You ought to be nourished and to be weaned by our holy mother the Church of Christ, and to come to more solid food by the mind, not by the belly. This discern ye then, that the light which enlighteneth is one thing, another that which is enlightened. For also our eyes are called lights; and every man thus swears, touching his eyes, by these lights of his: "So may my lights live.

This is a customary oath. Let these lights, if lights they are, be opened, and shine for thee in thy closed chamber, when the light is not there; they certainly cannot. Therefore, as these which we have in our face, and call lights,when they are both healthy and open, need the help of light from without,-which being removed or not brought in, though they are sound and are open, yet they do not see,-so our mind, which is the eye of the soul, unless it be irradiated by the light of truth, and wondrously shone upon by Him who enlightens and is not enlightened, will not be able to come to wisdom nor to righteousness. For to live righteously is for us the way itself. But how can he on whom the light does not shine but stumble in the way? And hence, in such a way, we have need of seeing, in such a way it is a great thing to see. Now Tobias had the eyes in his face closed, and the son gave his hand to the father; and yet the father, by his instruction, pointed out the way to the son.

4. The Jews then answered, "Thou bearest witness of thyself; thy witness is not true. Let us see what they hear; let us also hear, yet not as they did: they despising, we believing; they wishing to slay Christ, we desiring to live through Christ. Let this difference distinguish our ears and minds from theirs, and let us hear what the Lord answers to the Jews. "Jesus answered and said to them, Though I bear witness of myself, my witness is true; because I know whence I came and whither I go. The light shows both other things and also itself. Thou lightest a lamp, for instance, to look for thy coat, and the burning lamp affords thee light to find thy coat; dost thou light the lamp to see itself when it burns? A burning lamp is indeed capable at the same time of exposing to view other things which the darkness covered,

and also of showing itself to thine eyes. So also the Lord Christ distinguished between His faithful ones and His Jewish enemies, as between light and darkness: as between those whom He illuminated with the ray of faith, and those on whose closed eyes He shed His light. So, too, the sun shines on the face of the sighted and of the blind; both alike standing and facing the sun are shone upon in the flesh, but both are not enlightened in the eyesight. The one sees, the other sees not: the sun is present to both, but one is absent from the present sun.

So likewise the Wisdom of God, the Word of God, the Lord Jesus Christ, is everywhere present, because the truth is everywhere, wisdom is everywhere. One man in the east understands justice, another man in the west understands justice; is justice which the one understands a different thing from that which the other understands? In body they are far apart, and yet they have the eyes of their minds on one object. The justice which I, placed here, see, if justice it is, is the same which the just man, separated from me in the flesh by ever so many days' journey, also Sees, and is united to me in the light of that justice. Therefore the light bears witness to itself; it opens the sound eyes and is its own witness, that it may be known as the light. But how about the unbelievers? Is it not present to them? It is present also to them, but they have not eyes of the heart with which to see it. Hear the sentence fetched from the Gospel itself concerning them: "And the light shineth in darkness, and the darkness comprehended it not. Hence the Lord saith, and saith truly, "Though I bear witness of myself, my witness is true; because I know whence I came and whither I go. He meant us to understand the Father here: the Son gave glory to the Father. Himself the equal glorifies Him by whom He was sent. How ought man to glorify Him by whom he was created!

5. "I know whence I came and whither I go." He who speaks to you in person has what He has not left, and yet He came; for by coming He departed not thence, nor has He forsaken us by returning thither. Why marvel ye? It is God: this cannot be done by man; it cannot be done even by the sun. When it goes to the west it leaves the east, and until it returns to the east, when about to rise, it is not in the east; but our Lord Jesus Christ both comes and is there, both returns and is here. Hear the evangelist himself speaking in another place, and, if thou canst, understand it; if not, believe it: "God," saith he, "no man hath ever seen, but the only-begotten Son, who is in the bosom of the Father, He hath declared Him." He said not was in the bosom of the Father, as if by coming He had quitted the Father's bosom. Here He was speaking, and yet He declared that He was there; and when about to depart hence, what said He? "Lo, I am with you always, even unto the end of the world."

6. The witness of the light then is true, whether it be manifesting itself or other things; for without light thou canst not see light, and without light thou canst not see any other thing whatever that is not light. If light is capable of showing other things which are not lights, is it not capable of showing itself? Does not that discover itself, without which other things cannot be made manifest? A prophet spoke a truth; but whence had he it, unless he drew it from the fountain of truth? John spoke a truth; but whence he spoke it, ask himself:

"We all," saith he "have received of His fullness." Therefore our Lord Jesus Christ is worthy to bear witness to Himself. But in any case, my brethren, let us who are in the night of this world hear also prophecy with earnest attention for now our Lord willed to come in humility to our weakness and the deep night-darkness of our hearts: He came as a man to be despised and to be honored, He came to be denied and to be confessed; to be despised and to be denied by the Jews, to be honored and confessed by us: to be judged and to judge; to be judged unjustly, to judge righteously. Such then He came that He behoved to have a lamp to bear witness to Him. For what need was there that John should, as a lamp, bear witness to the day, if the day itself could be looked upon by our weakness? But we could not look upon it: He became weak for the weak; by infirmity He healed infirmity; by mortal flesh He took away the death of the flesh; of His own body He made a salve for our eyes. Since, therefore, the Lord is come, and since we are still in the night of the world, it behoves us to hear also prophecies.

7. For it is from prophecy that we convince gainsaying pagans. Who is Christ says the pagan. To whom we reply, He whom the prophets foretold. What prophets asks he. We quote Isaiah, Daniel, Jeremiah, and other holy prophets: we tell him that they came long before Christ, by what length of time they preceded His coming. We make this reply then: Prophets came before Him, and they foretold His coming. One of them answers: What prophets? We quote for him those which are daily read to us. And, said he, Who are these prophets? We answer: Those who also foretold the things which we see come to pass. And he urges: You have forged these for yourselves, you have seen them come to pass, and have written them in what books you pleased, as if their coming had been predicted. Here in opposition to pagan enemies the witness of other enemies offers itself. We produce books written by the Jews, and reply: Doubtless both you and they are enemies of our faith. Hence are they scattered among the nations, that we may convince one class of enemies by another. Let the book of Isaiah be produced by the Jews, and let us see if it is not there we read, "He was led as a sheep to be slaughtered, and as a lamb before his shearer was dumb, so He opened not His mouth. In humility His judgment was taken away; by His bruises we are healed:

all we as sheep went astray, and He was delivered up for our sins. Behold one lamp. Let another be produced, let the psalm be opened, and thence, too, let the foretold suffering of Christ be quoted: "They pierced my hands and my feet, they counted all my bones: but they considered me and gazed upon me, they parted my garments among them, and upon my vesture they cast the lot. My praise is with Thee; in the great assembly will I confess to Thee. All the ends of the earth shall be reminded, and be converted to the Lord: all countries of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall have dominion over the nations. Let one enemy blush, for it is another enemy that gives me the book. But lo, out of the book produced by the one enemy, I have vanquished the other: nor let that same who produced me the book be left; let him produce that by which himself also may be vanquished. I read another prophet, and I find the Lord speaking to the Jews: "I have no pleasure in you, saith the Lord, nor will I accept sacrifice at your hands:

for from the rising of the sun even to his going down, a pure sacrifice is offered to my name. Thou dost not come, O Jew, to a pure sacrifice; I prove thee impure.

8. Behold, even lamps bear witness to the day, because of our weakness, for we cannot bear and look at the brightness of the day. In comparison, indeed, with unbelievers, we Christians are even now light; as the apostle says, "For ye were once darkness, but now light in the Lord: walk as children of light: and he says elsewhere, "The night is far spent, the day is at hand: let us therefore cast away the works of darkness, and put on us the armor of light; let us walkhon estly as in the day. Yet that even the day in which we now are is still night, in comparison with the light of that to which we are to come, listen to the Apostle Peter: he says that a voice came to the Lord Christ from the excellent glory, "Thou art my beloved Son, in whom I am well pleased. This voice," said he, "which came from heaven, we heard, when we were with Him in the holy mount. But because we were not there, and have not then heard this voice from heaven, the same Peter says to us, "And we have a more sure word of prophecy. You have not heard the voice come from heaven, but you have a more sure word of prophecy. For the Lord Jesus Christ, foreseeing that there would be certain wicked men who would calumniate His miracles, by attributing them to magical arts, sent prophets before Him.

For, supposing He was a magician, and by magical arts caused that He should be worshipped after His death, was He then a magician before He was born? Hear the prophets, O man dead, and breeding the worms of calumny, hear the prophets: I read, hear them who came before the Lord. "We have," saith the Apostle Peter, "a more sure word of prophecy, to which ye do well to give heed, as to a lamp in a dark place, until the day dawn, and the day-star arise in your hearts."

9. When, therefore, our Lord Jesus Christ shall come, and, as the Apostle Paul also says, will bring to light the hidden things of darkness, and will make manifest the thoughts of the heart, that every man may have praise from God; then, in presence of such a day, lamps will not be needed: no prophet shall then be read to us, no book of an apostle shall be opened; we shall not require the witness of John, we shall not need the Gospel itself. Accordingly all Scriptures shall be taken out of the way,-which, in the night of this world, were as lamps kindled for us that we might not remain in darkness,-when all these are taken away, that they may not shine as if we needed them, and the men of God, by whom these were ministered to us, shall themselves, together with us, behold that true and clear light. Well, what shall we see after these aids have been removed? Wherewith shall our mind be fed? Wherewith shall our gaze be delighted? Whence shall arise that joy which neither eye hath seen, nor ear heard, nor hath gone up into the heart of man? What shall we see? I beseech you, love with me, by believing run with me: let us long for our home above, let us pant for our home above, let us feel that we are strangers here. What shall we see then? Let the Gospel now tell us:

"In the beginning was the Word, and the Word was with God, and the Word was God. Thou shalt come to the fountain from which a little dew has already besprinkled thee: thou shalt

see that very light, from which a ray was sent aslant and through many windings into thy dark heart, in its purity, for the seeing and bearing of which thou art being purified. John himself says, and this I cited yesterday: "Beloved, we are the sons of God; and it hath not yet appeared what we shall be: we know that, when He shall appear, we shall be like Him, for we shall see Him even as He is. I feel that your affections are being lifted up with me to the things that are above: but the body, which is corrupt, weighs down the soul; and, the earthly habitation depresses the mind while meditating many things. I am about to lay aside this book, and you too are going to depart, every man to his own house. It has been good for us to have been in the common light, good to have been glad therein, good to have rejoiced therein; but when we part from one another, let us not depart from Him.

Tractate 36

John VIII. 15-18.

1. In the four Gospels, or rather in the four books of the one Gospel, Saint John the apostle, not undeservedly in respect of his spiritual understanding compared to the eagle, has elevated his preaching higher and far more sublimely than the other three; and in this elevating of it he would have our hearts likewise lifted up. For the other three evangelists walked with the Lord on earth as with a man; concerning His divinity they have said but little; but this evangelist, as if he disdained to walk on earth, just as in the very opening of his discourse he thundered on us, soared not only above the earth and above the whole compass of air and sky, but even above the whole army of angels and the whole order of invisible powers, and reached to Him by whom all things were made; saying, "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made. To this so great sublimity of his beginning all the rest of his preaching well agrees; and he has spoken concerning the divinity of the Lord as none other has spoken. What he had drank in, the same he gave forth. For it is not without reason that it is recorded of him in this very Gospel, that at supper he reclined on the Lord's bosom. From that breast then he drank in secret;

but what he drank in secret he gave forth openly, that there may come to all nations not only the incarnation of the Son of God, and His passion and resurrection, but also what He was before His incarnation, the only Son of the Father, the Word of the Father, coeternal with Him that begat, equal with Him by whom He was sent; but yet in that very sending made less, that the Father might be greater.

2. Whatever, then, you have heard stated in lowly manner concerning the Lord Jesus Christ, think of that economy by which He assumed flesh; but whatever you hear, or read, stated in the Gospel concerning Him that is sublime and high above all creatures, and divine, and equal and coeternal with the Father, be sure that this which you read appertains to the form of God, not to the form of the servant. For if you hold this rule, you who can understand it (inasmuch as you are not all able to understand it, but you are all bound to trust it),-if, I say, you hold this rule, as men walking in the light, you will fight against the calumnies of heretical darkness without fear. For there have not been wanting those who, in reading the

Gospel, followed only those testimonies that concern the humility of Christ, and have been deaf to those which have declared His divinity; deaf for this reason, that they may be full of evil words. There have likewise been some, who, giving heed only to those which speak of the excellency of the Lord, even though they have read of His mercy in becoming man for our sakes, have not believed the testimonies, but accounted them false and invented by men; contending that our Lord Jesus Christ was only God, not also man Some in this way, some in that: both in error.

But the catholic faith, holding from both the truths which each holds and preaching the truth which each believes, has both understood that Christ is God and also believed Him to be man: for each is written and each is true. Shouldst thou assert that Christ is only God, thou deniest the medicine whereby thou wast healed: shouldst thou assert that Christ is only man, thou deniest the power whereby thou wast created. Hold therefore both. O faithful soul and catholic heart, hold both, believe both, faithfully confess both. Christ is both God and also man. How is Christ God? Equal with the Father, one with the Father. How is Christ man? Born of a virgin, taking upon Himself mortality from man, but not taking iniquity.

3 These Jews then saw the man; they neither perceived nor believed Him to be God: and you have already heard how, among all the rest, they said to Him, "Thou bearest witness of thyself; thy witness is not true." You have also heard what He said in reply, as it was read to you yesterday, and according to our ability discussed. To-day have been read these words of His, "Ye judge after the flesh." Therefore it is, saith He, that you say to me, "Thou bearest witness of thyself; thy witness is not true," because you judge after the flesh, because you perceive not God; the man you see, and by persecuting the man, you offend God hidden in Him. "Ye," then, "judge after the flesh." Because I bear witness of myself, I therefore appear to you arrogant. For every man, when he wishes to bear commendatory witness of himself, seems arrogant and proud. Hence it is written, "Let not thy own mouth praise thee, but let thy neighbor's" mouth praise thee. But this was said to man. For we are weak, and we speak to the weak. We can speak the truth, but we can also lie; although we are bound to speak the truth, still we have it in our power to lie when we will. But far be it from us to think that the darkness of falsehood could be found in the splendor of the divine light. He spoke as the light, spoke as the truth; but the light was shining in the darkness, and the darkness comprehended it not: therefore they judged after the flesh. "Ye," saith He, "judge after the flesh."

4. "I judge not any man. Does not the Lord Jesus Christ, then, judge any man? Is He not the same of whom we confess that He rose again on the third day, ascended into heaven, there sits at the right hand of the Father, and thence shall come to judge the quick and the dead? Is not this our faith of which the apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation? When, therefore, we confess these things, do we contradict the Lord? We say that He shall come a judge of the quick and the dead, whilst He says Himself, "I judge not any man. This question maybe

solved in two ways: Either that we may understand this expression, ”I judge not any man,” to mean, I judge not any man now; in accordance with what He says in another place, ”I am not come to judge the world, But to save the world; not denying His judgment here, but deferring it. Or, otherwise, surely that when He said, ”Ye judge after the flesh,” He subjoined, ”I judge not any man,” in such manner that thou shouldst understand ”after the flesh” to complete the sense. Therefore let no scruple of doubt remain in our heart against the faith which we hold and declare concerning Christ as judge. Christ is come, but first to save, then to judge: to adjudge to punishment those who would not be saved; to bring them to life who, by believing, did not reject salvation.

Accordingly, the first dispensation of our Lord Jesus Christ is medicinal, not judicial; for if He had come to judge first, He would have found none on whom He might bestow the rewards of righteousness. Because, therefore, He saw that all were sinners, and that none was exempt from the death of sin, His mercy had first to be craved, and afterwards His judgmentmust be executed; for of Him the psalm had sung, ”Mercy and judgment will I sin to Thee, O Lord. Now, He says not judgment and mercy,” for if judgment had been first, there would be no mercy; but it is mercy first, then judgment. What is the mercy first? The Creator of man deigned to become man; was made what He had made, that the creature He had made might not perish. What can be added to this mercy? And yet He has added thereto. It was not enough for Him to be made man, He added to this that He was rejected of men; it was not enough to be rejected, He was dishonored; it was not enough to be dishonored, He was put to death; but even this was not enough, it was by the death of the cross. For when the apostle was commending to us His obedience even unto death, it was not enough for him to say, ”He became obedient unto death; for it was not unto death of any kind whatever: but he added, ”even the death of the cross.

Among all kinds of death, there was nothing worse than that death. In short, that wherein one is racked by the most intense pains is called cruciatus, which takes its name from crux, a cross. For the crucified, hanging on the tree, nailed to the wood, were killed by a slow lingering death. To be crucified was not merely to be put to death; for the victim lived long on the cross, not because longer life was chosen, but because death itself was stretched out that the pain might not be too quickly ended. He willed to die for us, yet it is not enough to say this; He deigned to be crucified, became obedient even to the death of the cross. He who was about to take away all death, chose the lowest and worst kind of death: He slew death by the worst of deaths. To the Jews who understood not, it was indeed the worst of deaths, but it was chosen by the Lord. For He was to have that very cross as His sign; that very cross, a trophy, as it were, over the vanquished devil, He was to put on the brow of believers, so that the apostle said, ”God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. Nothing was then more intolerable in the flesh, nothing is now more glorious on the brow.

What does He reserve for His faithful one, when He has put such honor on the instrument of His own torture? Now is the cross no longer used among the Romans in the punishment

of criminals, for where the cross of the Lord came to be honored, it was thought that even a guilty man would be honored if he should be crucified. Hence, He who came for this cause judged no man: He suffered also the wicked. He suffered unjust judgment, that He might execute righteous judgment. But it was of His mercy that He endured unjust judgment. In short, He became so low as to come to the cross; yea, laid aside His power, but published His mercy. Wherein did He lay aside His power? In that He would not come down from the cross, though He had the power to rise again from the sepulchre. Wherein did He publish His mercy? In that, when hanging on the cross, He said, "Father, forgive them; for they know not what they do. Whether, then, it be that He said, "I judge not any man," because He had come not to judge the world, out to save the world; or, that, as I have mentioned, when He had said, "Ye judge after the flesh," He added, "I judge not any man," for us to understand that Christ judgeth not after the flesh, like as He was judged by men.

5. But that you may know that Christ is judge even now, hear what follows: "And if I judge, my judgment is true. Behold, thou hast Him as thy judge, but acknowledge Him as thy Saviour, lest thou feel the judge. But why has He said that His judgment is true? "Because," saith He, "I am not alone, but I and the Father that sent me. I have said to you, brethren, that this holy Evangelist John soars exceedingly high: it is with difficulty that he is comprehended. But we need to remind you, beloved, of the deeper mystery of this soaring. Both in the prophet Ezekiel, and in the Apocalypse of this very John whose Gospel this is, there is mentioned a fourfold living creature, having four characteristic faces; that of a man, of an ox, of a lion, and of an eagle. Those who have handled the mysteries of Holy Scripture before us have, for the most part, understood by this living creature, or rather, these four living creatures, the four evangelists. They have understood the lion as put for king, because he appears to be, in a manner, the king of beasts on account of his strength and terrible valor. This character is assigned to Matthew, because in the generations of the Lord he followed the royal line, showing how the Lord was, along the royal line, of the seed of David. But Luke, because he begins with the priesthood of Zacharias, mentioning the father of John the Baptist, is designatedthe ox;

for the ox was an important victim in the sacrifice of the priests. To Mark is deservedly assigned the man Christ, because neither has he said anything of the royal authority, nor did he begin with the priestly function, but only set out with the man Christ. All these have departed but little from the things of earth, that is, from those things which our Lord Jesus Christ performed on earth; of His divinity they have said very little, like men walking with Him on the earth. There remains the eagle; this is John, the preacher of sublime truths, and a contemplator with steady gaze of the inner and eternal light. It is said, indeed, that the young eagles are tested by the parent birds in this way: the young one is suspended from the talons of the male parent and directly exposed to the rays of the sun; if it looks steadily at the sun, it is recognized as a true brood; if its eye quivers, it is allowed to drop off, as a spurious brood. Now, therefore, consider how sublime are the things he ought to speak who is compared to the eagle; and yet even we, who creep on the earth, weak and hardly of

any account among men, venture to handle and to expound these things; and imagine that we can either apprehend when we meditate them, or be apprehended when we speak.

6. Why have I said this? For perhaps after these words one may justly say to me: Lay aside the book then. Why dost thou take in hand what exceeds thy measure? Why trust thy tongue to it? To this I reply: Many heretics abound; and God has permitted them to abound to this end, that we may not be always nourished with milk and remain in senseless infancy. For inasmuch as they have not understood how the divinity of Christ is set forth to our acceptance, they have concluded according to their will: and by not discerning aright, they have brought in most troublesome questions upon catholic believers; and the hearts of believers began to be disturbed and to waver. Then immediately it became a necessity for spiritual men, who had not only read in the Gospel anything respecting the divinity of our Lord Jesus Christ, but had also understood it, to bring forth the armor of Christ against the armor of the devil, and with all their might to fight in most open conflict for the divinity of Christ against false and deceitful teachers; lest, while they were silent, others might perish. For whoever have thought either that our Lord Jesus Christ is of another substance than the Father is, or that there is only Christ, so that the same is Father, Son, and Holy Spirit;

whoever also have chosen to think that He was only man, not God made man, or God in such wise as to be mutable in His Godhead, or God in such wise as not to be man; these have made shipwreck from the faith, and have been cast forth from the harbor of the Church, lest by their inquietude they might wreck the ships in their company. Which thing obliged that even we, though least and as regards ourselves wholly unworthy, but in regard of His mercy set in some account among His stewards, should speak to you what either you may understand and rejoice with me, or, if you cannot yet understand, by believing it you may remain secure in the harbor.

7. I will accordingly speak; let him who can, understand; and let him who cannot understand, believe: yet will I speak what the Lord saith, "Ye judge after the flesh; I judge not any man," either now, or after the flesh. "But even, if I judge, my judgment is true. Why is Thy judgment true? "Because I am not alone," saith He, "but I and the Father that sent me. What then, O Lord Jesus? If Thou wert alone would Thy judgment be false: and is it because Thou art not alone, but Thou and the Father that sent Thee, that Thou judgest truly? How shall I answer? Let Himself answer: He saith, "My judgment is true. Why? "Because I am not alone, but I and the Father that sent me. If He is with These, how has He sent Thee? And has He sent Thee, and yet is He also with Thee? Is it so that having been sent, Thou hast not departed from Him? And didst Thou come to us, and yet abode there? How is this to be believed how apprehended? To these two questions I answer: Thou sayest rightly, how is it to be apprehended; how believed, thou sayest not rightly. Rather, for that reason is it right to believe it, because it is not immediately to be apprehended; for if it were a thing to be immediately apprehended, there would be no need to believe it, because it would be seen. It is because thou dost not apprehend that thou believest;

but by believing thou art made capable of apprehending. For if thou dost not believe, thou wilt never apprehend, since thou wilt remain less capable. Let faith then purify thee, that understanding may fill thee. "My judgment is true," saith He, "because I am not alone, but I and theFather that sent me. Therefore, O Lord our God, Jesus Christ, Thy sending is Thy incarnation. So I see, so I understand: in short, so I believe, in case it may smack of arrogance to say, so I understand. Doubtless the Lord Jesus Christ is even here; rather, was here as to His flesh, is here now as to His Godhead: He was both with the Father and had not left the Father. Hence, in that, He is said to have been sent and to have come to us, His incarnation is set forth to us, for the Father did not take flesh.

8. For there are certain heretics called Sabellians, who are also called Patripassians, who affirm that it was the Father Himself that had suffered. Do not thou so affirm, Ocatholic; for if thou wilt be a Patripassian, thou wilt not be sane. Understand, then, that the incarnation of the Son is termed the sending of the Son; and do not believe that the Father was incarnate, but do not yet believe that He departed from the incarnate Son. The Son carried flesh, the Father was with the Son. If the Father was in heaven, the Son on earth, how was the Father with the Son? Because both Father and Son were everywhere: for God is not in such manner in heaven as not to be on earth. Hear him who would flee from the judgment of God, and found not a way to flee by: "Whither shall I go," saith he, "from Thy Spirit; and whither shall I flee from Thy face? If I ascend up into heaven, Thou art there." The question was about the earth; hear what follows: "If I descend unto hell, Thou art there." If, then, He is said to be present even in hell, what in the universe remains where He is not present? For the voice of God with the prophet is, "I fill heaven and earth." Hence He is everywhere, who is confined by no place. Turn not thou away from Him, and He is with thee. If thou wouldst come to Him, be not slow to love; for it is not with feet but with affections thou runnest. Thou comest while remaining in one place, if thou believest and lovest. Wherefore He is everywhere; and if everywhere, how not also with the Son? Is it so that He is not with the Son, while, if thou believest, He is even with thee?

9. How, then, is His judgment true, but because the Son is true? For this He said: "And if I judge, my judgment is true; because I am not alone, but I and the Father that sent me. Just as if He had said, "My judgment is true," because I am the Son of God. How dost Thou prove that Thou art the Son of God? "Because I am not alone, but I and the Father that sent me. Blush, Sabellian; thou hearest the Son, thou hearest the Father. Father is Father, Son is Son. He said not, I am the Father. and I the same am the Son; but He saith, "I am not alone. Why art Thou not alone? Because the Father is with me. "I am, and the Father that sent me; thou hearest, "I am, and He that sent me. Lest thou lose sight of the person, distinguish the persons. Distinguish by understanding, do not separate by faithlessness; lest again, fleeing as it were Charybdis, thou rush Upon Scylla. For the whirlpool of the impiety of the Sabellians was swallowing thee, to say that the Father is the same who is Son: just now thou hast learned, "I am not alone, but I and the Father that sent me. Thou dost acknowledge that the Father is Father, and that the Son is Son thou

dost rightly acknowledge: but do not say the Father is greater, the Son is less; do not say, the Father is gold, the Son is silver.

There is one substance, one Godhead, one co-eternity, perfect equality, no unlikeness. For if thou only believe that Christ is another, not the same person that the Father is, but yet imagine that in respect of His nature He is somewhat different from the Father, thou hast indeed escaped Charybdis, but thou hast been wrecked on the rocks of Scylla. Steer the middle course, avoid each of the two perilous sides. Father is Father, Son is Son. Thou sayest now, Father is Father, Son is Son: thou hast fortunately escaped the danger of the absorbing whirl; why wouldst thou go unto the other side to say, the Father is this, the Son that? The Son is another person than the Father is, this thou sayest rightly; but that He is different in nature, thou sayest not rightly. Certainly the Son is another person, because He is not the same who is Father and the Father is another person, because He is not the same who is Son: nevertheless, they are not different in nature, but the selfsame is both Father and Son. What means the self-same? God is one. Thou hast heard, "Because I am not alone, but I and the Father that sent me: hear how thou mayest believe Father and Son; hear the Son Himself, "I and the Father are one. He said not, I am the Father; or, I and the Father is one person;

but when He says, "I and the Father are one," hear both, both the one, unum, and the are, sumus, and thou shalt be delivered both from Charybdis and from Scylla. In these two words, in that He said one, He delivers thee from Arius; in that He said are, He delivers thee from Sabellius. If one, therefore not diverse; if are, therefore both Father and Son. For He would not say are of one person; but, on the other hand, He would not say one of diverse. Hence the reason why He says, "my judgment is true," is, that thou mayest hear it briefly, because I am the Son of God. But I would have thee in such wise believe that I am the Son of God, that thou mayest understand that the Father is with me: I am not Son in such manner as to have left Him; I am not in such manner here that I should not be with Him; nor is He in such manner there as not to be with me: I have taken to me the form of a servant, yet have I not lost the form of God; therefore He saith, "I am not alone, but I and the Father that sent me."

10. He had spoken of judgment; He means to speak of testimony. "In your law," saith He, "it is written that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." He expounded the law to them also, if they were not unthankful. For it is a great question, my brethren, and to me it certainly appears to have been ordained in a mystery, where God said, "In the mouth of two or three witnesses every word shall stand." Is truth sought by two witnesses? Clearly it is; so is the custom of mankind: but yet it may be that even two witnesses lie. The chaste Susanna was pressed by two false witnesses: were they not therefore false because they were two? Do we speak of two or of three? A whole people lied against Christ. If, then, a people, consisting of a great multitude of men, was found a false witness, how is it to be understood that "in the mouth of two or three witnesses every word shall stand," unless it be that in this manner the Trinity

is mysteriously set forth to us, in which is perpetual stability of truth? Dost thou wish to have a good cause? Have two or three witnesses,-the Father, Son, and Holy Ghost. In short, when Susanna, the chaste woman and faithful wife, was pressed by two false witnesses, the Trinity supported her in her conscience and in secret: that Trinity raised up from secrecy one witness, Daniel, and convicted the two? Therefore, because it is written in your law that the witness of two men is true, receive our witness, test ye feel our judgment. "For I," saith He, "judge not any man; but I bear witness of myself:" I defer judgment, I defer not the witness.

11. Let us, brethren, choose for ourselves God as our judge, God as our witness, against the tongues of men, against the weak suspicions of mankind. For He who is the judge disdains not to be witness, nor is He advanced in honor when He becomes judge; since He who is witness will also Himself be judge. In what way is He witness? Because He asks not another to learn from Him who thou art. In what way is He judge? Because He has the power of killing and making alive, of condemning and acquitting, of casting down into hell and of raising up into heaven, of joining to the devil and of crowning with the angels. Since, therefore, He has this power, He is judge. Now, because He requires not another witness that He may know thee; and that He who will hereafter judge thee is now seeing thee, there is no means whereby thou canst deceive Him when He begins to judge. For there is no furnishing thyself with false witnesses who can circumvent that judge when He shall begin to judge thee. This is what God says to thee: When thou despisedst, I did see it; and when thou believedst not, I did not frustrate my sentence. I delayed it, not removed it. Thou wouldst not hear what I enjoined, thou shall feel what I foretold. But if thou hearest what I enjoined, thou shall not feel the evils which I have foretold, but thou shall enjoy the good things which I have promised.

12. Let it not by any means surprise any one that He says, "My judgment is true; because I am not alone, but I and the Father that sent me;" whilst He has said in another place, "The Father judgeth not any man, but all judgment hath He given to the Son." We have already discoursed on these same words of the evangelist, and we remind you now that this was not said because the Father will not be with the Son when He comes to judge, but because the Son alone will be apparent to the good and the bad in the judgment, in that form in which He suffered, and rose again, and ascended into heaven. For at that moment, indeed, as they were beholding Him ascending, the angelic voice sounded in the ears of His disciples, "So shah He come in like manner as ye have seen Him going into heaven;" that is, in the form of man in which He was judged, will He judge, in order that also that prophetic utterance may be fulfilled, "They shall look upon Him whom they pierced." But when the righteous go into eternal life, we shall see Him as He is; that will not be the judgment of the living and the dead, but only the reward of the living.

13. Likewise, let it not surprise you that He says, "In your law it is written that the testimony of two men is true," that any man should hence suppose that this was not also the law of God, because it is not said, In the law of God: let him know that, when it is said thus, In

your law, it is just as if He said, ”In the law which was given to you;” given by whom, except by God? Just as we say, ”Our daily bread;” and yet we say, ”Give us this day.”

Tractate 37

John VIII. 19, 20. 1. What in the holy Gospel is spoken briefly ought not briefly to be expounded, so that what is read may he understood. The words of the Lord are few, but great; to be valued not by number, but by weight: not to be despised because they are few, but to be sought because they are great. You who were present yesterday have heard, as we discoursed according to our ability from that which the Lord said, "Ye judge after the flesh: I judge not any man. But yet if I judge, my judgment is true; because I am not alone, but I and the Father that sent me. It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Yesterday, as I have said, from these words a discourse was delivered to your ears and to your minds. When the Lord had spoken these words, they who heard," Ye judge after the flesh," manifested the truth of what they had heard. For they answered the Lord, as He spoke of God His Father, and said to Him, "Where is thy Father?" The Father of Christ they understood carnally, because they judged the words of Christ after the flesh. But He who spoke was openly flesh, but secretly the Word: man visible, God hidden. They saw the covering, and despised the wearer: they despised because they knew not; knew not, because they saw not; saw not, because they were blind; they were blind, because they believed not.

2. Let us see, then, what answer the Lord made to this. "Where," say they, "is thy Father?" For we have heard thee say, "I am not alone, but I and the Father that sent me:" we see thee alone, we do not see thy Father with thee; how sayest thou that thou art not alone, but that thou art with thy Father? Else show us that thy Father is with thee. And the Lord answered them: Do ye know me, that I should show you the Father? This is indeed what follows; this is what He answered in His own words, the exposition of which we have already premised. For see what He said, "Ye neither know me nor my Father: if ye knew me, ye would perhaps know my Father also." Ye say then, "Where is thy Father?" As if already ye knew me; as if what you see were all that I am. Therefore because ye know not me, I do not show you my Father. Ye suppose me, in fact, to be a man; hence ye seek a man for my father, because "ye judge after the flesh." But because, according to what you see, I am one thing, and another thing according to what you see not, and that I as hidden from you speak of my Father as hidden, it is requisite that you should first know me, and then ye know my Father also.

3. "For if ye knew me, ye would perhaps know my Father also." He who knows all things is not in doubt when He says perhaps, but rebuking. Now see how this very word perhaps, which seems to be a word of doubting, may he spoken chidingly. Yea, a word expressive of doubt it is when used by man, for man doubts because he knows not; but when a word of doubting is spoken by God, from whom surely nothing is hid, it is unbelief that is reproved by that doubting, not the Godhead merely expressing an opinion. For men sometimes chidingly express doubt concerning things which they hold certain; that is, use a word of doubting, while in their heart they doubt not: just as thou wouldst say to thy slave, if thou weft angry with him, "Thou despisest me; but consider, perhaps I am thy master." Hence also the apostle, speaking to some who despised him, says: "And I think that I also have the Spirit of God." When he says, "I think," he seems to doubt; but he is rebuking, not doubting. And in another place the Lord Jesus Christ Himself, rebuking the future unbelief of mankind, saith: "When the Son of man cometh, will He, thinkest thou, find faith on the earth?"

4. You now, as I think, understand how the word perhaps is used here, in case any weigher of words and poiser of syllables, as if to show his knowledge of Latin, finds fault with a word which the Word of God spoke; and by blaming the Word of God, remain not eloquent, but mute. For who is there that speaks as doth the Word which was in the beginning with God? Do not consider these words as we use them, and from these wish to measure that Word which is God. Thou hearest the Word indeed, and despisest it; hear God and fear Him: "In the beginning was the Word. Thou referrest to the usage of thy conversation, and sayest within thyself, What is a word? What mighty thing is a word? It sounds and passes away; after beating the air, it strikes the ear and is no more. Hear further: "The Word was with God; remained, did not by sounding pass away. Perhaps thou still despisest it: "The Word was God. With thyself, O man, a word inthy heart is a different thing from sound; but the word that is with thee, in order to pass to me, requires sound for a vehicle as it were.It takes to itself sound, mounts it as a vehicle, runs through the air, comes to me and yet does not leave thee. But the sound, in order to come to me, left thee and yet did not stay with me.

Now has the word that was in thyheart also passed away with the passing sound? Thou didst speak thy thought; and, that the thought which was hid with thee might come to me, thou didst sound syllables; the sound of the syllables conveyed thy thought to my ear; through my ear thy thought descended into my heart, the intermediate sound flew away: but that word which took to itself sound was with thee before thou didst sound it, and is with me, because thou didst sound it, without quitting thee. Consider this, thou nice weigher of sounds, whoever thou be. Thou despisest the Word of God, thou who comprehendest not the word of man.

5. He, then, by whom all things were made knows all things. and yet He rebukes by doubting: "If ye knew me ye would perhaps know my Father also. He rebukes unbelievers. He spoke a like sentence to the disciples, but there is not a word of doubting in it, because there was no occasion to rebuke unbelief. For this, "If ye knew me, ye would perhaps know my Father also," which He said to the Jews, He said also to the disciples, when Philip asked,

or rather, demanded of Him, saying, "Lord, show us the Father, and it sufficeth us: just as if he said, We already know Thee even ourselves; Thou hast been apparent to us; we have seen Thee; Thou hast deigned to choose us; we have followed Thee, have seen Thy marvels, heard Thy words of Salvation, have taken Thy precepts upon us, we hope in Thy promises: Thou hast deigned to confer much upon us by Thy very presence: but still, while we know Thee, and we do not yet know the Father, we are inflamed with desire to see Him whom we do not yet know; and thus, because we know Thee, but it is not enough until we know the Father, show us the Father and it sufficeth us. And the Lord, that they might understand that they knew not what they thought they did already know, said, "Am I so long time with you, and ye know me not, Philip, he who hath seen me hath seen the Father.

Has this sentence a word of doubting in it? Did He say, He that hath seen me hath perhaps seen the Father? Why not? Because it was a believer that listened to Him, not a persecutor of the faith: hence did the Lord not rebuke, but teach. "Whoso hath seen me hath seen the Father also: and here, "If ye knew me, ye would know my Father also," let us remove the word which indicates the unbelief of the hearers, and it is the same sentence.

6. Yesterday we commended it to your consideration, beloved, and said that the sentences of the Evangelist John, in which he narrates to us what he learned from the Lord, had not required to be discussed, were that possible, except the inventions of heretics had compelled us. Yesterday, then, we briefly intimated to you, beloved, that there are heretics who are called Patripassians, or Sabellians after their founder: these say that the same is the Father who is the Son; the names different, but the person one. When He wills, say they, He is Father; when He wills, He is Son: still He is one. There are likewise other heretics who are called Arians. They indeed confess that our Lord Jesus Christ is the only Son of the Father; the one, Father of the Son; the other, Son of the Father; that He who is Father is not Son, nor He who is Son is Father; they confess that the Son was begotten, but deny His equality. We, namely, the catholic faith, coming from the doctrine of the apostles planted in us, received by a line of succession, to be transmitted sound to posterity,-the catholic faith, I say, has, between both those parties, that is, between both errors, held the truth. In the error of the Sabellians, He is only one; the Father and Son is the same person: in the error of the Arians, the Father and the Son are indeed different persons; but the Son is not only a different person, but different in nature.

Thou midway between these, what sayest thou? Thou hast shut out the Sabellian, shut out the Arian also. The Father is Father, the Son is Son; another person, not another in nature; for, "I and the Father are one," which, so far as I could, I pressed on your thoughts yesterday. When he hears that word, we are, let the Sabellian go away confounded; when he hears the word one, let the Arian go away confounded. Let the catholic steer the bark of his faith between both, since in both he must be on his guard against shipwreck. Say thou, then, what the Gospel saith, "I and the Father are one. Not different in nature, because one; not one person, because are.

7. A little before He said, "My judgment is true; because I am not alone, but I and the Father that sent me: as if He said, The reason why my judgment is true is, because I am the Son of God, because I speak the truth, because I am truth itself. Those men, understanding Him carnally, said, "Where is thy Father? Now hear, O Arian: "Ye neither know me, nor my Father; because, "If ye knew me, ye would know my Father also. What doth this mean, except "I and the Father are one"? When thou seest some person like some other,-give heed, beloved, it is a common remark; let not that appear to you difficult which you see to be customary,-when, I say, thou seest some person like another, and thou knowest the person to whom he is like, thou sayest in wonder, "How like this person is to that! Thou wouldst not say this unless there were two. Here one who does not know the person to whom thou sayest the other is like remarks, "Is he so like him? And thou answerest him: What, dost thou not know that person? Saith he, "No, I do not. Immediately thou, in order to make known to him the person whom he does not know by means of the person whom he observes before him, answerest, saying, Having seen this man, thou hast seen the other. Thou didst not, surely, assert that they are one person in saying this, or that they are not two;

but made such answer because of the likeness: "If thou knowest the one, thou knowest the other; for they are very like, and there is no difference whatever between them. Hence also the Lord saith, "If ye knew me, ye would know my Father also; not that the Son is the Father but like the Father. Let the Arian blush. Thanks be to the Lord that even the Arian is separate from the Sabellian error, and is not a Patripassian: he does not affirm that the Father assumed flesh and came to men, that the Father suffered, rose again, and somehow ascended to Himself; this he does not affirm; he acknowledges with me the Father to be Father, the Son to be Son. But, O brother, thou hast escaped that shipwreck, why go to the other? Father is Father, Son is Son; why dost thou affirm that the Son is unlike, that He is different, another substance? If He were unlike, would He say to His disciples, "He that hath seen me hath seen the Father"? Would He say to the Jews, "If ye knew me, ye would know my Father also"? How would this be true, unless that other was also true, "I and the Father are one"?

8. "These words spake Jesus in the treasury, speaking in the temple: great boldness, without fear. For He could not suffer if He did not will it, since He were not born if He did not will it. What follows then? "And no man laid hold of Him, because His hour was not yet come. Some, again, when they hear this, believe that the Lord Christ was subject to fate, and say: Behold, Christ is held by fate! O, if thy heart were not fatuous, thou would st not believe in fate. If fate, as some understand it, is derived from fando, that is from speaking, how can the Word of God be held by fate, whilst all things that are made are in the Word itself? For God has not ordained anything which He did not know beforehand; that which was made was in His Word. The world was made; both was made and was there. How both was made and was there? Because the house which the builder rears, was previously in his art; and there, a better house, without age, without decay: however, to show forth his art, he makes a house; and so, in a manner, a house comes forth from a house; and if the house should fall, the art remains. So were all things that are made with the Word of God;

because God made all things in wisdom, and all that He made were known to Him: for He did not learn because He made, but made because He knew.

To us they are known, because they are made: to Him, if they had not been known, they would not have been made Therefore the Word went before. And what was before the Word? Nothing at all For were there anything before it, it would not have been said, ”In the beginning was the Word; but, In the beginning was the Word made. In short, what says Moses concerning the world? ”In the beginning God made the heavens and the earth. Made what was not: well, if He made what was not, what was there before? ”In the beginning was the Word. And whence came heaven and earth? ”All things were made by Him. Dost thou then put Christ under fate? Where are the fates? In heaven, sayest thou, in the order and changes of the stars. How then can fate rule Him by whom the heavens and the stars were made; whilst thy own will, if thou thinkest rightly, transcends even the stars?Or, because thou knowest that Christ’s flesh was under heaven, is that the reason why thou thinkest that Christ’s power was put under the heavens?

9. Hear, thou fool: ”His hour was not yet come; not the hour in which He should be forced to die, but that in which He would deign to be put to death. For Himself knew when He should die: He considered all things that were foretold of Him, and awaited all to be finished that was foretold to be before His suffering; that when all should be fulfilled, then should come His suffering in set order, not by fatal necessity. In short, hear that yon may prove. Among the rest that was prophesied of Him, it is also written: ”They gave me gall for meat, and in my thirst they gave me vinegar to drink. How this happened, we know from the Gospel. First, they gave Him gall; He received it, tasted it, and spat it out. Thereafter, as He hung on the cross, that all that was foretold might be fulfilled, He said, ”I thirst. They took a sponge filled with vinegar, bound it to a reed, and put it to His mouth; He received it, and said, ”It is finished. What did that mean? All things which were prophesied before my death are completed, then what do I here any longer? In a word, when He said ”It is finished, He bowed His head, and gave up the ghost. Did the thieves, who were nailed beside Him, expire when they would? They were held by the bonds of flesh, for they were not the creators of the flesh;

fixed by nails, they were a long time tormented, because they had not lordship over their weakness. The Lord, however, when He would, took flesh in a virgin’s womb: came forth to men when He would; lived among men so long as He would; and when He would He quilted the flesh. This is the part of power, not of necessity. This hour, then, He awaited; not the fated, but the fitting and voluntary hour; that all might first be fulfilled which behoved to be fulfilled before His decease. How could he have been under necessity of fate, when He said in another place, ”I have power to lay down my life, and I have power lo take it again: no man taketh it from me, but I lay it down of myself and take it again? He showed this power when the Jews sought Him. ”Whom seek ye? saith He. ”Jesus,” said they. And He answered,” I am He. When they heard this voice, ”they went back and fell to the ground.”

10. Says one, If he had this power, why, when the Jews insulted him on the cross and said, ”If he be the Son of God let him come down from the cross,” did he not come down, to show them his power by coming down? Because He was teaching us patience, therefore He deferred the demonstration of His power. For if He came down, moved as it were at their words, He would be thought to have been overcome by the sting of their insults. He did not come down; there He remained fixed, to depart when He would. For what great matter was it for Him to descend from the cross, when He could rise again from the sepulchre? Let us, then, to whom this is ministered, understand that the power of our Lord Jesus Christ, then concealed, will be made manifest in the judgment, of which it is said, ”God will come manifest; our God, and He will not be silent. Why is it said, ”will come manifest”? Because He, our God,-namely, Christ,-came hidden, will come manifest. ”And will not be silent: why this ”will not be silent”? Because at first He did keep silence. When? When He was judged; that this, too, might be fulfilled which the prophet had foretold: ”As a sheep He was led to the slaughter, and as a lamb before his shearer is dumb, so He opened not His mouth. He would not have suffered did He not will to suffer: did He not suffer, that blood had not been shed;

if that blood were not shed, the world would not be redeemed. Therefore let us give thanks to the power of His divinity, and to the compassion of His infirmity; both concerning the hidden power which the Jews did not recognize, whence it is now said to them, ”Ye neither know me nor my Father,” and also concerning the flesh assumed, which the Jews did not recognize, and yet knew His lineage: whence He said to them elsewhere, ”Ye both know me, and ye know whence I am. Let us know both in Christ, both wherein He is equal to the Father and wherein the Father is greater than He. That is the Word, this is the flesh; that is God, this is man; but yet Christ is one, God and man.

Tractate 38

John VIII. 21-25. 1. The lesson of the holy Gospel which preceded to-day's had concluded thus: that "the Lord spake, teaching in the treasury," what it pleased Him, and what you have heard; "and no one laid hands on Him, for His hour was not yet come." Accordingly, on the Lord's day we made our subject of discourse what He Himself thought fit to give us. We indicated to your Charity why it was said, "His hour was not yet come," lest any in their impiety should have the effrontery to suspect Christ as laid under some fatal necessity. For the hour was not yet come when by His own appointment, in accordance with what was predicted regarding Him, He should not be forced to die unwillingly, but be ready to be slain.

2. But of His own passion itself, which lay not in any necessity He was under, but in His own power, all that He said in His discourse to the Jews was, "I go away. For to Christ the Lord's death was His proceeding. to the place whence He had come, and from which He had never departed. "I go away," said He, "and ye shall seek me," not from any longing for me, but in hatred. For after His removal from human sight, He was sought for both by those who hated Him and those who loved Him; by the former in a spirit of persecution, by the latter with the desire of having Him. In the Psalms the Lord Himself says by the prophet, "A place of refuge hath failed me, and there is none that seeketh after my life; and again He says in another place in the Psalms, "Let them be confounded and ashamed who seek after my life. He blamed the former for not seeking, He condemned the latter because they did. For it is wrong not to seek the life of Christ, that is, in the way the disciples sought it; and it is wrong to seek the life of Christ, that is, in the way the Jews sought it: for the former sought to possess it, these latter to destroy it. Accordingly, because these men sought it thus in a wrong way, with a perverted heart, what next did He add?

"Ye shall seek me, and "-not to let you suppose that ye will seek me for good-" ye shall die in your sin. This comes of seeking Christ wrongly, to die in one's sin; this of hating Him, through whom alone salvation could be found. For, while men whose hope is in God ought not to render evil even for evil, these men were rendering evil for good. The Lord therefore announced to them beforehand, and in His foreknowledge uttered the sentence, that they should die in their sin. And then He adds, "Whither I go, ye cannot come. He said the same to the disciples also in another place; and yet He said not to them, "Ye shall die in your sin.

But what did He say? The same as to these men: "Whither I go, ye cannot come. He did not take away hope, but foretold delay. For at the time when the Lord spake this to the disciples, they were not able to come whither He was going, yet were they to come afterwards; but these men never, to whom in His foreknowledge He said, "Ye shall die in yoursin."

3. But on hearing these words, as is usual with those whose thoughts are carnal, who judge after the flesh, and hear and apprehend everything in a carnal way, they said, "Will he kill himself because he said, Whither I go ye cannot come." Foolish words, and overflowing with stupidity! For why could they not go whither He would have proceeded had He killed Himself? Were not they themselves to die? What, then, means, "Will he kill himself because he said, Whither I go ye cannot come?" If He spake of man's death, what man is there that does not die? Therefore, by "whither I go" He meant, not the going to death, but whither He was going Himself after death. Such, then, was their answer, because they did not understand.

4. And what said the Lord to those who savored of the earth? "And He said unto them, Ye are from beneath." For this cause ye savor of the earth, because ye lick dust like serpents. Ye eat earth! What does it mean? Ye feed on earthly things, ye delight in earthly things, ye gape after earthly things, ye have no heart for what is above. "Ye are from beneath: I am from above. Ye are of this world: I am not of this world." For how could He be of the world, by whom the world was made? All that are of the world come after the world, because the world preceded; and so man is of the world. But, Christ was first, and then the world; and since Christ was before the world, before Christ there was nothing: because "In the beginning was the Word; all things were made by, Him." He, therefore, was of that which is above. But of what that is above? Of the air? Perish the thought! there the birds wing their flight. Of the sky that we see? Again I say, Perish the thought! it is there that the stars and sun and moon revolve. Of the angels? Neither is this to be understood: by Him who made all things were the angels also made. Of what, then, above is Christ? Of the Father Himself. Nothing is above that God who begat the Word equal with Himself, co-eternal with Himself, only-begotten, timeless, that by Him time's own foundations should be laid. Understand, then, Christ as from above, so as in thy thought to get beyond everything that is made,-the whole creation together, every material body, every created spirit, everything in any way subject to change: rise above all, as John rose, in order to reach this: "In the beginning was the Word, and the Word was with God, and the Word was God."

5. Therefore said He, "I am from above. Ye are of this world: I am not of this world. I said therefore unto you, that ye shall die in your sins." He bas explained to us, brethren, what He wished to be understood by "ye are of this world." He said therefore in fact, "Ye are of this world," because they were sinners, because they were unrighteous, because they were unbelieving, because they savored of the earthly. For what is your opinion as regards the holy apostles? What difference was there between the Jews and the apostles? As great as between darkness and light, as between faith and unbelief, as between piety and impiety, as between hope and despair, as between love and avarice: surely the difference was great.

What then, because there was such a difference, were the apostles not of the world? If thy thoughts turn to the manner of their birth, and whence they came, inasmuch as all of them had come from Adam, they were of this world. But what said the Lord Himself to them? "I have chosen you out of the world." a Those, then, who were of the world, became not of the world, and began to belong to Him by whom the world was made. But these men continued to be of the world, to whom it was said, "Ye shall die in your sins."

6. Let none then, brethren, say, I am not of this world. Whoever thou art as a man, thou art of this world; but He who made the world came to thee, and delivered thee from this world. If the world delights thee, thou wishest always to be unclean (immundus); but if this world no longer delight thee, thou art already clean (mundus). And yet, if through some infirmity the world still delight thee, let Him who cleanseth (mundat) dwell in thee, and thou too shalt be clean. But if thou art once clean, thou wilt not continue in the world; neither wilt thou hear what was heard by the Jews, "Ye shall die in your sins. For we are all born with sin; we have all in living added to that wherein we were born, and have since become more of the world than when we were born of our parents. And where should we be, had He not come, who was wholly free from sin, to expiate all sin? And so, because in Him the Jews believed not, they deservedly heard [the sentence], "Ye shall die in your sins; for in no way could ye, who were born with sin, be without sin; and yet, said He, if ye believe in me, although it is still true that ye were born with sin, yet in your sin ye shall not die. The whole misery, then, of the Jews was just this, not to have sin, but to die in their sins.

From this it is that every Christian ought to seek to escape; because of this we have recourse to baptism; on this account do those whose lives are in danger from sickness or any other cause become anxious for help; for this also is the sucking child carried by his mother with pious hands to the church, that he may not go out into the world without baptism, and die in the sin wherein he was born. Most wretched surely the condition and miserable the lot of these men, who heard from those truth-speaking lips," Ye shall die in your sins!"

7. But He explains whence this should befall them: "For if ye believe not that I am [He], ye shall die in your sins. I believe, brethren, that among the multitude who listened to the Lord, there were those also who should yet believe. But against all, as it were, had that most severe sentence gone forth, "Ye shall die in your sin; and thereby even from those who should yet believe had hope been withdrawn: the others were roused to fury, they to fear; yea, to more than fear, they were brought now to despair. But He revived their hope; for He added, "If ye believe not that I am, ye shall die in your sins. Therefore if ye do believe that I am, ye shall not die in your sins. Hope was restored to the desponding, the sleeping were: aroused, their hearts got a fresh awakening; and thereafter very many believed, as the Gospel itself attests in the sequel. For members of Christ were there, who had not yet become attached to the body of Christ; and among that people by whom He was crucified, by whom He was hanged on a tree, by whom when hanging He was mocked, by whom He was wounded with the spear, by whom gall and vinegar were given Him to drink, were the

members of Christ, for whose sake He said, "Father, forgive them, for they know not what they do. And what will a convert not be forgiven, if the shedding of Christ's blood is forgiven?

What murderer need despair, if he was restored to hope by whom even Christ was slain? After this many believed; they were presented with Christ's blood as a gift, that they might drink it for their salvation, rather than be held guilty of shedding it. Who can despair? And if the thief was saved on the cross,-a murderer shortly before, a little afterwards accused, convicted, condemned, hanged, delivered,-wonder not. The place of his conviction was that of his condemnation; while that of his conversion was the place also of his deliverance. Among this people, then, to whom the Lord was speaking, were those who should yet die in their sin: there were those also who should yet believe on Him who spake, and find deliverance from all their sin.

8. But look at this which is said by Christ the Lord: "If ye believe not that I am, ye shall die in your sins. What is this, "If ye believe not that I am? "I am" what? There is nothing added; and because He added nothing, He left much to be inferred. For He was expected to say what He was, and yet He said it not. What was He expected to say? Perhaps, "If ye believe not that I am" Christ; "if ye believe not that I am" the Son of God; "if ye believe not that I am" the Word of the Father: "if ye believe not that I am" the founder of the world; "if ye believe not that I am" the former and re-former, the creator and re-creator, the maker and re-maker of man;-" if ye believe not that I am" this, "ye shall die in your sins. There is much implied in His only saying "I am; for so also had God said to Moses, "I am who am. Who can adequately express what that AM means? God by His angel sent His servant Moses to deliver His people out of Egypt (you have read and know what you now hear; but I recall it to your minds); He sent him trembling, self-excusing, but obedient. And while thus excusing himself, he said to God, whom he understood to be speaking in the person of the angel: If the people say to me, And who is the God that hath sent thee?

what shall I say to them? And the Lord answered him, "I am who am; and added, "Thou shalt say to the children of Israel, He who is hath sent me to you. There also He says not, I am God; or, I am the framer of the world; or, I am the creator of all things; or, I am the multiplier of the very people to be delivered: but only this, "I am who am; and, "Thou shall say to the children of Israel, He who is. He added not, Who is your God, who is the God of your fathers; but said only this: "He who is hath sent me to you. Perhaps it was too much even for Moses himself, as it is too much for us also, and much more so for us, to understand the meaning of such words, "I am who am; and, "He who is hath sent me to you. And supposing that Moses comprehended it, when would those to whom he was sent comprehend it? The Lord therefore put aside what man could not comprehend, and added what he could; for He said also besides, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. This thou canst comprehend; for "I am who am," what mind can comprehend?

9. What then of us? Shall we venture to say anything on such words, "I am who am;" or rather on this, that you have heard the Lord saying, "If ye believe not that I am, ye shall

die in your sins"? Shall I venture with these feeble and scarcely existing powers of mine to discuss the meaning of that which Christ the Lord hath said, "If ye believe not that I am"? I shall venture to ask the Lord Himself. Listen to me as one asking rather than discussing, inquiring rather than assuming, learning rather than teaching, and fail not yourselves also to be asking with me or through me. The Lord Himself, who is everywhere, is also at hand. Let Him hear the feeling that prompts to ask, and grant the fruit of understanding. For in what words, even were it so that I comprehend something, can i convey to your hearts what I comprehend? What voice is adequate? what eloquence sufficient? what powers of intelligence? what faculty of utterance?

10. I shall speak, then, to our Lord Jesus Christ; I shall speak and may He be pleased to hear me. I believe He is present, I am fully assured of it; for He Himself has said, "Lo, I am with you even to the end of the world. O Lord our God, what is that which Thou saidst, "If ye believe not that I am"? For what is there that belongs not to the things Thou hast made? Does not heaven so belong? Does not the earth? Does not everything in earth and heaven? Does not man himself to whom Thou speakest? Does not the angel whom Thou sendest? If all these are things made by Thee, what is that existence Thou hast retained as something exclusively Thine own, which Thou hast given to none besides, that Thou mightest be such Thyself alone? For how do I hear "I am who am," as if there were none besides? and how do I hear "If ye believe not that I am"? For had they no existence who heard Him? Yea, though they were sinners, they were men. What then can I do? What that existence is, let Him tell my heart, let Him tell, let Him declare it within; let the inner man hear, the mind apprehend this true existence; for such existence is always unvarying in character. For a thing, anything whatever (I have begun as it were to dispute, and have left off inquiring. Perhaps I wish to speak what I have heard.

May He grant enlargement to my hearing, and to yours, while I speak);-for anything, whatever in short be its excellence, if it is changeable, does not truly exist; for there is no true existence wherever non-existence has also a place. For whatever can be changed, so far as changed, it is not that which was: if it is no longer what it was, a kind of death has therein taken place; something that was there has been eliminated, and exists no more. Blackness has died out in the silvery locks of the patriarch, comeliness in the body of the careworn and crooked old man, strength in the body of the languishing, the [previous] standing posture in the body of one walking, walking in the body of one standing, walking and standing in the body of one reclining, speech in the tongue of the silent;-whatever changes, and is what it was not, I see there a kind of life in that which is, and death in that which was. In fine, when we say of one deceased, Where is that person? we are answered, He was O Truth, it is thou [alone] that truly art! For in all actions and movements of ours, yea, in every activity of the creature, I find two times, the past and the future. I seek for the present, nothing stands still: what I have said is no longer present; what I am going to say is not yet come: what I have done is no longer present;

what I am going to do is not yet come: the life I have lived is no longer present; the life I have still to live is not yet come. Past and future I find in every creature-movement: in truth, which is abiding, past and future I find not, but the present alone, and that unchangeably, which has no place in the creature. Sift the mutations of things, thou wilt find was and Will BE: think on God, thou wilt find the is, where was and Will BE cannot exist. To be so then thyself, rise beyond the boundaries of time. But who can transcend the powers of his being? May He raise us thither who said to the Father, "I will that they also be with me where I am. And so, in making this promise, that we should not die in our sins, the Lord Jesus Christ, I think, said nothing else by these words, "If ye believe not that I am; yea, by these words I think He meant nothing else than this, "If ye believe not that I am" God, "ye shall die in your sins. Well, God be thanked that He said, "If ye believe not," and did not say, If ye comprehend not. For who can comprehend this? Or is it so, since I have ventured to speakand you have seemed to understand, that you have indeed comprehended somewhat of a subject so unspeakable? If then thou comprehendest not, faith sets thee free.

Therefore also the Lord said not, If ye comprehend not that I am; but said what they were capable of attaining, "If ye believe not that I am, ye shall die in your sins."

11. And savoring as these men always did of the earth, and ever hearing and answering according to the flesh, what did they say to Him? "Who art thou? For when thou saidst, "If ye believe not that I am," thou didst not tell us what thou wert. Who art thou, that we may believe? He answered "The Beginning. Here is the existence that [always] is. The beginning cannot be changed: the beginning is self-abiding and all-originating; that is, the beginning, to which it has been said, "But thou Thyself art the same, and Thy years shall not fail. "The beginning," He said, "for so I also speak to you. Believe me [to be] the beginning, that ye may not die in your sins. For just as if by saying, "Who art thou? they had said nothing else than this, What shall we believe thee to be? He replied, "The beginning; that is, Believe me [to be] the "beginning. For in the Greek expression we discern what we cannot in the Latin. For in Greek the word "beginning" (principium, arkh), is of the feminine gender, just as with us "law" (lex) is of the feminine gender, while it is of the masculine (nomoj) with them; or as "wisdom" (sapientia, sofia) is of the feminine gender with both. It is the custom of speech, therefore, in different languages to vary the gender of words, because in things themselves there is no place for the distinction of sex.

For wisdom is not really female, since Christ is the Wisdom of God, and Christ is termed of the masculine gender, wisdom of the feminine. When then the Jews said, "Who art thou? He, who knew that there were some there who should yet believe, and therefore had said, Who art thou that so they might come to know what they ought to believe regarding Him, replied, "The beginning: not as if He said, I am the beginning; but as if He said, Believe me [to he] the beginning. Which, as I said, is quite evident in the Greek language, where beginning (arkh) is of the feminine gender. Just as if He had wished to say that He was the Truth, and to their question, "Who art thou? had answered, Veritatem [the Truth]; when to the words, "Who art thou? He evidently ought to have replied, Veritas [the Truth]; that is,

I am the Truth. But His answer had a deeper meaning, when He saw that they had put the question, "Who art thou? in such a way as to mean, Having heard from thee, "If ye believe not that I am, what shall we believe thee to be? To this He replied, "The beginning: as if He said, Believe me to be the beginning. And He added "for [as such] I also speak to you; that is, having humbled myself on your account, I have condescended to such words.

For if the beginning as it is in itself had remained so with the Father, as not to receive the form of a servant and speak as man with men; how could they have believed in Him, since their weak hearts could not have heard the Word intelligently without some voice that would appeal to their senses? Therefore, said He, believe me to be the beginning; for, that you may believe, I not only am, but also speak to you. But on this subject I have still much to say to you; may it therefore please your Charity that we reserve what remains, and by His gracious aid deliver it tomorrow.

Tractate 39

John VIII. 26, 27. 1. The words of our Lord Jesus Christ, which He had addressed to the Jews, so regulating His discourse that the blind saw not, and believers' eyes were opened, are these, which have been read to-day from the holy Gospel: "Then said the Jews, Who art thou?" Because the Lord had said before, "If ye believe not that I am, ye shall die in your sins." To this accordingly they rejoined, "Who art thou?" as if seeking to know on whom they ought to believe, so as not to die in their sin. He replied to those who asked Him: "Who art thou?" by saying, "The beginning, for [so] also I speak to you." If the Lord has called Himself the beginning, it may be inquired whether the Father also is the beginning. For if the Son who has a Father is the beginning, how much more easily must God the Father be understood as the beginning, who has indeed the Son whose Father He is, but has no one from whom He Himself proceedeth? For the Son is the Son of the Father, and the Father certainly is the Father of the Son; but the Son is called God of God,-the Son is called Light of Light; the Father is called Light, but not, of Light,-the Father is called God, but not, of God. If, then, God of God, Light of Light, is the beginning, how much more easily may we understand as such that Light, from whom the Light [cometh], and God, of whom is God? It seems, therefore, absurd, dearly beloved, to call the Son the beginning, and not to call the Father the beginning also.

2. But what shall we do? Are there, then, two beginnings? Let us beware of saying so. What then, if both the Father is the beginning and the Son the beginning, how are there not two beginnings? In the same way that we call the Father God, and the Son God, and yet say not that there are two Gods; and yet He who is the Father is not the Son, He who is the Son is not the Father; and the Holy Spirit, the Spirit of the Father and of the Son, is neither the Father nor the Son. Although, then, as Catholic ears have been taught in the bosom of mother Church, neither He who is the Father is the Son, nor He who is the Son is the Father, nor is the Holy Spirit, of the Father and of the Son, either the Son or the Father, yet we say not that there are three Gods; although, if we are asked of each apart, we must, of whichever we are questioned, confess that He is God.

3. But all this seems absurd to those who drag up familiar things to a level with things little known, visible things with invisible, and compare the creature to the Creator. For unbelievers sometimes question us and say: Whom you call the Father, do you call him

God? We answer, God. Whom you call the Son, do you call him God? We answer, God. Whom you call the Holy Spirit, do you call him God? We answer, God. Then, say they, are the Father, and the Son, and the Holy Spirit three Gods? We answer, No. They are confounded, because they are not enlightened; they have their heart shut up, because they want the key of faith. Let us then, brethren, by an antecedent faith that heals the eye of our heart, receive without obscurity what we understand,-and what we understand not, believe without hesitation; let us not quit the foundation of faith in order to reach the summit of perfection. The Father is God, the Son is God, the Holy Spirit is God: and yet He is not the Father who is the Son, nor He the Son who is the Father, and the Holy Spirit, the Spirit of the Father and the Son, is neither the Father nor the Son. The Trinity is one God. The Trinity is one eternity, one power, one majesty;-three, [but not three] Gods. Let not the reviler answer me: "Three what, then? For," he adds, "if there are three, you must say, three what?" I reply: The Father, and the Son, and the Holy Spirit. "See," he says, "you have named three; but express what the three are?" Nay, count them yourself; for I make out three when I say, the Father, and the Son, and the Holy Spirit. For the Father is God as respects Himself, but [He is] the Father as respects the Son; the Son is God as respects Himself, but He is the Son as regards the Father.

4. What I say you may gather from daily analogies. So it is with one man and another, if the one be a father, the other his son. He is man as regards himself, but a father as regards his son; and the son man as respects himself, but a son as respects his father. For father is a name given relatively, and so with son; but these are two men. And certainly God the Father is Father in a relative sense, that is, in relation to the Son; and God the Son is Son relatively, that is, in relation to the Father; but not as the former are two men are these two Gods. Why is it not so here? Because that belongs to one sphere and this to another; for this is divine. There is here something ineffable which cannot be explained in words, that there should both be, and not be, number. For see if there appear not a kind of number, Father, and Son, and Holy Ghost-the Trinity. If three, three what? Here number fails. And so God neither keeps apart from number, nor is comprehended by number. Because there are three, there is a kind of number. If you ask three what, number ceases. Hence it is said, "Great is our Lord, and great His power; and of His understanding there is no number. When you have begun to reflect, you begin to number; when you have numbered, you cannot tell what you have numbered.

The Father is Father, the Son is Son, the Holy Spirit is the Holy Spirit. What are these three, the Father, the Son, and the Holy Spirit? Are They not three Gods? No. Are They not three Almighties? No. Not three Creators of the world? No. Is the Father then almighty? Manifestly almighty. And is the Son then not almighty? Clearly the Son. is also almighty. And is the Holy Spirit then not almighty? He, too, is almighty. Are there then three Almighties? No; only one Almighty. Only in Their relation to each other do They suggest number, not in Their essential existence. For though God the Father is, as respects Himself, God along with the Son and the Holy Spirit, there are not three Gods; and, though as respects Himself He is omnipotent, as well as the Son and the Holy Spirit, there are not three omnipotents;

for in truth He is the Father not in respect to Himself, but to the Son; nor is the Son so in respect to Himself, but to the Father; nor is the Spirit so as regards Himself, in as far as He is called the Spirit of the Father and of the Son. I have no name to give the three, save the Father, the Son, and the Holy Spirit, one God, one Almighty. And so one beginning.

5. Take an illustration from the Holy Scriptures, whereby you may in some measure comprehend what I am saying. After our Lord Jesus Christ rose again, and was pleased to ascend into heaven, at the end of ten days He sent from thence the Holy Spirit, by whom those who were present in that one chamber were filled, and began to speak in the languages of all nations. The Lord's murderers, terrified by the miracle, were pricked to the heart and sorrowed; sorrowing, were changed; and being changed, believed. There were added to the Lord's body, that is, to the number of believers, three thousand people. And so also by the working of another miracle there were added other five thousand. A considerable community was created, in which all, receiving the Holy Spirit, by whom spiritual love was kindled, were by their very love and fervor of spirit welded into one, and began in the very unity of fellowship to sell all that they had, and to lay the price at the apostles' feet, that distribution might be made to every one as each had need. And the Scripture says this of them, that "they were of one soul and one heart toward God. Give heed then, brethren, and from this acknowledge the mystery of the Trinity, how it is we say, There is both the Father, and the Son, and the Holy Spirit, and yet there is one God. See! there were so many thousands of these, and yet there was one heart;

there were so many thousands, and one soul. But where? In God. How much more so God Himself? Do I err at all in word when I call two men two souls, or three men three souls, or many men many souls? Surely I speak correctly. Let them approach God, and one soul belongs to all. If by approaching God many souls by love become one soul, and many hearts one heart, what of the very fountain of love in the Father and Son? Is it not still more so here that the Trinity is one God? For thence, of that Holy Spirit, does love come to us, as the apostle says: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. If then the love of God, shed abroad in our hearts by the Holy Ghost which is given unto us, makes many souls one soul, and many hearts one heart, how much rather are the Father and Son and Holy Spirit, one God, one light, and one beginning?

6. Let us hear, then, the Beginning who speaks to us: "I have," said He, "many things to say of you and to judge." You remember that He said, "I do not judge any one." See, now He says, "I have many things to say of you and to judge." But, "I do not judge" is one thing: "I have to judge" is another; for He had come to save the world, not to judge the world. In saying, "I have many things to say of you and to judge," He speaks of the future judgment. For therefore did He ascend, that He may come to judge the living and the dead. No one will judge more justly than He who was unjustly judged. "Many things," said He, "have I to say of you and to judge; but He that sent me is true." See how the Son, His equal, gives glory to the Father. For He sets us an example, and says as it were in our hearts: O believer, if thou hearest my gospel, the Lord thy God saith to thee, when I, in the beginning God the Word

with God, equal with the Father, coeternal with Him that begat, give glory to Him whose Son I am, how canst thou be proud before Him, whose servant thou art?

7. "I have many things," He said, "to say of you and to judge: but He that sent me is true;" as if He had said, Therefore I judge the truth, because, as the Son of the True One, I am the truth. The Father true, the Son the truth,-which do we account the greater? Let us reflect, if we can, which is the greater, the True One or the Truth. Take some other instances. Is a pious man, or piety, the more comprehensive? Surely piety itself; for the pious is derived from piety, not piety from the pious. For piety may still exist, though he who was pious became impious. He has lost his piety, but has taken nothing from piety itself. What also of comely and comeliness? Comeliness is more than comely; for comeliness gives existence to the comely, not the comely to comeliness. And so of chaste and chastity. Chastity is clearly something more than chaste. For if chastity had no existence, one would have no ground to be chaste; but though one may refuse to be chaste, chastity remains entire. If then the term piety implies more than the term pious, comeliness more than comely, chastity than chaste, shall we say that the Truth is more than the True One? If we say so, we shall begin to say that the Son is greater than the Father. For the Lord Himself says most distinctly, "I am the way, and the truth, and the life." Therefore, if the Son is the truth, what is the Father but what the Truth Himself says, "He that sent me is true"? The Son is the truth, the Father true. I inquire which is the greater, but find equality. For the true Father is true not because He contained a part of that truth, but because He begat it entire.

8. I see I must speak more plainly. And, not to detain you long, let me treat only of this point to-day. When I have finished what, with God's help, I wish to say, my discourse shall close. I have said this, then, to enlist your attention. Every soul, as being a thing, is mutable; and although a great creature, yet a creature; though superior to the body, yet made. Every soul, then, since it is changeable-that is, sometimes believes, sometimes disbelieves; at one time wishes, at another time refuses; at one time is adulterous, at another chaste; now good, and again wicked, -is changeable. But God is that which is, and so has retained as His own peculiar name, "I am who am. Such also is the Son, when He says, "If ye believe not that I am; and thereto pertains also, "Who art thou? The Beginning" (ver. 25). God therefore is unchangeable, the soul changeable. When the soul receives from God the elements of its goodness it becomes good by participation, just as by participation thine eye seeth. For it sees not when the light is withdrawn, while so long as it shares in the light it sees. Since then by participation the soul is made good, if it changes and becomes bad, the goodness remains that made it good. For there is a goodness of which it partook when good; and when it has turned to evil, that goodness continues entire. If the soul fall away and become evil, there is no lessening of goodness;

if it return and become good, that goodness is not enlarged. Thine eye participates in this light, and thou seest. Is it shut? Then thou hast not diminished the light. Is it open? Thou hast not increased the light. By this illustration, brethren understand that if the soul is pious, there is piety with God, of which the soul is partaker; if the soul is chaste, there is

chastity with God, of which it partakes; if it is good, there is goodness with God, of which it partakes; if it is true, there is truth with God, of which the soul is partaker. Whereof if the soul is no partaker, every man is false; and if every man may be false, no man is true of himself. But the true Father is true of Himself, for He begat the Truth. It is one thing to say, That man is true, for he has taken in the truth: it is another, God is true, for He begat the Truth. See then how God is true,-not by participating in, but by generating the Truth. I see you have understood me, and am glad. Let this suffice you to-day. The rest, according as He gives it, we shall expound when the Lord pleases.

Tractate 40

John VIII. 28-32. I. Of the holy Gospel according to John, which you see in our hand, your Charity has already heard much, whereon by God's grace we have discoursed according to our ability, pressing on your notice that this evangelist, specially, has chosen to speak of the Lord's divinity, wherein He is equal with the Father and the only Son of God; and on that account he has been compared to the eagle, because no other bird is understood to take a loftier flight. Accordingly, to what follows in order, as the Lord enables us to treat of it, listen with all your attention.

2. We have spoken to you on the preceding passage, suggesting how the Father may be understood as True, and the Son as the Truth. But when the Lord Jesus said, "He that sent me is true," the Jews understood not that He spake to them of the Father. And He said to them, as you have just heard in the reading, "When ye have lifted up the Son of man, then shall ye know that I am, and [that] I do nothing of myself; but as the Father hath taught me, I speak these things. What means this? For it looks as if all He said was, that they would know who He was after His passion. Without doubt, therefore, He saw that some there, whom He Himself knew, whom with the rest of His saints He Himself in His foreknowledge had chosen before the foundation of the world, would believe after His passion. These are the very persons whom we are constantly commending, and with much entreaty setting forth for your imitation. For on the sending down of the Holy Spirit after the Lord's passion, and resurrection, and ascension, when miracles were being done in the name of Him whom, as if dead, the persecuting Jews had despised, they were pricked in their hearts; and they who in their rage slew Him were changed and believed; and they who in their rage shed His blood, now in the spirit of faith drank it;

to wit, those three thousand, and those five thousand Jews whom now He saw there, when He said, "When ye have lifted up the Son of man, then shall ye know that I am [He]. It was as if He had said, I let your recognition lie over till I have completed my passion: in your own order ye shall know who I am. Not that all who heard Him were only then to believe, that is, after the Lord's passion; for a little after it is said, "As He spake these words, many believed, on Him; and the Son of man was not yet lifted up. But the lifting up He is speaking of is that of His passion, not of His glorification; of the cross, not of heaven; for He was exalted there also when He hung on the tree. But that exaltation was His humiliation; for then He

became obedient even to the death of the cross. This required to be accomplished by the hands of those who should afterwards believe, and to whom He says, "When ye have lifted up the Son of man, then shall ye know that I am [He]. And why so, but that no one might despair, however guilty his conscience, when he saw those forgiven their homicide who had slain the Christ?

3. The Lord then, recognizing such in that crowd, said, "When ye have lifted up the Son of man, then shall ye know that I am [He]. You know already what "I am" signifies; and we must not be continually repeating, lest so great a subject beget distaste. Recall that, "I am who am," and "He who is hath sent me," and you will recognize the meaning of the words, "Then shall ye know that I am. But both the Father is, and the Holy Spirit is. To the same is belongs the whole Trinity. But because the Lord spake as the Son, in order that, when He says, "Then shall ye know that I am," there might be no chance of entrance for the error of the Sabellians, that is, of the Patripassians,-an error which I have charged you not to hold, but to beware of,-the error, I mean, of those who have said, The Father and Son are one and the same; two names, but one reality;-to guard them against that error, when the Lord said, "Then shall ye know that I am," that He might not be understood as Himself the Father, He immediately added, "And I do nothing of myself; but as my Father taught me, I speak these things. Already was the Sabellian beginning to rejoice over the discovery of a ground for his error; but immediately on showing himself as it were in the shade, he was confounded by the light of the following sentence.

Thou thoughtest that He was the Father, because He said, "I am. Hear now that He is the Son: "And I do nothing of myself. What means this, "I do nothing of myself"? Of myself I am not. For the Son is God, of the Father; but the Father is God, yet not of the Son. The Son is God of God, and the Father is God, but not of God. The Son is light of light; and the Father is light, but not of light. The Son is, but there is [One] of whom He is; and the Father is, but there is none of whom He is.

4. Let not then, my brethren, His further words, "As my Father hath taught me, I speak these things," be the occasion of any carnal thought stealing into your minds. For human weakness cannot think, but as it is accustomed to act and to hear. Do not then set before your eyes as it were two men, one the father, the other the son, and the father speaking to the son; as any one of you may do, when you say something to your son, admonishing and instructing him how to speak, to charge his memory with what you have told him, and, having done so, to express it in words, to enunciate distinctly, and convey to the ears of others what he has apprehended with his own. Think not thus, lest you be fabricating idols in your heart. The human shape, the outlines of human limbs, the form of human flesh, the outward senses, stature and motions of the body, the functions of the tongue, the distinctions of sounds,-think not of such as existing in that Trinity, save as they pertain to the servant-form, which the only-begotten Son assumed, when the Word was made flesh to dwell among us. Thereof I forbid thee not, human weakness, to think according to thy

knowledge: nay, rather I require thee. If the faith that is in thee be true, think of Christ as such; but as such of the Virgin Mary, not of God the Father.

He was an infant, He grew as a man, He walked as a man, He hungered, He thirsted as a man, He slept as a man; at last He suffered as a man, hung on the tree, was slain and buried as a man. In the same form He rose again; in the same, before the eyes of His disciples, He ascended into heaven; in the same will He yet come to judgment. For angel lips have declared in the Gospel, "He shall so come in like manner as ye have seen Him go into heaven. When then you think of the servant-form in Christ, think of a human likeness, if you have faith; but when you think, "In the beginning was the Word, and the Word was with God, and the Word was God," away with all human fashioning from your heart. Banish from your thoughts everything bounded by corporeal limits, included in local measurement, or spread out in a mass, how great soever its size. Perish utterly such a figment from your heart. Think, if you can, on the beauty of wisdom, picture to yourself the beauty of righteousness. Has that a shape? a size? a color? It has none of these, and yet it is; for if it were not, it would neither be loved nor worthy of praise, nor be cherished in our heart and life as an object of honor and affection. But men here become wise; and whence would they so, had wisdom no existence?

And further, O man, if thou canst not see thine own wisdom with the eyes of the flesh, nor think of it by the same mental imagery as thou canst of bodily things, wilt thou dare to thrust the shape of a human body on the wisdom of God?

5. What shall we say then, brethren? How spake the Father to the Son, seeing that the Son says, "As the Father taught me, I speak these things"? Did He speak to Him? When the Father taught the Son, did He use words, as you do when you teach your son? How could He use words to the Word! What words, many in number, could be used to the one Word? Did the Word of the Father approach His ears to the Father's mouth? Such things are carnal: banish them from your hearts. For this I say, if only you have understood my words, I certainly have spoken and my words have sounded, and by their sound have reached your ears, and through your sense of hearing have carried their meaning to your mind, if so be you have understood. Suppose that some person of Latin speech has heard, but has only heard without understanding, what I have said. As regards the noise issuing from my mouth, he who has understood not has been a sharer therein just like yourselves. He has heard that sound; the same syllables have smote on his ears, but they have produced no effect on his mind. Why? Because he understood not. But if you have understood, whence comes your understanding? My words have sounded in the ear: have I kindled any light in the heart?

Without doubt, if what I have said is true, and this truth you have not only heard, but also understood, two things have there been wrought (distinguish between them), hearing and intelligence. Hearing has been wrought by me, but by whom has understanding? I have spoken to the ear, that you might hear; who has spoken to your heart for understanding? Doubtless some one has also said something to your heart, that not only the noise of words

might strike your ear, but something also of the truth might descend into your heart. Some one has spoken also to your heart, but you do not see him. If, brethren, you have understood, your heart also has been spoken to. Intelligence is the gift of God. And who, if you have understood, has spoken so in your heart, but He to whom the Psalm says, "Give me understanding, that I may learn Thy commandments? For example, the bishop has spoken. What has he said, some one asks. You repeat what he has spoken, and add, He has said the truth. Then another, who has not understood, says, What has he said, or what is it you are praising? Both have heard me; I have spoken to both; but to one of them God has spoken.

If we may compare small things with great (for what are we to Him?), something, I know not what, of an incorporeal and spiritual kind God works in us, which is neither sound to strike the ear, nor color to be discerned by the eyes, nor smell to enter the nostrils, nor taste to be judged of by the mouth, nor anything hard or soft to be sensible to the touch; yet something there is which it is easy to feel,-impossible to explain. If then God, as I was saying, speaks in our hearts without sound, how speaks He to His Son? Thus then, brethren, think thus as much as you can, if, as I have said, we may in some measure compare small things with great: think thus. In an incorporeal way the Father spoke to the Son, because in an incorporeal way the Father begot the Son. Nor did He so teach Him as if He had begotten Him untaught; but to have taught Him is the same as to have begotten Him full of knowledge; and this, "The Father hath taught me," is the same as, The Father hath begotten me already knowing. For if, as few understand, the nature of the Truth is simple, to be is to the Son the same as to know. From Him therefore He has knowledge, from whom He has being. Not that from Him He had first being, and afterwards knowledge; but as in begetting He gave Him to be, so in begetting He gave Him to know;

for, as was said, to the simple nature of the Truth, being is not one thing and knowing another, but one and the same.

6. Thus then He spoke to the Jews, and added, "And He that sent me is with me." He had already said this also before, but of this important point He is constantly reminding them,-"He sent me," and "He is with me." If then, O Lord, He is with Thee, not so much hath the One been sent by the other, but ye Both have come. And yet, while Both are together, One was sent, the Other was the sender; for incarnation is a sending, and the incarnation itself belongs only to the Son and not to the Father. The Father therefore sent the Son, but did not withdraw from the Son. For it was not that the Father was absent from the place to which He sent the Son. For where is not the Maker of all things? Where is He not, who said, "I fill heaven and earth"? But perhaps the Father is everywhere, and the Son not so? Listen to the evangelist: "He was in this world, and the world was made by Him." Therefore said He, "He that sent me," by whose power as Father I am incarnate, "is with me,-hath not left me." Why hath He not left me? "He hath not left me," He says, "alone; for I do always those things that please Him." That equality exists always; not from a certain beginning, and then onwards; but without beginning, without end. For Divine generation has no beginning in time, since time itself was created by the Only-begotten.

7. "As He spake these words, many believed on Him." Would that, while I speak also, many, who before this were otherwise disposed, understood and believed on Him! For perhaps there are some Arians in this large assembly. I dare not suspect that there are any Sabellians, who say that the Father Himself is one with the Son, seeing that heresy is too old, and has been gradually eviscerated. But that of the Arians seems still to have some movement about it, like that of a putrefying carcase, or certainly, at the most, like a man at the last gasp; and from this some still require deliverance, just as from that other many were delivered. This province, indeed, did not use to have such; but ever since the arrival of many foreigners, some of these have also found their way to our neighborhood. See then, while the Lord spoke these words, many Jews believed on Him. May I see also that, while I am speaking, Arians are believing, not on me, but with me!

8. "Then said the Lord to those Jews who believed on Him, If ye continue in my word." "Continue," I say, for you are now initiated and have begun to be there. "If ye continue," that is, in the faith which is now begun in you who believe, to what will you attain? See the nature of the beginning, and whither it leads. You have loved the foundation, give heed to the summit, and out of this low condition seek that other elevation. For faith has humility, but knowledge and immortality and eternity possess not lowliness, but loftiness; that is, upraising, all-sufficiency, eternal stability, full freedom from hostile assault, from fear of failure. That which has its beginning in faith is great, but is despised. In a building also the foundation is usually of little account with the unskilled. A large trench is made, and stones are thrown in every way and everywhere. No embellishment, no beauty are apparent there; just as also in the root of a tree there is no appearance of beauty. And yet all that delights you in the tree has sprung from the root. You look at the root and feel no delight: you look at the tree and admire it. Foolish man! what you admire has grown out of that which gave you no delight. The faith of believers seems a thing of little value,-you have no scales to weigh it. Hear then to what it attains, and see its greatness: as the Lord Himself says in another place, "If ye have faith as a grain of mustard seed." What is there of less account than that, yet what is there pervaded with greater energy? What more minute, yet what more fervidly expansive? And so "ye" also, He says, "if ye continue in my word," wherein ye have believed, to what will ye be brought? "ye shall be my disciples indeed." And what does that benefit us? "and ye shall know the truth."

9. What, brethren, does He promise believers? "And ye shall know the truth. Why so? Had they not come to such knowledge when the Lord was speaking? If they had not, how did they believe? They believed, not because they knew, but that they might come to know. For we believe in order that we may know, we do not know in order that we may believe. For what we shall yet know, neither eye hath seen, nor ear heard, nor hath it entered the heart of man. For what is faith, but believing what you see not? Faith then is to believe what you see not; truth, to see what you have believed, as He Himself saith in a certain place. The Lord then walked on earth, first of all, for the creation of faith. He was man, He was made in a low condition. He was seen by all, but not by all was He known. By many was He rejected, by the multitude was He slain, by few was He mourned; and yet even by those who

mourned Him, His true being was still unrecognized. All this is the beginning as it were of faith's lineaments and future up-building. As the Lord, referring thereto, saith in a certain place, "He that loveth me keepeth my commandments; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. They certainly already saw the person to whom they were listening;

and yet to them, if they loved Him, does He give it as a promise that they should see Him. So also here, "Ye shall know the truth. How so? Is that not the truth which Thou hast been speaking? The truth it is, but as yet it is only believed, not beheld. If you abide in that which is believed, you shall attain to that which is seen. Hence John himself, the holy evangelist, says in his epistle, "Dearly beloved, we are the sons of God; but it is not yet apparent what we shall be. We are so already, and something we shall be. What more shall we be than we are? Listen: "It is not yet apparent what we shall be: [but] we know that, when He shall appear, we shall be like Him. How? "For we shall see Him as He is. A great promise, but the reward of faith. You seek the reward; then let the work precede. If you believe, ask for the reward of faith; but if you believe not, with what face can you seek the reward of faith? "If" then "ye continue in my word, ye shall be my disciples indeed," that ye may behold the very truth as it is, not through sounding words, but in dazzling light, wherewith He shall satisfy us: as we read in the psalm, "The light of Thy countenance is impressed upon us. We are God's money: we have wandered away as coin from the treasury.

The impression that was stamped upon us has been rubbed out by our wandering. He has come to refashion, for He it was that fashioned us at first; and He is Himself asking for His money, as Caesar for his. Therefore He says, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's: to Caesar his money, to God yourselves. And then shall the truth be reproduced in us.

10. What shall I say to your Charity? Oh that our hearts were in some measure aspiring after that ineffable glory! Oh that we were passing our pilgrimage in sighs, and loving not the world, and continually pushing onwards with pious minds to Him who hath called us! Longing is the very bosom of the heart. We shall attain, if with all our power we give way to our longing. Such in our behalf is the object of the divine Scriptures, of the assembling of the people, of the celebration of the sacraments , of holy baptism, of singing God's praise, and of this our own exposition,-that this longing may not only be implanted and germinate, but also expand to such a measure of capacity as to be fit to take in what eye hath not seen, nor ear heard, nor hath entered into the heart of man. But love with me. He who loves God is not much in love with money, And I have but touched on this infirmity, not venturing to say, He loves not money at all, but, He loves not money much; as if money were to be loved, but not in a great degree. Oh, were we loving God worthily, we should have no love at all for money! Money then will be thy means of pilgrimage, not the stimulant of lust; something to use for necessity, not to joy over as a means of delight. Love God, if He has wrought in thee somewhat of that which thou hearest and praisest.

Use the world: let not the world hold thee captive. Thou art passing on the journey thou hast begun; thou hast come, again to depart, not to abide. Thou art passing on thy journey, and this life is but a wayside inn. Use money as the traveller at an inn uses table, cup, pitcher, and couch, with the purpose not of remaining, but of leaving them behind. If such you would be, you, who can stir up your hearts and hear me; if such you would be, you will attain to His promises. It is not too much for your strength, for mighty is the hand of Him who hath called you. He hath called you. Call upon Him, say to Him, Thou hast called us, we call upon Thee; see, we have heard Thee calling us, hear us calling upon Thee: lead us whither Thou hast promised; perfect what Thou hast begun; forsake not Thine own gifts; leave not Thine own field; let Thy tender shoots yet be gathered into Thy barn. Temptations abound in the world, but greater is He who made the world. Temptations abound, but he fails not whose hope reposes in Him in whom there is no deficiency.

11. I have been exhorting you, brethren, to this in such words, because the freedom of which our Lord Jesus Christ speaks belongs not to this present time. Look at what He added: ”Ye shall be my disciples indeed; and ye shall know the truth, and the truth shall set you free.” What means that-”shall set you free”? It shall make you freemen. In a word, the carnal, and fleshly-minded Jews-not those who had believed, but those in the crowd who believed not-thought that an injury was done them, because He said to them, ”The truth shall make you free.” They were indignant at being designated as slaves. And slaves truly they were; and He explains to them what slavery it is, and what is that future freedom which is promised by Himself. But of this liberty and of that slavery it were too long to speak to-day.

Tractate 41

John VIII. 31-36.

1. Of what follows of the previous lesson, and has been read publicly to us to-day from the holy Gospel, I then deferred speaking, because I had already said much, and of that liberty into which the grace of the Saviour calleth us it was needful to treat in no cursory or negligent way. Of this, by the Lord's help, we purpose speaking to you to-day. For those to whom the Lord Jesus Christ was speaking were Jews. in a large measure indeed His enemies, but also in some measure already become, and yet to be, His friends; for some He saw there, as we have already said, who should yet believe after His passion. Looking to these, He had said, "When ye have lifted up the Son of man, then shall ye know that I am [He]. There also were those who, when He so spake. straightway believed. To them He spake what we have heard to-day: "Then said Jesus to those Jews who believed on Him, If ye continue in my word, ye shall be my disciples indeed. By continuing ye shall be so; for as now ye are believers, by so continuing ye shall be beholders. Hence there follows, "And ye shall know the truth. The truth is unchangeable. The truth is bread, which refreshes our minds and fails not; changes the eater, and is not itself changed into the eater. The truth itself is the Word of God, God with God, the only-begotten Son.

This Truth was for our sake clothed with flesh, that He might be born of the Virgin Mary, and the prophecy fulfilled, "Truth has sprung from the earth. This Truth then, when speaking to the Jews, lay hid in the flesh. But He lay hid not in order to be denied, but to be deferred [in His manifestation]; to be deferred, in order to suffer in the flesh; and to suffer in the flesh, in order that flesh might be redeemed from sin. And so our Lord Jesus Christ, standing full in sight as regards the infirmity of flesh, but hid as regards the majesty of Godhead, said to those who had believed on Him, when He so spake, "If ye continue in my word, ye shall be my disciples indeed. For he that endureth to the end shall be saved. "And ye shall know the truth," which now is hid from you, and speaks to you. "And the truth shall free you. This word, liberabit [shall free], the Lord hath taken from libertas [freedom]. For liberat [frees, delivers] is properly nothing else but liberum facit [makes free]. As salvat [he saves] is nothing else but salvum facit [he makes safe]; as he heals is nothing else but he makes whole; he enriches is nothing else but he makes rich; so liberat [he frees] is nothing else but liberum facit [he makes free]. This is clearer in the Greek word.

For in Latin usage we commonly say that a man is delivered (liberari), in regard not to liberty, but only to safety, just as one is said to be delivered from some infirmity. So is it said customarily, but not properly. But the Lord made such use of this word in saying, "And the truth shall make you free (liberabit)," that in the Greek tongue no one could doubt that He spake of freedom.

2. In short, the Jews also so understood and "answered Him; not those who had already believed, but those in that crowd who were not yet believers. "They answered Him, We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free? But the Lord had not said, "Ye shall be free," but, "The truth shall make you free. That word, however, they, because, as I have said, it is clearly so in the Greek, understood as pointing only to freedom, and puffed themselves up as Abraham's seed, and said, "We are Ahraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free? O inflated skin! such is not magnanimity, but windy swelling. For even as regards freedom in this life, how was that the truth when you said, "We were never in bondage to any man"? Was not Joseph sold? Were not the holy prophets led into captivity? And again, did not that very nation, when making bricks in Egypt, also serve hard rulers, not only in gold and silver, but also in clay? If you were never in bondage to any man, ungrateful people, why is it that God is continually reminding you that He delivered you from the house of bondage? Or mean you, perchance, that your fathers were in bondage, but you who speak were never in bondage to any man?

How then were you now paying tribute to the Romans, out of which also you formed a trap for the Truth Himself, as if to ensnare Him, when you said, "Is it lawful to give tribute to Caesar? in order that, had He said, It is lawful, you might fasten on Him as one ill-disposed to the liberty of Abraham's seed; and if He said, It is not lawful, you might slander Him before the kings of the earth, as forbidding the payment of tribute to such? Deservedly were you defeated on producing the money, and compelled yourselves to concur in your own capture. For there it was told you, "Render to Caesar the things that are Caesar's, and to God the things that are God's," after your own reply, that the money-piece bore the image of Caesar. For as Caesar looks for his own image on the coin, so God looks for His in man. Thus, then, did He answer the Jews. I am moved, brethren, by the hollow pride of men, because even of that very freedom of theirs, which they understood carnally, they lied when they said, "We were never in bondage to any man."

3. But to the Lord's own answer, let us give better and more earnest heed, lest we ourselves be also found bondmen. For "Jesus answered them, Verily, verily, I say unto you, that every one who committeth sin is the servant of sin." He is the servant-would that it were of man, and not of sin! Who will not tremble at such words? The Lord our God grant us, that is, both you and me, that I may speak in fitting terms of this freedom to be sought, and of that bondage to be avoided. "Amen, amen [verily, verily], I say unto you." The Truth speaks: and in what sense does the Lord our God claim it as His to say, "Amen, amen, I say unto you"? His charge is weighty in so announcing it. In some sort, if lawful to be said, His form

of swearing is, "Amen, amen, I say unto you." Amen in a way may be interpreted, [It is] true [truly, verily]; and yet it is not interpreted, though it might have been said, What is true [verily] I say unto you. Neither the Greek translator nor the Latin has dared to do so; for this word Amen is neither Greek nor Latin, but Hebrew. So it has remained without interpretation, to possess honor as the covering of something hidden; not in order to be disowned, but that it might not, as a thing laid bare to the eye, fall into disrepute. And yet it is not once, but twice uttered by the Lord, "Amen, amen, I say unto you." And now learn from the very doubling, how much was implied in the charge before us.

4. What, then, is the charge given? Verily, verily, I say unto you, saith the Truth who surely, though He had not said, Verily, I say, could not possibly lie. Yet [thereby] He impresses, inculcates His charge, arouses in a way the sleeping, makes them attentive, and would not be contemned. What does He say? "Verily, verily, I say unto you, that every one who committeth sin is the servant of sin. Miserable slavery! Men frequently, when they suffer under wicked masters, demand to get themselves sold, not seeking to be without a master, but at all events to change him. What can the servant of sin do? To whom can he make his demand? To whom apply for redress? Of whom require himself to be sold? And then at times a man's slave, worn out by the commands of an unfeeling master, finds rest in flight. Whither can the servant of sin flee? Himself he carries with him wherever he flees. An evil conscience flees not from itself; it has no place to go to; it follows itself. Yea, he cannot withdraw from himself, for the sin he commits is within. He has committed sin to obtain some bodily pleasure. The pleasure passes away; the sin remains. What delighted is gone; the sting has remained behind. Evil bondage! Sometimes men flee to the Church, and we generally permit them, uninstructed as they are-men, wishing to be rid of their master, who are unwilling to be rid of their sins.

But sometimes also those subjected to an unlawful and wicked yoke flee for refuge to the Church; for, though free-born men, they are retained in bondage: and an appeal is made to the bishop. And unless he care to put forth every effort to save free-birth from oppression, he is accounted unmerciful. Let us all flee to Christ, and appeal against sin to God as our deliverer. Let us seek to get ourselves sold, that we may be redeemed by His blood. For the Lord says, "Ye were sold for nought, and ye shall be redeemed without money. Without price, that is, of your own; because of mine. So saith the Lord; for He Himself has paid the price, not in money, but His own blood. Otherwise we had remained both bondmen and indigent.

5. From this bondage, then, we are set free by the Lord alone. He who had it not, Himself delivers us from it; for He alone came without sin in the flesh. For the little ones whom you see carried in their mothers' hands cannot yet walk, and are already in fetters; for they have received from Adam what they are loosened from by Christ. To them also, when baptized, pertains that grace which is promised by the Lord; for He only can deliver from sin who came without sin, and was made a sacrifice for sin. For you heard when the apostle was read: "We are ambassadors," he says, "for Christ, as though God were exhorting you by us;

we beseech you in Christ's stead,"-that is, as if Christ were beseeching you, and for what? -"to be reconciled unto God. If the apostle exhorts and beseeches us to be reconciled unto God, then were we enemies to God. For no one is reconciled unless from a state of enmity. And we have become enemies not by nature, but by sin. From the same source are we the servants of sin, that we are the enemies of God. God has no enemies in a state of freedom. They must be slaves; and slaves will they remain unless delivered by Him to whom they wished by their sins to be enemies. Therefore, says be, "We beseech you in Christ's stead to be reconciled unto God.

But how are we reconciled, save by the removal of that which separates between us and Himself? For He says by the prophet, "He hath not made the ear heavy that it should not hear; but your iniquities have separated between you and your God. And so, then, we are not reconciled, unless that which is in the midst is taken away, and something else is put in its place. For there is a separating medium, and, on the other hand, there is a reconciling Mediator. The separating medium is sin, the reconciling Mediator is the Lord Jesus Christ: "For there is one God and Mediator between God and men, the man Christ Jesus. To take then away the separating wall, which is sin, that Mediator has come, and the priest has Himself become the sacrifice. And because He was made a sacrifice for sin, offering Himself as a whole burnt-offering on the cross of His passion, the apostle, after saying, "We beseech you in Christ's stead to be reconciled unto God,"-as if we had said, How shall we be able to be reconciled?-goes on to say, "He hath made Him," that is, Christ Himself, "who knew no sin, [to be] sin for us, that we may be the righteousness of God in Him," "Him," he says, Christ Himself our God, "who knew no sin. For He came in the flesh, that is, in the likeness of sinful flesh, but not in Sinful flesh, because He had no sin at all;

and therefore became a true sacrifice for sin, because He Himself had no sin.

6. But perhaps, through some special perception of my own, I have said that sin is a sacrifice for sin. Let those who have read it be free to acknowledge it; let not those who have not read it be backward; let them not, I say, be backward to read, that they may be truthful in judging. For when God gave commandment about the offering of sacrifices for sin, in which sacrifices there was no expiation of sins, but the shadow of things to come, the self-same sacrifices, the self-same offerings, the self-same victims, the self-same animals, which were brought forward to be slain for sins, and in whose blood that [true] blood was prefigured, are themselves called sins by the law; and that to such an extent that in certain passages it is written in these terms, that the priests, when about to sacrifice, were to lay their hands on the head of the sin, that is, on the head of the victim about to be sacrificed for sin. Such sin, then, that is, such a sacrifice for sin, was our Lord Jesus Christ made, "who knew no sin."

7. With efficacious merit does He deliver from this bondage of sin, who saith in the psalms: "I am become as a man without help, free among the dead." For He only was free, because He had no sin. For He Himself says in the Gospel, "Behold, the prince of this world cometh," meaning the devil about to come in the persons of the persecuting Jews;-"behold," He says,

”he cometh, and shall find nothing in me.” Not as he found some measure of sin in those whom he also slew as righteous; in me he shall find nothing. And just as if He were asked, If he shall find nothing in Thee, wherefore will he slay Thee? He further said, ”But that all may know that I do the will of my Father, rise and let us go hence.” I do not, He says, pay the penalty of death as a necessity of my sinfulness; but in the death I die, I do the will of my Father. And in this, I am doing rather than enduring it; for, were I unwilling, I should not have had the suffering to endure. You have Him saying in another place, ”I have power to lay down my life, and I have power to take it up again.” Here surely is one ”free among the dead.”

8. Since, then, every one that committeth sin is the servant of sin, listen to what is our hope of liberty. ”And the servant,” He says, ”abideth not in the house for ever. The church is the house, the servant is the sinner. Many sinners enter the church. Accordingly He has not said, ”The servant” is not in the house, but ”abideth not in the house for ever. If, then, there shall be no servant there, who will be there? For ”when” as the Scripture speaketh, ”the righteous king sitteth on the throne, who will boast of having a clean heart? or who will boast that he is pure from his sin? He has greatly alarmed us, my brethren, by saying, ”The servant abideth not in the house for ever. But He further adds, ”But the Son abideth ever. Will Christ, then, be alone in His house? Will no people remain at His side? Whose head will He be, if there shall be no body? Or is the Son all this, both the head and the body? For it is not without cause that He has inspired both terror and hope: terror, in order that we should not love sin; and hope, that we should not be distrustful of the remission of sin. ”Every one,” He says, ”that committeth sin is the servant of sin. And the servant abideth not in the house for ever. What hope, then, have we, who are not without sin? Listen to thy hope: ”The Son abideth for ever.

If the Son, therefore, shall make you free, then shall ye be free indeed. Our hope is this, brethren, to be made free by the free One; and that, in setting us free, He may make us His servants. For we were the servants of lust; but being set free, we are made the servants of love. This also the apostle says: ”For, brethren, ye have been called unto liberty; only Use not liberty for an occasion to the flesh, but by love serve one another. Let not then the Christian say, I am free; I have been called unto liberty: I was a slave, but have been redeemed, and by my very redemption have been made free, I shall do what I please: no one may balk me of my will, if I am free. But if thou committest sin with such a will, thou art the servant of sin. Do not then abuse your liberty for freedom in sinning, but use it for the purpose of sinning not. For only if thy will is pious, will it be free. Thou wilt be free, if thou art a servant still,-free from sin, the servant of righteousness : as the apostle says, ”When ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Let us be striving after the latter, and be doing the other.

9. The first stage of liberty is to be free from crimes. Give heed, my brethren, give heed, that I may not by any means mislead your understanding as to the nature of that liberty

at present, and what it will be. Sift any one soever of the highest integrity in this life, and however worthy he may already be of the name of upright, yet is he not without sin. Listen to Saint John himself, the author of the Gospel before us, when he says in his epistle, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. He alone could say this who was "free among the dead: of Him only could it be said, who knew no sin. It could be said only of Him, for He also "was in all points tempted like as we are, yet without sin. He alone could say, "Behold, the prince of this world cometh, and shall find nothing in me. Sift any one else, who is accounted righteous, yet is he not in all respects without sin; not even such as was Job, to whom the Lord bore such testimony, that the devil was filled with envy, and demanded that he should be tempted, and was himself defeated in the temptation, to the end that Job might be proved.

And he was proved for this reason, not that the certainty of his carrying off the conqueror's wreath was unknown to God, but that he might become known as an object of imitation to others. And what says Job himself? "For who is clean? not even the infant whose life is but a day's span upon the earth. But it is plain that many are called righteous without opposition, because the term is understood as meaning, free from crime; for in human affairs there is no just ground of complaint attaching to those who are free from criminal conduct. But crime is grievous sin, deserving in the highest measure to be denounced and condemned. Not, however, that God condemns certain sins, and justifies and praises certain others. He approves of none. He hates them all. As the physician dislikes the ailment of the ailing, and works by his healing measures to get the ailment removed and the ailing relieved; so God by his grace worketh in us, that sin may be consumed, and man made free. But when, you will be saying, is it consumed? If it is lessened, why is it not consumed? That is growing less in the life of those who are advancing onwards, which is consumed in the life of those who have attained to perfection.

10. The first stage of liberty, then, is to be free from crimes [sinful conduct]. And so the Apostle Paul, when he determined on the ordination of either elders or deacons, or whoever was to be ordained to the superintendence of the Church, says not, If any one is without sin; for had he said so, every one would be rejected as unfit, none would be ordained: but he says, "If any one is without crime" [E.V. blame], such as, murder, adultery, any uncleanness of fornication, theft, fraud, sacrilege, and others of that sort. When a man has begun to be free from these (and every Christian man ought to be so), he begins to raise his head to liberty; but that is liberty begun, not completed. Why, says some one, is it not completed liberty?Because, "I see another law in my members warring against the law of my mind; "for what I would," he says, "that do I not; but what I hate, that do I. "The flesh," he says, "lusteth against the spirit, and the spirit against the flesh; so that ye do not the things that ye would. In part liberty, in part bondage: not yet entire, not yet pure, not yet full liberty, because not yet eternity. For we have still infirmity in part, in part we have attained to liberty. Whatever has been our sin, was previously wiped out in baptism. But because all our iniquity has been blotted out, has there remained no infirmity?

If there had not, we should be living here without sin. Yet who would venture to say so, but the proud, but the man unworthy of the Deliverer's mercy, but he who wishes to be self-deceived, and who is destitute of the truth? Hence, from the fact that some infirmity remains, I venture to say that, in what measure we serve God, we are free; in what measure we serve the law of sin, we are still in bondage. Hence says the apostle, what we began to say, "I delight in the law of God after the inward man. " Here then it is, wherein we are free, wherein we delight in the law of God; for liberty has joy. For as long as it is from fear that thou doest what is right, God is no delight to thee. Find thy delight in Him, and thou art free. Fear not punishment, but love righteousness. Art thou not yet able to love righteousness? Fear even punishment, that thou mayest attain to the love of righteousness.

11. In the measure then spoken of above, he felt himself to be already free, and therefore said, "I delight in the law of God after the inward man." I delight in the law, I delight in its requirements, I delight in righteousness itself. "But I see another law in my members"-this infirmity which remains-"warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." On this side he feels Iris captivity, where righteousness has not been perfected; for where he delights in the law of God, he is not the captive but the friend of the law; and therefore free, because a friend. What then is to be done with that which so remains? What, but to look to Him who has said, "If the Son shall make you free, then shall ye be free indeed"? Indeed he also who thus spake so looked to Him: "O wretched man that I am," he says, "who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." Therefore "if the Son shall make you free, ye shall be free indeed." And then he concluded thus: "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." I myself, he says; for there are not two of us contrary to each other, coming from different origins; but "with the mind I myself serve the law of God, and with the flesh the law of sin," so long as languor struggles against salvation.

12. But if with the flesh thou servest the law of sin, do as the apostle himself says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof: neither yield ye your members as weapons of unrighteousness unto sin. He says not, Let it not be; but, "Let it not reign. So long as sin must be in thy members, let its reigning power at least be taken away, let not its demands be obeyed. Does anger rise? Yield not up thy tongue to anger for the purpose of evil-speaking; yield not up thy hand or foot to anger for the purpose of striking. That irrational anger would not rise, were there no sin in the members. But take away its ruling power; let it have no weapons wherewith to fight against thee. Then also it will learn not to rise, when it begins to find the lack of weapons. "Yield not your members as weapons of unrighteousness unto sin," else will ye be entirely captive, and there will be no room to say, "With the mind I serve the law of God. For if the mind keep possession of the weapons, the members are not roused to the service of raging sin. Let the inward ruler keep possession of the citadel, because it stands there under a greater ruler, and is certain of assistance. Let it bridle anger; let it restrain evil desire. There is within something that needs bridling, that needs restraining, that needs to be kept in command.

And what did that righteous man wish, who with the mind was serving the law of God, but that there should be a complete deliverance from that which needed to be bridled? And this ought every one to be striving after who is aiming at perfection, that lust itself also, no longer receiving the obedience of the members, may every day be lessened in the advancing pilgrim. "To will," he says, "is present with me; but not so, how to perfect that which is good. Has he said, To do good is not present with me? Had he said so, hope would be wanting. He does not say, To do is not present with me, but, "To perfect is not present with me. For what is the perfecting of good, but the elimination and end of evil? And what is the elimination of evil, but what the law says, "Thou shalt not lust [covet]"? To lust not at all is the perfecting of good, because it is the eliminating of evil. This he said, "To perfect that which is good is not present with me," because his doing could not get the length of setting him free from lust. He labored only to bridle lust, to refuse consent to lust, and not to yield his members to its service. "To perfect," then, he says, "that which is good is not present with me. I cannot fulfill the commandment, "Thou shalt not lust. What then is needed? To fulfill this: "Go not after thy lusts.

Do this meanwhile so long as unlawful lusts are present in thy flesh; "Go not after thy lusts. Abide in the service of God, in the liberty of Christ. With the mind serve the law of thy God. Yield not thyself to thy lusts. By following them, thou addest to their strength. By giving them strength, how canst thou conquer, when on thine own strength thou art nourishing enemies against thyself?

13. What then is that full and perfect liberty in the Lord Jesus, who said, "If the Son shall make you free, then shall ye be free indeed;" and when shall it be a full and perfect liberty? When enmities are no more; when "death, the last enemy, shall be destroyed." "For this corruptible must put on incorruption, and this mortal must put on immortality.-And when this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy struggle?" What is this, "O death, where is thy struggle"? "The flesh lusteth against the spirit, and the spirit against the flesh," but only when the flesh of sin was in vigor. "O death, where is [now] thy struggle?" Now shall we live, no more shall we die, in Him who died for us and rose again: "that they," he says, "who live, should no longer live unto themselves, but unto Him who died for them and rose again." Let us be praying, as those who are wounded, for the physician; let us be carried into the inn to be healed. For it is He who promises salvation, who pitied the man left half-alive on the road by robbers. He poured in oil and wine, He healed the wounds, He put him on his beast, He took him to the inn, He commended him to the innkeeper's care. To what innkeeper? Perhaps to him who said, "We are ambassadors for Christ." He gave also two pence to pay for the healing of the wounded man. And perhaps these are the two commandments, on which hang all the law and the prophets. Therefore, brethren, is the Church also, wherein the wounded is healed meanwhile, the traveller's inn; but above the Church itself, lies the possessor's inheritance.

Tractate 42

John VIII. 37-47.

1. Our Lord, in the form of a servant, yet not a servant, but even in servant-form the Lord (for that form of flesh was indeed servant-like; but though He was "in the likeness of sinful flesh," yet was He not sinful flesh) promised freedom to those who believed in Him. But the Jews, as if proudly glorying in their own freedom, refused with indignation to be made free, when they were the servants of sin. And therefore they said that they were free, because Abraham's seed. What answer, then, the Lord gave them to this, we have heard in the reading of this day's lesson. "I know," He said, "that ye are Abraham's children; but ye seek to kill me, because my word taketh no hold in you. I recognize you, He says; "Ye are the children of Abraham, but ye seek to kill me. I recognize the fleshly origin, not the believing heart. "Ye are the children of Abraham," but after the flesh. Therefore He says, "Ye seek to kill me, because my word taketh no hold in you. If my word were taken, it would take hold: if ye were taken, ye would be enclosed like fishes within the meshes of faith. What then means that-"taketh no hold in you"? It taketh not hold of your heart, because not received by your heart. For so is the word of God, and so it ought to be to believers, as a hook to the fish: it takes when it is taken.

No injury is done to those who are taken; since they are taken for salvation, and not for destruction. Hence the Lord says to His disciples: "Come after me, and I shall make you fishers of men. But such were not these; and yet they were the children of Abraham,-children of a man of God, unrighteous themselves. For they inherited the fleshly genus, but were become degenerate, by not imitating the faith of him whose children they were.

2. You have heard, indeed, the Lord saying, "I know that ye are Abraham's children." Hear what He says afterwards: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." He had already said, "I know that ye are Abraham's children." What is it, then, that they do? What He told them: "Ye seek to kill me." This they never saw with Abraham. But the Lord wishes God the Father to be understood when He says, "I speak that which I have seen with my Father." I have seen the truth: I speak the truth, because I am the Truth. For if the Lord speaks the truth which He has seen with the Father, He has seen Himself-He speaks Himself; because He Himself is the Truth of the Father, which He saw with the Father. For He is the Word-the Word which was with

God. The evil, then, which these men do, and which the Lord chides and reprehends, where have they seen it? With their father. When we come to hear in what follows the still clearer statement who is their father, then shall we understand what kind of things they saw with such a father; for as yet He names not their father. A little above He referred to Abraham, but in regard to their fleshly origin, not their similarity of life. He is about to speak of that other father of theirs, who neither begat them nor created them to be men. But still they were his children in as far as they were evil, not in as far as they were men; in what they imitated him, and not as created by him.

3. "They answered and said unto Him, Abraham is our father;" as if, What hast thou to say against Abraham? or, If thou canst, dare to find fault with Abraham. Not that the Lord dared not find fault with Abraham; but Abraham was not one to be found fault with by the Lord, but rather approved. But these men seemed to challenge Him to say some evil of Abraham, and so to have some occasion for doing what they purposed. "Abraham is our father." 4. Let us hear how the Lord answered them, praising Abraham to their condemnation. "Jesus saith unto them, If ye are Abraham's children, do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." See, he was praised, they were condemned. Abraham was no manslayer. I say not, He implies, I am Abraham's Lord; though did I say it, I would say the truth. For He said in another place, "Before Abraham was, I am" (ver. 58); and then they sought to stone Him. He said not so. But meanwhile, as you see me, as you look upon me, as alone you think of me, I am a man. Wherefore, then, wish you to kill a man who is telling you what he has heard of God, but because you are not the children of Abraham? And yet He said above, "I know that ye are Abraham's children." He does not deny their origin, but condemns their deeds. Their flesh was from him, but not their life.

5. But we, dearly beloved, do we come of Abraham's race, or was Abraham in any sense our father according to the flesh? The flesh of the Jews draws its origin from his flesh, not so the flesh of Christians. We have come of other nations, and yet, by imitating him, we have become the children of Abraham. Listen to the apostle: "To Abraham and to his seed were the promises made. He saith not," he adds, "And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. We then have become Abraham's seed by the grace of God. It was not of Abraham's flesh that God made any co-heirs with him. He disinherited the former, He adopted the latter; and from that olive tree whose root is in the patriarchs, He cut off the proud natural branches, and engrafted the lowly wild olive. And so, when the Jews came to John to be baptized, he broke out upon them, and addressed them, "O generation of vipers. Very greatly indeed did they boast of the loftiness of their origin, but he called them a generation of vipers,-not even of human beings, but of vipers. He saw the form of men, but detected the poison. Yetthey had come to be changed, because at all events to be baptized; and he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father; for God is able of these stones to raise up children unto Abraham. If ye bring not forth fruits meet for repentance, flatter not yourselves about such a lineage. God is able to condemn you, without defrauding Abraham of children. For He has a way to raise up children to Abraham. Those who imitate his faith shall be made his children. "God is able of these stones to raise up children unto Abraham. Such are we. In our parents we were stones, when we worshipped stones for our god. Of such stones God has created a family to Abraham.

6. Why, then, does this empty and vain bragging exalt itself? Let them cease boasting that they are the children of Abraham. They have heard what they ought to have heard: "If ye are the children of Abraham," prove it by your deeds, not by words. "Ye seek to kill me, a man;"-I say not, meanwhile, the Son of God; I say not God; I say not the Word, for the Word dies not I say merely this that you see; for only what you see can you kill, and whom you see not can you offend. "This," then, "did not Abraham." "Ye do the works of your father." And as yet He says not who is that father of theirs. 7. And now what answer did they give Him? For they began somewhat to realize that the Lord was not speaking of carnal generation, but of their manner of life. And because it is the custom of the Scriptures, which they read, to call it, in a spiritual sense, fornication, when the soul is, as it were, prostituted by subjection to many false gods, they made this reply:" Then said they to Him, We be not born of fornication; we have one Father, even God." Abraham has now lost his importance. For they were repulsed as they ought to have been by the truthspeaking mouth; because such was Abraham, whose deeds they failed to imitate, and yet gloried in his lineage. And they altered their reply, saying, I believe, with themselves, As often as we name Abraham, he goes on to say to us, Why do ye not imitate him in whose lineage ye glory? Such a man, so holy, just, and guileless, we cannot imitate. Let us call God our Father, and see what he will say to us.

8. Has falsehood indeed found something to say, and should not truth find its fitting reply? Let us hear what they say: let us hear what they hear. "We have one Father," they say, "even God. Then said Jesus unto them, If God were your Father, ye would [doubtless] love me; for I proceeded forth and came from God; neither came I of myself, but He sent me." Ye call God Father; recognize me, then, as at least a brother. At the same time He gave a stimulus to the hearts of the intelligent, by touching on that which He has a habit of saying, "I came not of myself: He sent me. I proceeded forth and came from God." Remember what we are wont to say: From Him He came; and from whom He came, with Him He came. The sending of Christ, therefore, is His incarnation. But as respects the proceeding. forth of the Word from God, it is an eternal procession. Time holds not Him by whom time was created. Let no one be saying in his heart, Before the Word was, how did God exist? Never say, Before the Word of God was. God was never without the Word, because the Word is abiding, not transient; God, not a sound; by whom the heaven and earth were made, and which passed not away with those things that were made upon the earth. From Him, then, He proceeded forth as God, the equal, the only Son, the Word of the Father; and came to us. for the Word

was made flesh that He might dwell among us. His coming indicates His humanity; His abiding, His divinity. It is His Godhead towards which, His humanity whereby, we make progress. Had He not become that whereby we might advance, we should never attain to Him who abideth ever.

9. "Why," He says, "do ye not understand my speech? Even because ye cannot hear my word." And so they could not understand, because they could not hear. And whence could they not hear, but just because they refused to be set right by believing? And why so? "Ye are of your father the devil." How long do ye keep speaking of a father? How often will ye change your fathers, - at one time Abraham, at another God? Hear from the Son of God whose children ye be: "Ye are of your father the devil."

10. Here, now, we must beware of the heresy of the Manicheans, which affirms that there is a certain principle of evil, and a certain family of darkness with its princes, which had the presumption to fight against God; but that God, not to let His kingdom be subdued by the hostile family, despatched against them, as it were, His own offspring, princes of His own [kingdom of] light; and so subdued that race from which the devil derives his origin. From thence, also, they say our flesh derives its origin, and accordingly think the Lord said, "Ye are of your father the devil," because they were evil, as it were, by nature, deriving their origin from the opposing family of darkness. So they err, so their eyes are blinded, so they make themselves the family of darkness, by believing a falsehood against Him who created them. For every nature is good; but man's nature has been corrupted by an evil will. What God made cannot be evil, if man were not [a cause of] evil to himself. But surely the Creator is Creator, and the creature a creature [a thing created]. The creature cannot be put on a level with the Creator. Distinguish between Him who made, and that which He made. The bench cannot be put on a level with the mechanic, nor the pillar with its builder; and yet the mechanic, though he made the bench, did not himself create the wood.

But the Lord our God, in His omnipotence and by the Word, made what He made. He had no materials out of which to make all that He made, and yet He made it. For they were made because He willed it, they were made because He said it; but the things made cannot be compared with the Maker. If thou seekest a proper subject of comparison, turn thy mind to the only-begotten Son. How, then, were the Jews the children of the devil? By imitation, not by birth. Listen to the usual language of the Holy Scriptures. The prophet says to those very Jews, "Thy father was an Amorite, and thy mother a Hittite. The Amorites were not a nation that gave origin to the Jews. The Hittites also were themselves of a nation altogether different from the race of the Jews. But because the Amorites and Hittites were impious, and the Jews imitated their impieties, they found parents for themselves, not of whom they were born, but in whose damnation they should share, because following their customs. But perhaps you inquire, Whence is the devil himself? From the same source certainly as the other angels. But the other angels continued in their obedience . He, by disobedience and pride, fell as an angel, and became a devil.

11. But listen now to what the Lord says: "Ye," said He, "are of your father the devil, and the lusts of your father ye will do. This is how ye are his children, because such are your lusts, not because ye are born of him. What are his lusts? "He was a murderer from the beginning. This it is that explains, "the lusts of your father ye will do. "Ye seek to kill me, a man that telleth you the truth. He, too, had ill-will to man, and slew man. For the devil, in his ill-will to man, assuming the guise of a serpent, spoke to the woman, and from the woman instilled his poison into the man. They died by listening to the devil, whom they would not have listened to had they but listened to the Lord; for man, having his place between Him who created and him who was fallen, ought to have obeyed the Creator, not the deceiver. Therefore "he was a murderer from the beginning. Look at the kind of murder brethren. The devil is called a murderer not as armed with a sword, or girded with steel. He came to man, sowed his evil suggestions, and slew him. Think not, then, that thou art not a murderer when thou persuadest thy brother to evil. If thou persuadest thy brother to evil, thou slayest him. And to let thee know that thou slayest him, listen to the psalm: "The sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Ye, then, "will do the lusts of your father; and so ye go madly after the flesh, because ye cannot go after the spirit. "He was a murderer from the beginning; at least in the case of the first of mankind. From the very time that murder [manslaughter] could possibly be committed, he was a murderer [manslayer]. Only from the time that man was made could manslaughter be committed. For man could not be slain unless man was previously made. Therefore, "he was a murderer from the beginning. And whence a murderer? "And he stood [abode] not in the truth. Therefore he was in the truth, and fell by not standing in it. And why "stood he not in the truth"? "Because the truth is not in him; not as in Christ. In such a way is the truth [in Him], that Christ Himself is the Truth. If, then, he had stood in the truth, he would have stood in Christ; but "he abode not in the truth, because there is no truth in him."

12. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." What is this? You have heard the words of the Gospel: you have received them with attention. Here now, I repeat them, that you may clearly understand the subject of your thoughts. The Lord said those things of the devil which ought to have been said of the devil by the Lord. That "he was a murderer from the beginning" is true, for he slew the first man; "and he abode not in the truth," for he lapsed from the truth. "When he speaketh a lie," to wit, the devil himself, "he speaketh of his own;" for he is a liar, and its [his] father." From these words some have thought that the devil has a father, and have inquired who was the father of the devil. Indeed this detestable error of the Manicheans has found means down to this present time wherewith to deceive the simple. For they are wont to say, Suppose that the devil was an angel, and fell; and with him sin began as you say; but, Who was his father? We, on the contrary, reply, Who of us ever said that the devil had a father? And they, on the other hand, rejoin, The Lord saith, and the Gospel declares, speaking of the devil, "He was a murderer from the beginning, and abode not in the truth, because there is

no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and his father."

13. Hear and understand. I shall not send thee far away [for the meaning]; understand it from the words themselves. The Lord called the devil the father of falsehood. What is this? Hear what it is, only revolve the words themselves, and understand. It is not every one who tells a lie that is the father of his lie. For if thou hast got a lie from another, and uttered it, thou indeed hast lied in giving utterance to the lie; but thou art not the father of that lie, because thou hast got it from another. But the devil was a liar of himself. He begat his own falsehood; he heard it from no one. As God the Father begat as His Son the Truth, so the devil, having fallen, begat falsehood as his son. Hearing this, recall now and reflect upon the words of the Lord. Ye catholic minds, consider what ye have heard; attend to what He says. "He"-who? The devil-"was a murderer from the beginning. We admit it,-he slew Adam. "And he abode not in the truth. We admit it, for he lapsed from the truth. "Because there is no truth in him. True: by falling away from the truth he has lost its possession. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. He is both a liar, and the father of lies. For thou, it may be, art a liar, because thou utterest a lie; but thou art not its father.

For if thou hast got what thou sayest from the devil, and hast believed the devil, thou art a liar, but not the father of the lie. But he, because he got not elsewhere the lie wherewith in serpent-form he slew man as if by poison, is the father of lies just as God is Father of truth. Withdraw, then, from the father of lies: make haste to the Father of truth; embrace the truth, that you may enter into liberty.

14. Those Jews, then, spake what they saw with their father. And what was that but falsehood? But the Lord saw with His Father what He should speak; and what was that, but Himself? What, but the Word of the Father? What, but the truth of the Father, eternal itself, and co-eternal with the Father? He, then, "was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar,"-and not only a liar, but also "the father of it;" that is, of the very lie that he speaks he is the father, for he himself begat his lie. "And because I tell you the truth, ye believe me not. Which of you convicteth me of sin," as I convict both you and your father? "If I say the truth, why do ye not believe me," but just because ye are the children of the devil?

15. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Here, again, it is not of their nature as men, but of their depravity, that you are to think. In this way they are of God, and yet not of God. By nature they are of God, in depravity they are not of God. Give heed, I pray you. In the gospel you have the remedy against the poisonous and impious errors of the heretics. For of these words also the Manicheans are accustomed to say, See, here there are two natures, -the one good and the other bad; the Lord says it. What says the Lord? "Ye therefore hear me not, because ye are not of God. This is what the Lord says. What then, he rejoins, dost thou say to that? Hear what I say.

They are both of God, and not of God. By nature they are of God: by depravity they are not of God; for the good nature which is of God sinned voluntarily by believing the persuasive words of the devil, and was corrupted; and so it is seeking a physician, because no longer in health. That is what I say. But thou thinkest it impossible that they should be of God, and yet not of God. Hear why it is not impossible. They are of God, and yet not of God, in the same way as they are the children of Abraham, and yet not the children of Abraham. Here you have it.

It is not as you say. Hearken to the Lord Himself; it is He that said to them, "I know that ye are the children of Abraham. Could there be any lie with the Lord? Surely not. Then is it true what the Lord said? It is true. Then it is true that they were the children of Abraham? It is true. But listen to Himself denying it. He who said, "Ye are the children of Abraham," Himself denied that they were the children of Abraham. "If ye are Abraham's children, do the deeds of Abraham. But now ye seek to kill me, a man that telleth you the truth, which I have heard from God: this did not Abraham. Ye do the works of your father," that is, of the devil. How, then, were they both Abraham's children, and yet not his children? Both states He showed in them. They were both Abraham's children in their carnal origin, and not his children in the sin of following the persuasion of the devil. So, also, apply it to our Lord and God, that they were both of Him, and not of Him. How were they of Him? Because He it was that created the man of whom they were born. How were they of Him? Because He is the Architect of nature,-Himself the Creator of flesh and spirit. How, then, were they not of Him? Because they had made themselves depraved. They were no longer of Him, because, imitating the devil, they had become the children of the devil.

16. Therefore came the Lord God to man as a sinner, Thou hast heard the two names, both man and sinner. As man, he is of God; as a sinner, he is not of God. Let the moral evil in man be distinguished from his nature. Let that nature be owned, to the praise of the Creator; let the evil be acknowledged, that the physician may be called in to its cure. When the Lord then said, "He that is of God heareth the words of God: ye therefore hear them not, because ye are not of God." He did not distinguish the value of different natures, or find, beyond their own soul and body, any nature in men which had not been vitiated by sin; but foreknowing those who should yet believe, them He called of God, because yet to be born again of God by the adoption of regeneration. To these apply the words "He that is of God heareth the words of God." But that which follows, "Ye therefore hear them not, because ye are not of God," was said to those who were not only corrupted by sin (for this evil was common to all), but also foreknown as those who would not believe with the faith that alone could deliver them from the bondage of sin. On this account He foreknew that those to whom He so spake would continue in that which they derived from the devil, that is, in their sins, and would die in the impiety in which they resembled him; and would not come to the regeneration wherein they would be the children of God, that is, be born of the God by whom they were created as men. In accordance with this predestinating purpose did the Lord speak; and not that He had found any man amongst them who either by regeneration was already of God, or by nature was no longer of God.

Tractate 43

John VIII. 48-59. 1. In that lesson of the holy Gospel which has been read to-day, from power we learn patience. For what are we as servants to the Lord, as sinners to the Just One, as creatures to the Creator? Howbeit, just as in what we are evil, we are so of ourselves; so in whatever respects we are good, we are so of Him, and through Him. And nothing does man so seek as he does power. He has great power in the Lord Christ; but let him first imitate His patience, that he may attain to power. Who of us would listen with patience if it were said to him, "Thou hast a devil"? as was said to Him, who was not only bringing men to salvation, but also subjecting devils to His authority.

2. For when the Jews had said, "Say we not well that thou art a Samaritan, and hast a devil?" of these two charges cast at Him, He denied the one, but not the other. For He answered and said, "I have not a devil" He did not say, I am not a Samaritan; and yet the two charges had been made. Although He returned not cursing with cursing, although He met not slander with slander, yet was it proper for Him to deny the one charge and not to deny the other. And not without a purpose, brethren. For Samaritan means keeper. He knew that He was our keeper. For "He that keepeth Israel neither slumbereth nor sleepeth;" and, "Except the Lord keep the city, they wake in vain who keep it." He then is our Keeper who is our Creator. For did it belong to Him to redeem us, and would it not be His to preserve us? Finally, that you may know more fully the hidden reason why He ought not to have denied that He was a Samaritan, call to mind that well-known parable, where a certain man went down from Jerusalem to Jericho, and fell among thieves, who wounded him severely, and left him half dead on the road. A priest came along and took no notice of him. A Levite came up, and he also passed on his way. A certain Samaritan came up - He who is our Keeper. He went up to the wounded man. He exercised mercy, and did a neighbor's part to one whom He did not account an alien. To this, then, He only replied that He had not a devil, but not that He was not a Samaritan.

3. And then after such an insult, this was all that He said of His own glory: "But I honor," said He, "my Father, and ye dishonor me." That is, I honor not myself, that ye may not think me arrogant. I have One to honor; and did ye recognize me, just as I honor the Father, so would ye also honor me. I do what I ought; ye do not what ye ought. 4. "And I," said He, "seek not mine own glory: there is one that seeketh and judgeth." Whom does He wish to be

understood but the Father? How, then, does He say in another place, "The Father judgeth no man, but hath committed all judgment unto the Son," while here He says, "I seek not mine own glory: there is one that seeketh and judgeth"? If, then, the Father judgeth, how is it that He judgeth no man, but hath committed all judgment unto the Son?

5. In order to solve this point, attend. It may be solved by [quoting] a similar mode of speaking. Thou hast it written, "God tempt not any man;" and again thou hast it written, "The Lord your God tempt you, to know whether you love Him." Just the point in dispute, you see. For how does God tempt not any man, and how does the Lord your God tempt you, to know whether ye love Him? It is also written, "There is no fear in love but perfect love casteth out fear;" and in another place it is written, "The fear of the Lord is clean, enduring for ever." Here also is the point in dispute. For how does perfect love cast out fear, if the fear of the Lord, which is clean, endureth for ever?

6. We are to understand, then, that there are two kinds of temptation: one, that deceives; the other, that proves. As regards that which deceives, God tempteth not any man; as regards that which proves, the Lord your God tempteth you, that He may know whether ye love Him. But here again, also, there arises another question, how He tempteth that He may know, from whom, prior to the temptation, nothing can be hid. It is not that God is ignorant; but it is said, that He may know, that is, that He may make you to know. Such modes of speaking are found both in our ordinary conversation, and in writers of eloquence. Let me say a word on our style of conversation. We speak of a blind ditch, not because it has lost its eyes, but because by lying hid it makes us blind to its existence. One speaks of "bitter lupins." that is, "sour;" not that they themselves are bitter, but because they occasion bitterness to those who taste them. And so there are also expressions of this sort in Scripture. Those who take the trouble to attain a knowledge of such points have no trouble in solving them. And so "the Lord your God tempts you, that He may know." What is this, "that He may know"? That He may make you to know "if you love Him." Job was unknown to himself, but he was not unknown to God. He led the tempter into [Job], and brought him to a knowledge of himself.

7. What then of the two fears? There is a servile fear, and there is a clean [chaste] fear: there is the fear of suffering punishment, there is another fear of losing righteousness. That fear of suffering punishment is slavish. What great thing is it to fear punishment? The vilest slave and the cruelest robber do so. It is no great thing to fear punishment, but great it is to love righteousness. Has he, then, who loves righteousness no fear? Certainly he has; not of incurring of punishment, but of losing righteousness. My brethren, assure yourselves of it, and draw your inference from that which you love. Some one of you is fond of money. Can I find any one, think you, who is not so? Yet from this very thing which he loves he may understand my meaning. He is afraid of loss: why is he so? Because he loves money. In the same measure that he loves money, is he afraid of losing it. So, then, some one is found to be a lover of righteousness, who at heart is much more afraid of its loss, who dreads more being stripped of his righteousness, than thou of thy money. This is the fear that is clean-this [the fear] that endureth for ever, It is not this that love makes away with, or casteth out,

but rather embraces it, and keeps it with it, and possesses it as a companion. For we come to the Lord that we may see Him face to face. And there it is this pure fear that preserves us; for such a fear as that does not disturb, but reassure. The adulterous woman fears the coming of her husband, and the chaste one fears her husband's departure.

8. Therefore, as, according to one kind of temptation, "God tempteth not any man;" but according to another, "The Lord your God tempteth you;" and according to one kind of fear, "there is no fear in love; but perfect love casteth out fear;" but according to another, "the fear of the Lord is clean, enduring for ever;"-so also, in this passage, according to one kind of judgment, "the Father judgeth no man, but hath committed all judgment unto the Son;" and according to another, "I," said He, "seek not mine own glory: there is one that seeketh and judgeth."

9. This point may also be solved from the word itself. Thou hast penal judgment spoken of in the Gospel: "He that believeth not is judged already; and in another place, "The hour is coming, when those who are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. You see how He has put judgment for condemnation and punishment. And yet if judgment were always to be taken for condemnation, should we ever have heard in the psalm, "Judge me, O God"? In the former place, judgment is used in the sense of inflicting pain; here, it is used in the sense of discernment. How so? Just because so expounded by him who says, "Judge me, O God. For read, and see what follows. What is this "Judge me, O God," but just what he adds, "and discern my cause against an unholy nation"? Because then it was said, "Judge me, O God, and discern [the true merits of] my cause against an unholy nation; similarly now said the Lord Christ, "I seek not mine own glory: there is one that seeketh and judgeth. How is there "one that seeketh and judgeth"? There is the Father, who discerns and distinguishes l between my glory and yours. For ye glory in the spirit of this present world.

Not so do I who say to the Father, "Father, glorify Thou me with that glory which I had with Thee before the world was. What is "that glory"? One altogether different from human inflation. Thus doth the Father judge. And so to "judge" is to "discern. And what does He discern? The glory of His Son from the glory of mere men; for to that end is it said, "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. For not because He became man is He now to be compared with us. We, as men, are sinful, He is sinless; we, as men, inherit from Adam both death and delinquency, He received from the Virgin mortal flesh, but no iniquity. In fine, neither because we wish it are we born, nor as long as we wish it do we live, nor in the way that we wish it do we die: but He, before He was born, chose of whom He should be born; at His birth He brought about the adoration of the Magi; He grew as an infant, and showed Himself God by His miracles, and surpassed man in His weakness. Lastly, He chose also the manner of His death, that is, to be hung on the cross, and to fasten the cross itself on the foreheads of believers, so that the Christian may say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ.

On the very cross, when He pleased, He made His body be taken down, and departed; in the very sepulchre, as long as it pleased Him, He lay; and, when He pleased, He arose as from a bed. So, then, brethren, in respect to His very form as a servant (for who can speak of that other form as it ought to be spoken of, "In the beginning was the Word, and the Word was with God, and the Word was God"?)-in respect, I say, to His very form as a servant, the difference is great between the glory of Christ and the glory of other men. Of that glory He spoke, when the devil-possessed heard Him say, "I seek not mine own glory: there is one that seeketh and judgeth."

10. But what sayest Thou, O Lord, of Thyself? "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Ye say, "Thou hast a devil." I call you to life: keep my word and ye shall not die. They heard, "He shall never see death who keepeth my word," and were angry, because already dead in that death from which they might have escaped. "Then said the Jews, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." See how Scripture speaks: "He shall not see," that is, "taste of death." "He shall see death-he shall taste of death." Who seeth? Who tasteth? What eyes has a man to see with when he dies? When death at its coming shuts up those very eyes from seeing aught, how is it said, "he shall not see death"? With what palate, also, and with what jaws can death be tasted, that its savor may be discovered? When it taketh every sense away, what will remain in the palate? But here, "he will see," and "he will taste," are used for that which is really the case, he will know by experience.

11. Thus spake the Lord (it is scarcely sufficient to say), as one dying to dying men; for "to the Lord also belong the issues from death," as saith the psalm. Seeing, then, He was both speaking to those destined to die, and speaking as one appointed to death Himself, what mean His words, "He who keepeth my saying shall never see death;" save that the Lord saw another death, from which He was come to deliver us-the second death, death eternal, the death of hell, the death of damnation with the devil and his angels? This is real death; for that other is only a removal. What is that other death? The leaving of the body-the laying down of a heavy burden; provided another burden be not carried away, to drag the man headlong to hell. Of that real death then did the Lord say, "He who keepeth my saying shall never see death."

12. Let us not be frightened at that other death, but let us fear this one. But, what is very grievous, many, through a perverse fear of that other, have fallen into this. It has been said to some, Adore idols; for if you do it not, you shall be put to death: or, as Nebuchadnezzar said, If you do not, you shall be thrown into the furnace of flaming fire. Many feared and adored. Shrinking from death, they died. Through fear of the death which cannot be escaped, they fell into that which they might happily have escaped, had they not, unhappily, been afraid of that which is inevitable. As a man, thou art born-art destined to die. Whither wilt thou go to escape death? What wilt thou do to escape it? That thy Lord might comfort thee in thy necessary subjection to death, of His own good pleasure He condescended to die.

When thou seest the Christ lying dead, art thou reluctant to die? Die then thou must; thou hast no means of escape. Be it today, be it tomorrow; it is to be-the debt must be paid. What, then, does a man gain by fearing, fleeing, hiding himself from discovery by his enemy? Does he get exemption from death? No, but that he may die a little later. He gets not security against his debt, but asks a respite. Put it off as long as you please, the thing so delayed will come at last.

Let us fear that death which the three men feared when they said to the king, "God is able to deliver us even from that flame; and if not," etc. There was there the fear of that death which the Lord now threatens, when they said, But also if He be not willing openly to deliver us, He can crown us with victory in secret. Whence also the Lord, when on the eve of appointing martyrs and becoming the head-martyr Himself, said, "Be not afraid of them that kill the body, and after that have no more that they can do."How "have they no more that they can do"? What if, after having slain one, they threw his body to be mangled by wild beasts, and torn to pieces by birds? Cruelty seems still to have something it can do. But to whom is it done? He has departed. The body is there, but without feeling. The tenement lies on the ground, the tenant is gone. And so "after that they have no more that they can do; for they can do nothing to that which is without sensation. "But fear Him who hath power to destroy both body and soul, in hell fire. Here is the death that He spake of when He said, "He that keepeth my saying shall never see death. Let us keep then, A brethren, His own word in faith, as those who are yet to attain to sight, when the liberty we receive has reached its fullness.

13. But those men, indignant, yet dead, andpredestinated to death eternal, answered with insults, and said, "Now we know that thou hast a devil. Abraham is dead, and the prophets." But not in that death which the Lord meant to be understood was either Abraham dead or the prophets. For these were dead, and yet they live: those others were alive, and yet they had died. For, replying in a certain place to the Sadducees, when they stirred the question of the resurrection, the Lord Himself speaks thus: "But as touching the resurrection of the dead, have ye not read how the Lord said to Moses from the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living." If, then, they live, let us labor so to live, that after death we may be able to live with them. "Whom makest thou thyself," they add, that thou sayest, "he shall never see death who keepeth my saying," when thou knowest that both Abraham is dead and the prophets?

14. "Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me." He said this on account of their saying, "Whom makest thou thyself?" For He refers His glory to the Father, of whom it is that He is God. From this expression also the Arians sometimes revile our faith, and say, See, the Father is greater; for at all events He glorifies the Son. Heretic, hast thou not read of the Son Himself also saying that He glorifies His Father? If both He glorifieth the Son, and the Son glorifieth the Father, lay aside thy stubbornness, acknowledge the equality, correct thy perversity.

15. ”It is.” then, said He, ”my Father that glorifieth me; of whom ye say, that He is your God: and ye have not known Him.” See, my brethren, how He shows that God Himself is the Father of the Christ, who was announced also to the Jews. I say so for his reason, that now again there are certain heretics who say that the God revealed in the Old Testament is not the Father of Christ. but some prince or other, I know not what, of evil angels. There are Manicheans who say so; there are Marcionites who say so. There are also, perhaps, other heretics, whom t is either unnecessary to mention, or all of whom I cannot at present recall; yet there have not been wanting those who said this. Attend, then, that you may have something also to affirm against such. Christ the Lord calleth Him His Father whom they called their God, and did not know; for had they known [that God] Himself they would have received His Son. ”But I,” said He, ”know Him.” To those judging after the flesh He might have seemed from such words to be self-assuming, because He said, ”I know Him.” But see what follows: ”If I should say that I know Him not, I shall be a liar like unto you.” Let not, then, self-assumption be so guarded against as to cause the relinquishment of truth. ”But I know Him, and keep His saying.” The saying of the Father He was speaking as Son; and He Himself was the Word of the Father, that was speaking to men.

16. ”Your father Abraham rejoiced to see my day; and he saw, and was glad. Abraham’s seed, Abraham’s Creator, bears a great testimony to Abraham. ”Abraham rejoiced,” He says, ”to see my day. He did not fear, but ”rejoiced to see it. For in him there was the love that casteth out fear. He says not, rejoiced because he saw; but ”rejoiced that he might see. Believing, at all events, he rejoiced in hope to see with the understanding. ”And he saw. And what more could the Lord Jesus Christ say, or what more ought He to have said? ”And he saw,” He says, ”and was glad. Who can unfold this joy, my brethren? If those rejoiced whose bodily eyes were opened by the Lord, what joy was his who saw with the eyes of his soul the light ineffable, the abiding Word, the brilliance that dazzles the minds of the pious, the unfailing Wisdom, God abiding with the Father, and at some time come in the flesh and yet not to withdraw from the bosom of the Father? All this did Abraham see. For in saying ”my day,” it may be uncertain of what He spake; whether the day of the Lord in time, when He should come the flesh, or that day of the Lord which knows not a dawn, and knows no decline. But for my part I doubt not that father Abraham knew it all. And where shall I find it out? Ought the testimony of our Lord Jesus Christ to satisfy us?

Let us suppose that we cannot find it out, for perhaps it is difficult to say in what sense it is clear that Abraham ”rejoiced to see the day” of Christ, ”and saw it, and was glad. And though we find it not, can the Truth have lied? Let us believe the Truth, and cherish no doubt of Abraham’s merited rewards. Yet listen to one passage that occurs to me meanwhile. When father Abraham sent his servant to seek a wife for his son Isaac, he bound him by this oath, to fulfill faithfully what he was commanded, and know also for himself what to do. For it was a great matter that was in hand when marriage was sought for Abraham’s seed. But that the servant might apprehend what Abraham knew, that it was not offspring after the flesh he desired, nor anything of a carnal kind concerning his race that was referred to, he said to the servant whom he sent, ”Put thy hand under my thigh, and swear by the

God of heaven. What connection has the God of heaven with Abraham's thigh? Already you understand the mystery: by thigh is meant race. And what was that swearing, but the signifying that of Abraham's race would the God of heaven come in the flesh? Fools find fault with Abraham because he said, Put thy hand under my thigh. Those who find fault with Christ's flesh find fault with Abraham's conduct.

But let us, brethren, if we acknowledge the flesh of Christ as worthy of veneration, despise not that thigh, but receive it as spoken of prophetically. For a prophet also was Abraham. Whose prophet? Of his own seed, and of his Lord. To his own seed he pointed in saying, "Put thy hand under my thigh. To his Lord he pointed in adding, "and swear by the God of heaven."

17. The angry Jews replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" And the Lord: "Verily, verily, I say unto you, Before Abraham was made, I am." Weigh the words, and get a knowledge of the mystery. "Before Abraham was made." Understand, that "was made" refers to human formation; but "am" to the Divine essence. "He was made," because Abraham was a Creature. He did not say, Before Abraham was, I was; but, "Before Abraham was made," who was not made save by me, "I am." Nor did He say this, Before Abraham was made I was made; for "In the beginning God created the heaven and the earth;" and "in the beginning was the Word." "Before Abraham was made, I am." Recognize the Creator-distinguish the creature. He who spake was made the seed of Abraham; and that Abraham might be made, He Himself was before Abraham.

18. Hence, as if by the most open of all insults thrown at Abraham, they were now excited to greater bitterness. Of a certainty it seemed to them that Christ the Lord had uttered blasphemy in saying, "Before Abraham was made, I am." "Therefore took they up stones to cast at Him." To what could so great hardness have recourse, save to its like? "But Jesus" [acts] as man, as one in the form of a servant, as lowly, as about to suffer, about to die, about to redeem us with His blood; not as He who is-not as the Word in the beginning, and the Word with God. For when they took up stones to cast at Him, what great thing were it had they been instantly swallowed up in the gaping earth, and found the inhabitants of hell inplace of stones? It were not a great thingto God; but better was it that patience should be commended than power exerted. Therefore "He hid Himself" from them, that He might not be stoned. As man, He fled from the stones; but woe to those from whose stony hearts God has fled?

Tractate 44

John IX. 1. We have just read the long lesson of the man born blind, whom the Lord Jesus restored to the light; but were we to attempt handling the whole of it, and considering, according to our ability, each passage in a way proportionate to its worth, the day would be insufficient. Wherefore I ask and warn your Charity not to require any words of ours on those passages whose meaning is manifest; for it would be too protracted to linger at each. I proceed, therefore, to set forth briefly the mystery of this blind man's enlightenment. All, certainly, that was done by our Lord Jesus Christ, both works and words, are worthy of our astonishment and admiration: His works, because they are facts; His words, because they are signs. If we reflect, then, on what is signified by the deed here done, that blind man is the human race; for this blindness had place in the first mar, through sin, from whom we all draw our origin, not only in respect of death, but also of unrighteousness. For if unbelief is blindness, and faith enlightenment, whom did Christ find a believer at His coming? seeing that the apostle, belonging himself to the family of the prophets, says: "And we also in times past were by nature the children of wrath, even as others." If "children of wrath," then children of vengeance, children of punishment, children of hell. For how is it "by nature," save that through the first man sinning moral evil rooted itself in us as a nature? If evil has so taken root within us, every man is born mentally blind. For if he sees, he has no need of a guide. If he does need one to guide and enlighten him, then is he blind from his birth.

2. The Lord came: what did He do? He set forth a great mystery. "He spat on the ground," He made clay of His spittle; for the Word was made flesh. "And He anointed the eyes of the blind man." The anointing had taken place, and yet he saw not. He sent him to the pool which is called Siloam. But it was the evangelist's concern to call our attention to the name of this pool; and he adds, "Which is interpreted, Sent." You understand now who it is that was sent; for had He not been sent, none of us would have been set free from iniquity. Accordingly he washed his eyes in that pool which is interpreted, Sent-he was baptized in Christ. If, therefore, when He baptized him in a manner in Himself, He then enlightened him; when He anointed Him, perhaps He made him a catechumen. In many different ways indeed may the profound meaning of such a sacramental act be set forth and handled; but let this suffice your Charity. You have heard a great mystery. Ask a man, Are you a Christian? His answer to you is, I am not, if he is a pagan or a Jew. But if he says, I am; you inquire

again of him, Are you a catechumen or a believer? If he reply, A catechumen; he has been anointed, but not yet washed. But how anointed? Inquire, and he will answer you. Inquire of him in whom he believes. In that very respect in which he is a catechumen he says, In Christ. See, I am speaking in a way both to the faithful and to catechumens. What have I said of the spittle and the clay? That the Word was made flesh. This even catechumens hear; but that to which they have been anointed is not all they need; let them hasten to the font if they are in search of enlightenment.

3. And now, because of certain points in the lesson before us, let us run over the words of the Lord, and of the whole lesson itself rather than make them a theme of discourse. "As He passed out, He saw a man who was blind; blind, not from any cause whatever, but "from his birth. "And His disciples asked Him, Rabbi. You know that "Rabbi" is Master. They called Him Master, because they desired to learn. The question, at all events, they proposed to the Lord as a master, "Who did sin, this man, or his parents, that he was born blind? Jesus answered, "Neither hath this man sinned, nor his parents," that he was born blind. What is this that He has said? If no man is sinless, were the parents of this blind man without sin? Was he himself either born without original sin, or had he committed none in the course of his lifetime? Because his eyes were closed, had his lusts lost their wakefulness? How many evils are done by the blind? From what evil does an evil mind abstain, even though the eyes are closed? He could not see, but he knew how to think, and perchance to lust after something which his blindness hindered him from attaining, and so still in his heart to be judged by the searcher of hearts.

If, then, both his parents had sin, and the man himself had sin, wherefore said the Lord, "Neither hath this man sinned, nor his parents," but only in respect to the point on which he was questioned, "that he was born blind"? For his parents had sin; but not by reason of the sin itself did it come about that he was born blind. If, then, it was not through the parents' sin that he was born blind, why was he born blind? Listen to the Master as He teaches. He seeks one who believes, to give him understanding. He Himself tells us the reason why that man was born blind: "Neither hath this man sinned," He says, "nor his parents: but that the works of God should be made manifest in him."

4. And then, what follows? "I must work the works of Him that sent me." See, here is that sent one [Siloam], wherein the blind man washed his face. And see what He said: "I must work the works of Him that sent me, while it is day." Recall to thy mind the way in which He gives universal glory to Him of whom He is: for that One has the Son who is of Him; He Himself has no One of whom He is. But wherefore, Lord, saidst Thou, "While it is day"? Hearken why He did so. "The night cometh when no man can work." Not even Thou, Lord. Will that night have such power that not even Thou, whose work the night is, wilt be able to work therein? For I think, Lord Jesus, nay I do not think, but believe and hold it sure, that Thou wast there when God said, "Let there be light, and there was light." For if He made it by the Word, He made it by Thee: and therefore it is said, "All things were made by Him;

and without Him was nothing made." "God divided between the light and the darkness: the light He called Day, and the darkness He called Night."

5. What is that night wherein, when it comes, no one shall be able to work? Hear what the day is, and then thou wilt understand what the night is. But how shall we hear what the day is? Let Himself tell us: "As long as I am in this world, I am the light of the world. See, He Himself is the day. Let the blind man wash his eyes in the day, that he may behold the day. "As long," He says, "as I am in the world, I am the light of the world. Then will it be night of a kind unknown to me, when Christ will no longer be there; and so no one will be able to work. An inquiry remains, my brethren; patiently listen to me as I inquire. With you I inquire: With you shall I find Him to whom my inquiry is addressed. We are agreed; for it is expressly and definitely stated that the Lord proclaimed Himself in this place as the day, that is, the light of the world. "As long," He says, "as I am in this world, I am the light of the world. Therefore He Himself works. But how long is He in this world? Are we to think, brethren, that He was here then, and is here no longer? If we think so, then already, after the Lord's ascension, did that fearful night begin, when no one can work.

If that night began after the Lord's ascension, how was it that the apostles wrought so much? Was that the night when the Holy Spirit came, and, filling all who were in one place, gave them the power of speaking in the tongues of every nation? Was it night when that lame man was made whole at the word of Peter, or rather, at the word of the Lord dwelling in Peter? Was it night when, as the disciples were passing by, the sick were laid in couches, that they might be touched at least by their shadow as they passed? Yet, when the Lord was here, there was no one made whole by His shadow as He passed; but He Himself had said to the disciples, "Greater things than these shall ye do. Yes, the Lord had said, "Greater things than these shall ye do; but let not flesh and blood exalt itself: let such hear Him also saying, "Without me ye can do nothing."

6. What then? What shall we say of that night? When will it be, when no one shall be able to work? It will be that night of the wicked, that night of those to whom it shall be said in the end, "Depart into everlasting fire, prepared for the devil and his angels. But it is here called night, not flame, nor fire. Hearken, then, why it is also night. Of a certain servant He says, "Bind ye him hand and foot, and cast him into outer darkness. Let man, then, work while he liveth, that he may not be overtaken by that night when no man can work. It is now that faith is working by love; and if now we are working, then this is the day-Christ is here. Hear His promise, and think Him not absent. It is Himself who hath said, 'Lo, I am with you. How long? Let there be no anxiety in us who are alive; were it possible, with this very word we might place in perfect security the generations still to come. "Lo," He says," I am with you always, even to the end of the world. That day, which is completed by the circuit of yonder sun, has but few hours; the day of Christ's presence extends even to the end of the world. But after the resurrection of the living and the dead, when He shall say to those placed at His right hand, "Come, ye blessed of my Father, receive the kingdom;

and to those at His left, "Depart into everlasting fire, prepared for the devil and his angels; then shall be the night when no man can work, but only get back what he has wrought before. There is a time for working, another for receiving; for the Lord shall render to every one according to his works. While thou livest, be doing, if thou art to be doing at all; for then shall come that appalling night, to envelope the wicked in its folds. But even now every unbeliever, when he dies, is received within that night: there is no work to be done there. In that night was the rich man burning, and asking a drop of water from the beggar's finger; he mourned, agonized, confessed, but no relief was vouchsafed. He even endeavored to do good; for he said to Abraham, "Father Abraham, send Lazarus to my brethren, that he may tell them what is being done here, lest they also come into this place of torment. Unhappy man! when thou weft living, then was the time for working: now thou art already in the night, in which no man can work.

7. "When He had thus spoken, He spat on the ground, and made clay of the spittle, and He spread the clay upon his eyes, and said unto him, Go and wash in the pool of Siloam (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing." As these words are clear, we may pass them over. 8. "The neighbors therefore, and those who saw him previously, for he was a beggar, said, Is not this he who sat and begged? Some said, It is he: others, No; but he is like him." The opening of his eyes had altered his countenance. "He said, I am he." His voice utters its gratitude, that it might not be condemned as ungrateful. "Therefore said they unto him, How were thine eyes opened? He answered, The man who is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and saw." See, he is become the herald of grace; see, he preaches the gospel; endowed with sight, he becomes a confessor. That blind man makes confession, and the heart of the wicked was troubled; for they had not in their heart what he had now in his countenance. "They said to him, Where is he who hath opened thine eyes? He said, I know not." In these words the man's own soul was like that of one only as yet anointed, but not yet seeing. Let us so put it, brethren, as if he had that anointing in his soul. He preaches, and knows not the Being whom he preaches.

9. "They brought to the Pharisees him who had been blind. And it was the Sabbath when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked how he had received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees; not all, but some; for some were already anointed. What then said those who neither saw nor were anointed? "This man is not of God, because he keepeth not the Sabbath. He it was rather who kept it, who was without sin. For this is the spiritual Sabbath, to have no sin. In fact, brethren, it is of this that God admonishes us, when He commends the Sabbath to our notice: "Thou shalt do no servile work" These are God's words when commending the Sabbath, "Thou shalt do no servile work. Now ask the former lessons, what is meant by servile work; and listen to the Lord: "Every one that committeth sin is the servant of sin. But these men, neither seeing, as I said, nor anointed, kept the Sabbath carnally, and profaned it spiritually. "Others said, How can a man that is a sinner do such miracles? These were the anointed ones. "And there was a division among

them. The day had divided between the light and the darkness. "They say then unto the blind man again, What sayest thou of him who hath opened thine eyes? What is thy feeling about him? what is thine opinion?

what is thy judgment? They sought how to revile the man, that he might be cast out of the synagogue, but be found by Christ. But he steadfastly expressed what he felt. For he said, "That he is a prophet. As yet, indeed, anointed only in heart, he does not thus far confess the Son of God, and yet he speaks not untruthfully. For the Lord saith of Himself, "A prophet is not without honor, save in his own country."

10. "Therefore the Jews did not believe concerning him, that he had been blind, and received his sight, till they called the parents of him that received his sight;" that is, who had been blind, and had come to the possession of sight. "And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not. And they said, Ask himself; he is of age, let him speak of himself." He is indeed our son, and we might justly be compelled to answer for him as an infant, because then he could not speak for himself: from of old he has had power of speech, only now he sees: we have been acquainted with him as blind from his birth, we know him as having speech from of old, only now do we see him endowed with sight: ask himself, that you may be instructed; why seek to calumniate us? "These words spake his parents, because they feared the Jews: for the Jews had conspired already, that if any man did confess that He was Christ, he should be put out of the synagogue." It was no longer a bad thing to be put out of the synagogue. They cast out, hut Christ received. "Therefore said his parents, He is of age, ask himself."

11. "Then again called they the man who had been blind, and said unto him, Give God the glory." What is that, "Give God the glory"? Deny what thou hast received. Such conduct is manifestly not to give God the glory, but rather to blaspheme Him. "Give God," they say, "the glory: we know that this man is a sinner. Then said he, If he is a sinner, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him, What did he to thee, how opened he thine eyes?" And he, indignant now at the hardness of the Jews, and as one brought from a state of blindness to sight, unable to endure the blind, "answered them, I have told you already, and ye have heard: wherefore would ye hear it again? Will ye also become his disciples?" What means, "Will ye also," but that I am one already? "Will ye also be so?" Now I see, but see not askance.

12. "They cursed him, and said, Thou art his disciple." Such a malediction be upon us, and upon our children! For a malediction it is, if thou layest open their heart, not if thou ponderest the words. "But we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." Would ye had known that "God spake to Moses!" ye would have also known that God preached by Moses. For ye have the Lord saying, "Had ye believed Moses, ye would have also believed me; for he wrote of me." Is it thus ye follow the servant, and turn your back against the Lord? But not even the servant

do ye follow; for by him ye would be guided to the Lord. 13. "The man answered and said unto them, Herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man is a worshipper of God, and doeth His will, him He heareth." He speaks still as one only anointed. For God heareth even sinners. For if God heard not sinners, in vain would the publican, casting his eyes on the ground, and smiting on his breast, have said, "Lord, be merciful to me a sinner." And that confession merited justification, as this blind man enlightenment. "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." With frankness, constancy, and truthfulness [he spoke]. For these things that were done by the Lord, by whom were they done but by God? Or when would such things be done by disciples, were not the Lord dwelling in them?

14. "They answered and said unto him, Thou wast wholly born in sins." What means this "wholly"? Even to blindness of the eyes. But He who has opened his eyes, also saves him wholly: He will grant a resurrection at His right hand, who gave enlightenment to his countenance. "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They had made him their master; many questions had they asked for their own instruction, and they ungratefully cast forth their teacher. 15. But, as I have already said before, brethren, when they expel, the Lord receiveth; for the rather that he was expelled, was he made a Christian. "Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?" Now He washes the face of his heart. "He answered and said," as one still only anointed, "Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." The One is He that is sent; the other is one washing his face in Siloam, which is interpreted, Sent. And now at last, with the face of his heart washed, and a conscience purified, acknowledging Him not only as the son of man, which he had believed before, but now as the Son of God, who had assumed our flesh, "he said, Lord, I believe." It is but little to say, "I believe:" wouldst thou also see what he believes Him?"He fell down and worshipped Him."

16. "And Jesus said to him." Now is He, the day, discerning between the light and the darkness. "For judgment am I come into this world; that they who see not might see, and they who see might be made blind." What is this, Lord? A weighty subject of inquiry hast Thou laid on the weary; but revive our strength that we may be able to understand what Thou hast said. Thou art come "that they who see not may see:" rightly so, for Thou art the light: rightly so, for Thou art the day: rightly so, for Thou deliverest from darkness: this every soul accepts, every one understands. What is this that follows, "And those who see may be made blind?" Shall then, because Thou art come, those be made blind who saw? Hear what follows, and perhaps thou wilt understand.

17. By these words, then, were "some of the Pharisees" disturbed, "and said unto Him, Are we blind also? Hear now what it is that moved them, "And they who see may be made blind.

”Jesus said unto them, If ye were blind, ye should have no sin; while blindness itself is sin. ”If ye were blind,” that is, if ye considered yourselves blind, if ye called yourselves blind, ye also would have recourse to the physician: ”if” then in this way ”ye were blind, ye should have no sin; for I am come to take away sin. ”But now ye say, We see; [therefore] your sin remaineth. Wherefore? Because by saying, ”We see: ye seek not the physician, ye remain in your blindness. This, then, is that which a little above we did not understand, when He said, ”I am come, that they who see not may see; for what means this, ”that they who see not may see”? They who acknowledge that they do not see, and seek the physician, that they may receive sight. And they who see may be made blind: what means this, ”they who see may be made blind”? That they who think they see, and seek not the physician, may abide in their blindness. Such discerning therefore of one from another He called judgment, when He said, ”For judgment I am come into this world,” whereby He distinguishes the cause of those who believe and make confession from the proud, who think they see, and are therefore the more grievously blinded:

just as the sinner, making confession, and seeking the physician, said to Him, ”Judge me, O God, and discern my cause against the unholy nation,” -namely, those who say, ”We see,” and their sin remaineth. But it was not that judgment He now brought into the world, whereby in the end of the world He shall judge the living and the dead. For in respect to this He had said, ”I judge no man; seeing that He came the first time, ”not to judge the world, but that the world through Him might be saved.”

Tractate 45

John X. 1-10. 1. Our Lord's discourse to the Jews began in connection with the man who was born blind and was restored to sight. Your Charity therefore ought to know and be advised that today's lesson is interwoven with that one. For when the Lord had said, "For judgment I am come into this world; that they who see not might see, and they who see might be made blind,"-which, on the occasion of its reading, we expounded according to our ability,-some of the Pharisees said, "Are we blind also?" To whom He replied. "If ye were blind, ye should have no sin: but now ye say, We see; [therefore] your sin remaineth." To these words He added what we have been hearing today when the lesson was read.

2. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. For they declared that they were not blind; yet could they see only by being the sheep of Christ. Whence claimed they possession of the light, who were acting as thieves against the day? Because, then, of their vain and proud and incurable arrogance, did the Lord Jesus subjoin these words, wherein He has given us also salutary lessons, if we lay them to heart. For there are many who, according to a custom of this life, are called good people,-good men, good women, innocent, and observers as it were of what is commanded in the law; paying respect to their parents, abstaining from adultery, doing no murder, committing no theft, giving no false witness against any one, and observing all else that the law requires-yet are not Christians; and for the most part ask boastfully, like these men. "Are we blind also? But just because all these things that they do, and know not to what end they should have reference, they do to no purpose, the Lord has set forth in today's lesson the similitude of His own flock, and of the door that leads into the sheepfold. Pagans may say, then, We live well. If they enter not by the door, what good will that do them, whereof they boast?

For to this end ought good living to benefit every one, that it may be given him to live for ever: for to whomsoever eternal life is not given, of what benefit is the living well? For they ought not to be spoken of as even living well, who either from blindness know not the end of a right life, or in their pride despise it. But no one has the true and certain hope of living always, unless he know the life, that it is Christ; and enter by the gate into the sheepfold.

3. Such, accordingly, for the most part seek to persuade men to live well, and yet not to be Christians. By another way they wish to climb up, to steal and to kill, not as the shepherd, to

preserve and to save. And thus there have been certain philosophers, holding many subtle discussions about the virtues and the vices, dividing, defining, drawing out to their close the most acute processes of reasoning, filling books, brandishing their wisdom with rattling jaws; who would even dare to say to people, Follow us, keep to our sect, if you would live happily. But they had not entered by the door: they wished to destroy, to slay, and to murder. 4. What shall I say of such? Look, the Pharisees themselves were in the habit of reading, and in what they read, their voices re-echoed the Christ, they hoped He would come, and recognized Him not when present; they boasted, even they, of being amongst those who saw, that is, among the wise, and they disowned the Christ, and entered not in by the door. Therefore would such also, if they chanced to seduce any, seduce them to be slaughtered and murdered, not to be brought into liberty. Let us leave these also to themselves, and look at those who glory in the name of Christ Himself, and see whether even they perchance are entering in by the door.

5. For there are countless numbers who not only boast that they see, but would have it appear that they are enlightened by Christ; yet are they heretics. Have even they somehow entered by the gate? Surely not. Sabellius says, He who is the Son is Himself the Father; but if the Son, then is there no Father. He enters not by the door, who asserts that the Son is the Father. Arius says, The Father is one thing, the Son is another thing. He would say rightly if he said, Another person; but not another thing. For when he says, Another thing, he contradicts Him who says in his hearing, "I and my Father are One." Neither does he therefore enter by the door; for he preaches a Christ such as he fabricates for himself, not such as the truth declares Him. Thou hast the name, thou hast not the reality. Christ is the name of something; keep hold of the thing itself, if thou wouldst benefit by the name. Another, I know not from whence, says with Photinus, Christ is mere man; He is not God. He enters not in by the door, for Christ is both man and God. But why need I make many references, and enumerate the many vanities of heretics? Keep hold of this, that Christ's sheepfold is the Catholic Church. Whoever would enter the sheepfold, let him enter by the door, let him preach the true Christ. Not only let him preach the true Christ, but seek Christ's glory, not his own; for many, by seeking their own glory, have scattered Christ's sheep, instead of gathering them. For Christ the Lord is a low gateway: he who enters by this gateway must humble himself, that he may be able to enter with head unharmed. But he that humbleth not, but exalteth himself, wishes to climb over the wall; and he that climbeth over the wall, is exalted only to fall.

6. Thus far, however, the Lord Jesus speaks in covert language; not as yet is He understood. He names the door, He names the sheepfold, He names the sheep: all this He sets forth, but does not yet explain. Let us read on then, for He is coming to those words, wherein He may think proper to give us some explanation of what He has said; from the explanation of which He will perhaps enable us to understand also what He has not explained. For He gives us what is plain, for food; what is obscure, for exercise. "He that entereth not by the door into the sheepfold, but climbeth up some other way. Woe to the wretch, for he is sure to fall! Let him then be humble, let him enter by the door: let him walk on the level ground, and he

shall not stumble. "The same," He says, "is a thief and a robber. The sheep of another he desires to call his own sheep,-his own, that is, as carried off by stealth, for the purpose, not of saving, but of slaying them. Therefore is he a thief, because what is another's he calls his own; a robber, because what he has stolen he also kills. "But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth. Concerning this porter we shall make inquiry, when we have heard of the Lord Himself what is the door and who is the shepherd. "And the sheep hear his voice:

and he calleth his own sheep by name. For He has their names written in the book of life. "He calleth his own sheep by name. Hence, says the apostle, "The Lord knoweth them that are His. "And he leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger do they not follow, but do flee from him: for they know not the voice of strangers. These are veiled words, full of topics of inquiry, pregnant with sacramental signs. Let us follow then, and listen to the Master as He makes some opening into these obscurities; and perhaps by the opening He makes, He will cause us to enter.

7. "This parable spake Jesus unto them; but they understood not what He spake unto them." Nor we also, perhaps. What, then, is the difference between them and us, before even we can understand these words? This, that we on our part knock, that it may be opened unto us; while they, by disowning Christ, refused to enter for salvation, and preferred remaining outside to be destroyed. In as far, then, as we listen to these words with a pious mind, in as far as, before we understand them, we believe them to be true and divine, we stand at a great distance from these men. For when two persons are listening to the words of the gospel, the one impious, the other pious, and some of these are such as neither perhaps understands, the one says, It has said nothing; the other says, It has said the truth, and what it has said is good, but we do not understand it. This latter, because he believes, now knocks, that he may be worthy to have it opened up to him, if he continue knocking; but the other still hears the words, "If ye believe not, ye shall not understand." Why do I draw your attention to this? Even for this reason, that when I have explained as I can these obscure words, or, because of their great abstruseness, I have either myself failed to arrive at an understanding of them, or wanted the faculty of explaining what I do understand, or every one has been so dull as not to follow me, even when I give the explanation, yet should henot despair of himself; but continue in faith, walk on in the way, and hear the apostle saying, "And if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk therein."

8. Let us begin, then, with hearing His exposition of what we have heard Him propounding. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." See, He has opened the very door which was shut in His former description. He Himself is the door. We have come to know it; let us enter, or rejoice that we are already within. "All that ever came are thieves and robbers." What is this, Lord, "All that ever came"? How so hast Thou not come? But understand; I said, "All that ever came," meaning, of course,

exclusive of myself. Let us recollect then. Before His coming came the prophets: were they thieves and robbers? God forbid. They did not come apart from Him, for they came with Him. When about to come, He sent heralds, but retained possession of the hearts of His messengers. Do you wish to know that they came with Him, who is Himself ever existent? Certainly He assumed human flesh at the time appointed. But what means that "ever"? "In the beginning was the Word." With Him, therefore, came those who came with the word of God. "I am," said He, "the way, and the truth, and the life." If He is the truth, with Him came those who were truthful. As many, therefore, as were apart from Him, were "thieves and robbers," that is, had come to steal and to destroy.

9. 'But the sheep did not hear them. This is a more important point, "the sheep did not hear them. Before the advent of our Lord Jesus Christ, when He came in humility in the flesh, righteous men preceded, believing in the same way in Him who was to come, as we believe in Him who has come. Times vary, but not faith. For verbs themselves also vary with the tense, when they are variously declined. He is to come, has one sound; He has come, has another: there is a change in the sound between He is to come, and He has come: yet the same faith unites both,-both those who believed that He would come, and those who have believed that He is come. At different times, indeed, but by the one doorway of faith, that is, by Christ, do we see that both have entered. We believe that the Lord Jesus Christ was born of the Virgin, that He came in the flesh, suffered, rose again, ascended into heaven: all this, just as you hear verbs of the past tense, we believe to be already fulfilled. In that faith a partnership is also held with us by those fathers who believed that He would be born of the Virgin, would suffer, would rise again, would ascend into heaven; for to such the apostle pointed when he said, "But we having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

The prophet said, "I believed, therefore have I spoken: the apostle says, "We also believe, and therefore speak. But to let you know that their faith is one, listen to him saying, "Having the same spirit of faith, we also believe. So also in another place, "For I would not have you ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink. The Red Sea signifies baptism; Moses, their leader through the Red Sea, signifies Christ; the people, who passed through, signify believers; the death of the Egyptians signifies the abolition of sins. Under different signs there is the same faith. It is with different signs as with different words [verbs]; for verbs change their sounds through the tenses, and verbs are indeed nothing else than signs. For they are words because of what they signify: take away the meaning from a word, and it becomes a senseless sound. All, therefore, have become signs. Was not the same faith theirs by whom these signs were employed, and by whom were foretold in prophecy the very things which we believe? Certainly it was: but they believed that they were yet to come, and we, that they have come. In like manner does he also say, "They all drank the same spiritual drink; "the same spiritual," for it was not the same material [drink].

For what was it they drank? "For they drank of the spiritual Rock that followed them; and that Rock was Christ. See, then, how that while the faith remained, the signs were varied. There the rock was Christ; to us that is Christ which is placed on the altar of God. And they, as a great sacramental sign of the same Christ, drank the water flowing from the rock: what we drink is known to believers. If one's thoughts turn to the visible form, the thing is different; if to the meaning that addresses the understanding, they drank the same spiritual drink. As many, then, at that time as believed, whether Abraham, or Isaac, or Jacob, or Moses, or the other patriarchs or prophets who foretold of Christ, were sheep, and heard Christ. His voice, and not another's, did they hear. The Judge was present in the person of the Crier. For even when the judge speaks through the crier, the clerks does not make it, The crier said; but thejudge said. But others there are whom the sheep did not hear, in whom Christ's voice had no place,-wanderers, uttering falsehoods, prating inanities, fabricating vanities, misleading the miserable.

10. Why is it, then, that I have said, This is a more important point? What is there about it obscure and difficult to understand? Listen, I beseech you. See, the Lord Jesus Christ Himself came and preached. Much more surely was that the Shepherd's voice which was uttered by the very mouth of the Shepherd. For if the Shepherd's voice came through the prophets, how much more did the Shepherd's own tongue give utterance to the Shepherd's voice? Yet all did not hear Him. But what are we to think? Those who did hear, were they sheep? Lo? Judas heard, and was a wolf: he followed, but, clad in sheep-skin. he was laying snares for the Shepherd. Some, again, of those who crucified Christ did not hear, and yet were sheep; for such He saw in the crowd when He said, "When ye have lifted up the Son of man, then shall ye know that I am He." Now, how is this question to be solved? They that are not sheep do hear, and they that are sheep do not hear. Some, who are wolves, follow the Shepherd's voice; and some, that are sheep, contradict it. Last of all, the sheep slay the Shepherd. The point is solved; for some one in reply says. But when they did not hear, as yet they were not sheep, they were then wolves: the voice, when it was heard, changed them, and out of wolves transformed them into sheep; and so, when they became sheep, they heard, and found the Shepherd, and followed Him. They built their hopes on the Shepherd's promises, because they obeyed His precepts.

11. That question has been solved in a way, and perhaps satisfies every one. But I bare still a subject of concern, and what concerns me I shall impart to you, that, in some sort inquiring together, I may through His revelation be found worthy with you to attain the solution. Hear, then, what it is that moves me. By the Prophet Ezekiel the Lord rebukes the shepherds, and among other things says of the sheep, "The wandering sheep have ye not recalled. He both declares it a wanderer, and calls it a sheep. If, while wandering, it was a sheep, whose voice was it hearing to lead it astray? For doubtless it would not be straying were it hearing the shepherd's voice: but it strayed just because it heard another's voice; it heard the voice of the thief and the robber. Surely the sheep do not hear the voice of robbers. "Those that came," He said,-and we are to understand, apart from me,-that is, "those that came apart from me are thieves and robbers, and the sheep did not hear them. Lord, if the

sheep did not hear them, how can the sheep wander? If the sheep hear only Thee, and Thou art the truth, whoever heareth the truth cannot certainly fall into error. But they err, and are called sheep. For if, in the very midst of their wandering, they were not called sheep, it would not be said by Ezekiel, "The wandering sheep have ye not recalled.

How is it at the same time a wanderer and a sheep? Has it heard the voice of another? Surely "the sheep did not hear them. Accordingly many are just now being gathered into Christ's fold, and from being heretics are becoming catholics. They are rescued from the thieves, and restored to the shepherds: and sometimes they murmur, and become wearied of Him that calls them back, and have no true knowledge of him that would murder them; nevertheless also, when, after a struggle, those have come who are sheep, they recognize the Shepherd's voice, and are glad they have come, and are ashamed of their wandering. When, then, they were glorying in that state of error as in the truth, and were certainly not hearing the Shepherd's voice, but were following another, were they sheep, or were they not? If they were sheep, how can it be the case that the sheep do not listen to aliens? If they were not sheep, wherefore the rebuke addressed to those to whom it is said, "The wandering sheep have ye not recalled"? In the case also of those already become catholic Christians, and believers of good promise, evils sometimes occur: they are seduced into error, and after their error are restored. When they were thus seduced, and were rebaptized, or after the companionship of the Lord's fold were turned back again into their former error, were they sheep, or were they not? Certainly they were catholics. If they were faithful catholics, they were sheep.

If they were sheep, how was it that they could listen to the voice of a stranger when the Lord saith, "The sheep did not hear them"?

12. You hear, brethren, the great importance of the question. I say then, "The Lord knoweth them that are His. He knoweth those who were foreknown, He knoweth those who were predestinated; because it is said of Him, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. If God be for us, who can be against us? Add to this: "He that spared not His own Son, but delivered Him up for us all, how hath He not with Him also freely given us all things? But what "us"? Those who are foreknown, predestinated, justified, glorified; regarding whom there follows, "Who shall lay anything to the charge of God's elect? Therefore "the Lord knoweth them that are His; they are the sheep. Such sometimes do not know themselves, but the Shepherd knoweth them, according to this predestination, this foreknowledge of God, according to the election of the sheep before the foundation of the world: for so saith also the apostle, "According as He hath chosen us in Him before the foundation of the world. According, then, to this divine foreknowledge and predestination, how many sheep are outside, how many wolves within! and how many sheep are inside, how many wolves without! How many are now living in wantonness who will yet be chaste!

how many are blaspheming Christ who will yet believe in Him! how many are giving themselves to drunkenness who will yet be sober! how many are preying on other people property who will yet freely give of their own! Nevertheless at present they are hearing the voice of another, they are following strangers. In like manner, how many are praising within who will yet blaspheme; are chaste who will yet be fornicators; are sober who will wallow hereafter in drink; are standing who will by and by fall! These are not the sheep. (For we speak of those who were predestinated,-of those whom the Lord knoweth that they are His. And yet these, so long as they keep right, listen to the voice of Christ. Yea, these hear, the others do not; and yet, according to predestination, these are not sheep, while the others are.

13. There remains still the question, which I now think may meanwhile thus be solved. There is a voice of some kind,-there is, I say, a certain kind of voice of the Shepherd, in respect of which the sheep hear not strangers, and in respect of which those who are not sheep do not hear Christ. What a word is this! "He that endureth to the end, the same shall be saved. No one of His own is indifferent to such a voice, a stranger does not hear it: for this reason also does He announce it to the former, that he may abideperseveringly with Himself to the end; butby one who is wanting in such persevering continuance with Him, such a word remainsunheard. One has come to Christ, and hasheard word after word of one kind and another, all of them true, all of them salutary; and among all the rest is also this utterance, "He that endureth to the end, the same shall be saved. He who has heard this is one of the sheep. But there was, perhaps, some one listening to it, who treated it with dislike, with coldness, and heard it as that of a stranger. If he was predestinated, he strayed for the time, but he was not lost for ever: he returns to hear what he has neglected, to do what he has heard. For if he is one of those who are predestinated, then both his very wandering and his future conversion have been foreknown by God:

if he has strayed away, he will return to hear that voice of the Shepherd, and to follow Him who saith, "He that endureth to the end, the same shall be saved. A good voice, brethren, it is; true and shepherd-like, the very voice of salvation in the tabernacles of the righteous. For it is easy to hear Christ, easy to praise the gospel, easy to applaud the preacher: but to endure unto the end, is peculiar to the sheep who hear the Shepherd's voice. A temptation befalls thee, endure thou to the end, for the temptation will not endure to the end. And what is that end to which thou shalt endure? Even till thou reachest the end of thy pathway. For as long as thou hearest not Christ, He is thine adversary in the pathway, that is, in this mortal life. And what doth He say? "Agree with thine adversary quickly, while thou art in the way with him. Thou hast heard, hast believed, hast agreed. If thou hast been at enmity, agree. If thou hast got the opportunity of coming to an agreement, keep not up the quarrel longer. For thou knowest not when thy way will be ended, and it is known to Him. If thou art a sheep, and if thou endurest to the end, thou shalt be saved: and therefore it is that His own despise not that voice, and strangers hear it not.

According to my ability, as He gave me the power, I have either explained to you or gone over with you a subject of great profundity. If any have failed fully to understand, let him

retain his piety, and the truth will be revealed: and let not those who have understood vaunt themselves as swifter at the expense of the slower, lest in their vaunting they turn out of the track, and the slower more easily attain the goal. But let all of us be guided by Him to whom we say, "Lead me, O Lord, in Thy way, and I will walk in Thy truth."

14. By this, then, which the Lord hath explained, that He Himself is the door, let us find entrance to what He has set forth, but not explained. And indeed who it is that is the Shepherd, although He hath not told us in the lesson we have read to-day, yet in that which follows He very plainly tells us: "I am the good Shepherd. And although He had not said so, whom else but Himself ought we to have understood in those words where He saith, "He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth: and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice"? For who else calleth His own sheep by name, and leadeth them hence unto eternal life, but He who knoweth the names of those that are fore-ordained? Hence He said to His disciples, "Rejoice that your names are written in heaven; for from this it is that He calleth them by name. And who else putteth them forth, save He who putteth away their sins, that, freed from their grievous fetters, they may be able to follow Him? And who hath gone before them to the place whither they are to follow Him, but He who, rising from the dead, dieth no more; and death shall have no more dominion over Him;

and who, when He was manifest here in the flesh, said, "Father, I will that they also whom Thou hast given me be with me where I am"? Hence it is that He saith, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. In this He clearly shows that not only the Shepherd, but the sheep also enter in by the door.

15. But what is this, "He shall go in and out, and find pasture"? To enter indeed into the Church by Christ the door, is eminently good; but to go out of the Church, as this same John the evangelist saith in his epistle, "They went out from us, but they were not of us," is certainly otherwise than good. Such a going out could not then be commended by the good Shepherd, when He said, "And he shall go in and out, and find pasture. There is therefore not only some sort of entrance, but some outgoing also that is good, by the good door, which is Christ. But what is that praiseworthy and blessed outgoing? I might say, indeed, that we enter when we engage in some inward exercise of thought; and go out, when we take to some active work without: and since, as the apostle saith, Christ dwelleth in our hearts by faith, to enter by Christ is to give ourselves to thought in accordance with that faith; but to go out by Christ is, in accordance also with that same faith, to take to outside works, that is to say, in the presence of others. Hence, also, we read in a psalm, "Man goeth forth to his work; and the Lord Himself saith, "Let your works shine before men.

But I am better pleased that the Truth Himself, like a good Shepherd, and therefore a good Teacher, hath in a certain measure reminded us how we ought to understand His words, "He shall go in and out, and find pasture," when He added in the sequel, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and

that they might have it more abundantly. For He seems to me to have meant, That they may have life in coming in, and have it more abundantly at their departure. For no one can pass out by the door-that is, by Christ-to that eternal life which shall be open to the sight, unless by the same door-that is, by the same Christ-he has entered His church, which is His fold, to the temporal life, which is lived in faith. Therefore, He saith, "I am come that they may have life," that is, faith, which worketh by love; by which faith they enter the fold that they may live, for the just liveth by faith: "and that they may have it more abundantly," who, enduring unto the end, pass out by this same door, that is, by the faith of Christ; for as true believers they die, and will have life more abundantly when they come whither the Shepherd hath preceded them, where they shall die no more.

Although, therefore, there is no want of pasture even here in the fold,-for we may understand the words "and shall find pasture" as referring to both, that is, both to their going in and their going out,-yet there only will they find the true pasture. where they shall be filled who hunger and thirst after righteousness, -such pasture as was found by him to whom it was said, "To-day shalt thou be with me in paradise. But how He Himself is the door, and Himself the Shepherd, so that He also may in a certain respect be understood as going in and out by Himself, and who is the porter, it would be too long to inquire to-day, and, according to the grace given us by Himself, to unfold in the way of dissertation.

Tractate 46

John X. 11-13. 1. The Lord Jesus is speaking to His sheep-to those already so, and to those yet to become such-who were then present; for in the place where they were, there were those who were already His sheep, as well as those who were afterwards to become so: and He likewise shows to those then present and those to come, both to them and to us, and to as many also after us as shall yet be His sheep, who it is that had been sent to them. All, therefore, hear the voice of their Shepherd saying, "I am the good Shepherd." He would not add "good," were there not bad shepherds. But the bad shepherds are those who are thieves and robbers, or certainly hirelings at the best. For we ought to examine into, to distinguish, and to know, all the characters whom He has here depicted. The Lord has already unfolded two points, which He had previously set forth in a kind of covert form: we already know that He is Himself the door, and we know that He is Himself the Shepherd. Who the thieves and robbers are, was made clear in yesterday's lesson; and to-day we have heard of the hireling, as we have heard also of the wolf. Yesterday the porter was also introduced by name. Among the good, therefore, are the door, the doorkeeper, the shepherd, and the sheep: among the bad, the thieves and robbers, the hirelings, and the wolf.

2. We understand the Lord Christ as the door, and also as the Shepherd; but who is to be understood as the doorkeeper? For the former two, He has Himself explained: the doorkeeper He has left us to search out for ourselves. And what doth He say of the doorkeeper? "To him," He saith, "the porter [doorkeeper] openeth." To whom cloth he open? To the Shepherd. What doth he open to the Shepherd? The door. And who is also the door? The Shepherd Himself. Now, if Christ the Lord had not Himself explained, had not Himself said, "I am the Shepherd," and "I am the door," would any of us have ventured to say that Christ is Himself both the Shepherd and the door? For had He said, "I am the Shepherd," and had not said, "I am the door," we should be setting ourselves to inquire what was the door, and perhaps, mistaken in our views, be still standing before the door. His grace and mercy have revealed to us the Shepherd, by His calling Himself so; have revealed to us also the door, when declared Himself such; but He hath left us to search out the doorkeeper for ourselves. Whom, then, are we to call the doorkeeper? Whomsoever we fix upon, we must take care not to think of him as greater than the door itself; for in men's houses the doorkeeper is greater than the door. The doorkeeper is placed before the door, not the door before the doorkeeper; because the porter keepeth the door, not the door the porter. I dare not say

that any one is greater than the door, for I have heard already what is the door: that is no longer unknown to me, I am not left to my own conjecture, and I have not got much room for mere human guess work: God hath said it, the Truth hath said it, and we cannot change what the Unchangeable hath uttered.

3. In respect, then, of the profound nature of this question, I shall tell you what I think: let each one make the choice that pleases him, but let him think of it reverently; as it is written, "Think of the Lord with goodness, and in simplicity of heart seek Him. Perhaps we ought to understand the Lord Himself as the doorkeeper: for the shepherd and the door are in human respects as much different from each other as the doorkeeper and the door; and yet the Lord has called Himself both the Shepherd and the door. Why, then, may we not understand Him also as the doorkeeper? For if we look at His personal qualities, the Lord Christ is neither a shepherd, in the way we are accustomed to know and to see shepherds; nor is He a door, for no artisan made Him: but if, because of some point of similarity, He is both the door and the Shepherd, I venture to say, He is also a sheep. True, the sheep is under the shepherd; yet He is both the Shepherd and a sheep. Where is He the Shepherd? Look, here thou hast it; read the Gospel: "I am the good Shepherd. Where is He a sheep? Ask the prophet: "He was led as a sheep to the slaughter. Ask the friend of the bridegroom: "Behold the Lamb of God, that taketh away the sin of the world. Moreover, I am going to say something of a still more wonderful kind, in accordance with these points of similarity.

For both the lamb, and the sheep, and the shepherd are friendly with one another, but from the lions as their foes the sheep are protected by their shepherds: and yet of Christ, who is both sheep and Shepherd, we have it said, "The Lion of the tribe of Judah hath prevailed. All this, brethren, understand in connection with points of similarity, not with personal qualities. It is a common thing to see the shepherds sitting on a rock, and there guarding the cattle committed to their care. Surely the shepherd is better than the rock that he sits upon; and yet Christ is both the Shepherd and the rock. All this by way of comparison. But if thou askest me for His peculiar personal quality: "In the beginning was the Word, and the Word was with God, and the Word was God. If thou askest me for the personal quality peculiarly His own: The only Son, from everlasting to everlasting begotten of the Father, the equal of Him that begat, the Maker of all things, unchangeable with the Father, unchanged by the assuming of human form, man by incarnation, the Son of man, and the Son of God. All this that I have said is not figure, but reality.

4. Therefore, let us not, brethren, be disturbed in understanding Him, in harmony with certain resemblances, as Himself the door, and also the doorkeeper. For what is the door? The way of entrance. Who is the doorkeeper? He who opens it. Who, then, is He that opens Himself, but He who unveils Himself to sight? See, when the Lord spoke at first of the door, we did not understand: so long as we did not understand, it was shut: He who opened it is Himself the doorkeeper. There is no need, then, of seeking any other meaning, no need; but perhaps there is the desire. If there is so, quit not the path, go not outside of the Trinity. If thou art in quest of some other impersonation of the doorkeeper, bethink thee of the Holy

Spirit; for the Holy Spirit will not think it unmeet to be the doorkeeper, when the Son has thought it meet to be Himself the door. Look at the doorkeeper as perhaps the Holy Spirit: about Him the Lord saith to His disciples, "He shall guide you into all truth." What is the door? Christ. What is Christ? The Truth. Who, then, openeth the door, but He who guideth into all truth?

5. But what are we to say of the hireling? He is not mentioned here among the good. "The good Shepherd," He says, "giveth His life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling does not here bear a good character, and yet in some respects is useful; nor would he be called an hireling, did he not receive hire from his employer. Who then is this hireling, that is both blameworthy and needful? And here, brethren, let the Lord Himself give us light, that we may know who the hirelings are, and be not hirelings ourselves. Who then is the hireling? There are some in office in the church, of whom the Apostle Paul saith, "Who seek their own, not the things that are Jesus Christ's. What means that, "Who seek their own"? Who do not love Christ freely, who do not seek after God for His own sake; who are pursuing after temporal advantages, gaping for gain, coveting honors from men. When such things are loved by an overseer, and for such things God is served, whoever such an one may be, he is an hireling who cannot count himself among the children. For of such also the Lord saith: "Verily, I say unto you, they have their reward. Listen to what the Apostle Paul says of St. Timothy:

"But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your circumstances; for I have no man like-minded, who will naturally care for you. For all seek their own, not the things which are Jesus Christ's. The shepherd mourned in the midst of hirelings. He sought some one who sincerely loved the flock of Christ, and round about him, amongst those who were with him at that time, he found not one. Not that there was no one then in the Church of Christ but the Apostle Paul and Timothy, who had a brother's concern for the flock; but it so happened at the time of his sending Timothy, that he had none else of his sons about him; only hirelings were with him, "who sought their own, not the things which are Jesus Christ's. And yet he himself, with a brother's anxiety for the flock, preferred sending his son, and remaining himself amongst hirelings. Hirelings are also found among ourselves, but the Lord alone distinguisheth them. He that searcheth the heart, distinguisheth them; and yet sometimes we know them ourselves. For it was not without a purpose that the Lord Himself said also of the wolves: "By their fruits ye shall know them. Temptations put many to the question, and then their thoughts are made manifest; but many remain undiscovered. The Lord's fold must have as overseers, both those who are children and those who are hirelings.

But the overseers, who are sons, are the shepherds. If they are shepherds, how is there but one Shepherd, save that all of them are members of the one Shepherd, to whom the sheep

belong? For they are also members of Himself as the one sheep; because "as a sheep he was led to the slaughter."

6. But give heed to the fact that even the hirelings are needful. For many indeed in the Church are following after earthly profit, and yet preach Christ, and through them is heard the voice of Christ; and the sheep follow, not the hireling, but the Shepherd's voice speaking through the hireling. Hearken to the hirelings as pointed out by the Lord Himself: "The scribes," He saith, "and the Pharisees sit in Moses' seat: do what they say; but do not what they do. What else said He but, Listen to the Shepherd's voice speaking through the hirelings? For sitting in Moses' seat, they teach the law of God; therefore God teacheth by them. But if they wish to teach their own things, hear them not, do them not. For certainly such seek their own, not the things which are Jesus Christ's; but no hireling has dared to say to Christ's people, Seek your own, not the things which are Jesus Christ's. For his own evil conduct he does not preach from the seat of Christ: he does injury by the evil that he does, not by the good that he says. Pluck the grapes, beware of the thorn. It is well I see that you have understood; but for the sake of those that are slower, I shall repeat these words with greater plainness. How said I, Pluck the bunch of grapes, beware of the thorn; when the Lord saith, "Do men gather grapes of thorns, or figs of thistles"? That is quite true:

and yet what I said is also true, Pluck the bunch of grapes, beware of the thorn. For sometimes the grape-cluster, springing from the root of the vine, finds its support in a common hedge; its branch, grows, becomes embedded among thorns, and the thorn bears other fruit than its own. For the thorn has not been produced from the vine, but has become the resting-place of its runner. Make thine inquiries only at the roots. Seek for the thorn-root, thou wilt find it apart from the vine: seek the origin of the grape, and from the root of the vine it will be found to have sprung. And so, Moses' seatwas the vine; the morals of the Pharisees werethe thorns. Sound doctrine cometh through the wicked, as the vine-branch in a hedge, a bunch of grapes among thorns. Gather care. fully, so as in seeking the fruit not to tear thine hand; and while thou art to hear one speaking what is good, imitate him not when doing what is evil. "What they tell you, do,"-gather the grapes; "but what they do, do not,"-beware of the thorns. Even through hirelings listen to the voice of the Shepherd, but be not hirelings yourselves, seeing ye are members of the Shepherd. Yea, Paul himself, the holy apostle who said, "I have noone who hath a brother's concern about you; for all seek their own, not the things which l are Jesus Christ's," draws a distinction in another place between hirelings and sons; and see what he saith:

"Some preach Christ even of envy and strife, and some also of good will: some of love, knowing that I am set for the defence of the gospel; but some also preach Christ of contention, not sincerely, supposing to add affliction to my bonds. These were hirelings who disliked the Apostle Paul. And why such dislike, but just because they were seeking after temporal things? But mark what he adds: "What then, notwithstanding, every way, whether in pretence or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice. Christ is the truth: let the truth be preached in pretense by hirelings, let it be preached in truth

by the children: the children are waiting patiently for the eternal inheritance of the Father, the hirelings are longing for, and in a hurry to get, the temporal pay of their employer. For my part let me be shorn of the human glory, which I see such an object of envy to hirelings: and yet by the tongues both of hirelings and of children let the divine glory of Christ be published abroad, seeing that, "whether in pretense or in truth, Christ is preached."

7. We have seen who the hireling is also. Who, but the devil, is the wolf? And what was said of the hireling? "When he seeth the wolf coming, he fleeth: but the sheep are not his own, and he careth not for the sheep. Was the Apostle Paul such an one? Certainly not. Was Peter such an one? Far from it. Was such the character of the other apostles, save Judas, the son of perdition? Surely not. Were they shepherds then? Certainly they were. And how is there one Shepherd? I have already said they were shepherds, because members of the Shepherd. In that head they rejoiced, under that head they were in harmony together, with one spirit they lived in the bond of one body; and therefore belonged all of them to the one Shepherd. If, then, they were shepherds, and not hirelings, wherefore fled they when suffering persecution? Explain it to us, O Lord. In an epistle, I have seen paul fleeing: he was let down by the wall in a basket, to escape the hands of his persecutor. Had he, then, no care of the sheep, whom he thus abandoned at the approach of the wolf? Clearly he had, but he commended them by his prayers to the Shepherd who was sitting in heaven; and for their advantage he preserved himself by flight, as he says in a certain place, "To abide in the flesh is needful for you.

For all had heard from the Shepherd Himself, "If they persecute you in one city, flee ye into another. May the Lord be pleased to explain to us this point! Lord, Thou saidst to those whom Thou didst certainly wish to be faithful shepherds, and whom Thou didst form into Thine own members, "If they persecute you flee. Doest Thou, then, injustice to them, when Thou blamest the hirelings who flee when they see the wolf coming! We ask Thee to tell us what meaning lies hid in the depths of the question. Let us knock, and the keeper of the door, which is Christ, will be here to reveal Himself.

8. Who is the hireling that seeth the wolf coming, and fleeth? He that seeketh his own, not the things which are Jesus Christ's. He is one that does not venture plainly to rebuke an offender. Look, some one or other has sinned-grievously sinned; he ought to be rebuked, to be excommunicated: but once excommunicated, he will turn into an enemy, hatch plots, and do all the injury he can. At present, he who seeketh his own, not the things that are Jesus Christ's, in order not to lose what he follows after, the advantages of human friendship, and incur the annoyances of human enmity, keeps quiet and does not administer rebuke. See, the wolf has caught a sheep by the throat; the devil has enticed a believer into adultery: thou holdest thy peace-thou utterest no reproof. O hireling, thou hast seen the wolf coming and hast fled! Perhaps he answers and says: See, I am here; I have not fled. Thou hast fled, because thou hast been silent; thou hast been silent, because thou hast been afraid. The flight of the mind is fear. Thou stoodest with thy body, thou fleddest in thy spirit, which was not the conduct of him who said, "Though I be absent in the flesh, yet am I with you in

the spirit. For how did he flee in spirit, who, though absent in the flesh, yet in his letters reproved the fornicators? Our affections are the motions of our minds. Joy is expansion of the mind; sorrow, contraction of the mind;

desire, a forward movement of the mind; and fear, the flight of the mind. For thou art expanded in mind when thou art glad; contracted in mind when thou art in trouble; thou movest forward in mind when thou hast an earnest desire; and thou fleest in mind when thou art afraid. This, then, is how the hireling is said to flee at the sight of the wolf. Why? "Because he careth not for the sheep. Why "careth he not for the sheep"? "Because he is an hireling. What is that, "he is an hireling"? He seeketh a temporal reward, and shall not dwell in the house for ever. There are still some things here to be inquired about and discussed with you, but it is not prudent to burden you. For we are ministering the Lord's food to our fellow-servants; we feed as sheep in the Lord's pastures, and are fed together. And just as we must not withhold what is needful, so our weak hearts are not to be overcharged with the abundance of provisions. Let it not then annoy your Charity that I do not take up to-day all that I think is still here to be discussed; but the same lesson will, in the Lord's name, be read over to us again on the preaching days, and be, with His help, more carefully considered.

Tractate 47

John X. 14-21.

1. Those of you who hear the word of our God, not only with willingness, but also with attention, doubtless remember our promise. Indeed the same gospel lesson has also been read to-day which was read last Lord's day; because, having lingered over certain closely related topics, we could not discuss all that we owed to your powers of understanding. Accordingly, what has been already said and discoursed about we do not inquire into today, lest by continual repetitions we should be prevented from reaching what has still to be spoken. You know now in the Lord's name who is the good Shepherd, and in what way good shepherds are His members, and therefore the Shepherd is one. You know who is the hireling we have to bear with; who the wolf, and the thieves, and the robbers we have to beware of; who are the sheep, and what is the door whereby both sheep and shepherd enter: how we are to understand the doorkeeper. You know also that every one who entereth not by the door is a thief and a robber, and cometh not but to steal, and to kill, and to destroy. All these sayings have, as I think, been sufficiently handled. To-day we ought to tell you, as far as the Lord enables us (for Jesus Christ our Saviour hath Himself told us that He is both the Shepherd and the door, and that the good Shepherd entereth in by the door), how it is that He entereth in by Himself. For if no one is a good shepherd but he that entereth by the door, and He Himself is preeminently the good Shepherd, and also Himself the door, I can understand it only in this way, that He entereth in by Himself to His sheep, and calleth them to follow Him, and they, going in and out, find pasture, which is to say, eternal life.

2. I proceed, then, without more delay. When I seek to get into you, that is, into your heart, I preach Christ: were I preachingsomething else, I should be trying to climb up some other way. Christ, therefore, is my gate to you: by Christ I get entrance, not to your houses, but to your hearts. It is by Christ I enter: it is Christ in me that you have been willingly hearing. And why is it you have thus willingly hearkened to Christ in me? Because you are the sheep of Christ, purchased with the blood of Christ. You acknowledge your own price, which is not paid by me, but is preached by my instrumentality. He, and only He, was the buyer, who shed precious blood-the precious blood of Him who was without sin. Yet made He precious also the blood of His own, for whom He paid the price of blood: for had He not made the blood of His own precious, it would not have been said, "Precious in the sight of the Lord is

the death of His saints. So also when He saith, "The good Shepherd giveth His life for the sheep," He is not the only one who has done such a deed; and yet if those who have done so are His members, He only Himself was the doer of it. For He was able to do so without them, but whence had they the power apart from Him, who Himself had said, "Without me ye can do nothing"?

But from the same source we can show what others also have done, for the apostle John himself, who preached the very gospel you have been hearing, has said in his epistle, "Just as Christ laid down His life for us, so ought we also to lay down our lives for the brethren. "We ought," he says: He made us debtors who first set the example. To the same effect it is written in a certain place, "If thou sittest down to sup at a ruler's table, make wise observation of what is set before thee; and put to thy hand, knowing that it will be thy duty to make similar provision in turn. You know what is meant by the ruler's table: you there find the body and blood of Christ; let him who comes to such a table be ready with similar provision. And what is such similar provision? As He laid down His life for us, so ought we also, for the edification of others, and the maintenance of the faith, to lay down our lives for the brethren. To the same effect He said to Peter, whom He wished to make a good shepherd. not in Peter's own person, but as a member of His body: "Peter, lovest thou me? Feed my sheep. This He did once, again, and a third time, to the disciple's sorrow.

And when the Lord had questioned him as often as lie judged it needful, that he who had thrice denied might thrice confess Him, and had a third time given him the charge to feed His sheep, He said to him, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shall be old, thou shall stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. And the evangelist has explained the Lord's meaning: "But this spake He, signifying by what death he should glorify God. "Feed my sheep" applies, then, to this, that thou shouldst lay down thy life for my sheep.

3. And now when He saith, "As the Father knoweth me, even so know I the Father," who can be ignorant of His meaning? For He knoweth the Father by Himself, and we by Him. That He hath knowledge by Himself, we know already: that we also have knowledge by Him, we have likewise learned, for this also we have learned of Him. For He Himself hath said: "No one hath seen God at any time; but the only-begotten Son, who is in the bosom of the Father, He hath declared Him. And so by Him do we also get this knowledge, to whom He hath declared Him. In another place also He saith: "No one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal Him. As He then knoweth the Father by Himself, and we know the Father by Him; so into the sheepfold He entereth by Himself, and we by Him. We were saying that by Christ we have a door of entrance to you; and why? Because we preach Christ. We preach Christ; and therefore we enter in by the door. But Christ preacheth Christ, for He preacheth Himself; and so the Shepherd entereth in by Himself. When the light shows the other things that are seen in the light, does it need some other means of being made visible

itself? The light, then, exhibits both other things and itself. Whatever we understand, we understand with the intellect:

and how, save by the intellect, do we understand the intellect itself? But does one in the same way with the bodily eye see both other things and [the eye] itself? For though men see with their eyes, yet their own eyes they see not. The eye of the flesh sees other things, itself it cannot [see]: but the intellect understands itself as well other things. In the same way as the intellect seeth itself, so also cloth Christ preach Himself. If He preacheth Himself, and by preaching entereth into thee, He entereth into thee by Himself. And He is the door to the Father, for there is no way of approach to the Father but by Him. "For there is one God and one Mediator between God and men, the man Christ Jesus. Many things are expressed by a word: all that I have just said, I have said, of course, by means of words. If I were wishing to speak also of a word itself, how could I do so but by the use of the word? And thus both many things are expressed by a word, which are not the same as the word, and the word itself can only be expressed by means of the word. By the Lord's help we have been copious in illustration. Remember, then, how the Lord Jesus Christ is both the door and the Shepherd: the door, in presenting Himself to view; the Shepherd, in entering in by Himself.

And indeed, brethren, because He is the Shepherd, He hath given to His members to be so likewise. For both Peter, and Paul, and the other apostles were, as all good bishops are, shepherds. But none of us calleth himself the door. This-the way of entrance for the sheep-He has retained as exclusively belonging to Himself. In short, Paul discharged the office of a good shepherd when he preached Christ, because he entered by the door. But when the undisciplined sheep began to create schisms, and to set up other doors before them, not of entrance to their joint assembly, but for falling away into divisions, saying, some of them, "I am of Paul; others, "I am of Cephas; others," I of Apollos; others, "I of Christ: terrified for those who said, "I am of Paul,"-as if calling out to the sheep, Wretched ones, whither are you going? I am not the door,-he said, "Was Paul crucified for you? or were ye baptized in the name of Paul? But those who said, "I am of Christ," had found the door.

4. But of the one sheepfold and of the one Shepherd, you are now indeed being constantly reminded; for we have commended much the one sheepfold, preaching unity, that all the sheep should enter by Christ, and none of them should follow Donatus. Nevertheless, for what particular reason this was said by the Lord, is sufficiently apparent. For He was speaking among the Jews, and had been specially sent to the Jews, not for the sake of that class who were bound up in their inhuman hatred and persistently abiding in darkness, but for the sake of some in the nation whom He calls His sheep: of whom He saith, "I am not sent but to the lost sheep of the house of Israel." He knew them even amid the crowd of His raging foes, and foresaw them in the peace of believing. What, then, does He mean by saying, "I am not sent but to the lost sheep of the house of Israel," but that He exhibited His bodily presence only to the people of Israel? He did not proceed Himself to the Gentiles, but sent: to the people of Israel He both sent and came in person, that those who proved

despisers should receive the greater judgment, because favored also with the sight of His actual presence. The Lord Himself was there: there He chose a mother: there He wished to be conceived, to be born, to shed His blood: there are His footprints, now objects of adoration where last He stood, and whence He ascended to heaven: but to the Gentiles He only sent.

5. But perhaps some one thinks that, as He Himself came not to us, but sent, we have not heard His own voice, but only the voice of those whom He sent. Far from it: let such a thought be banished from your hearts; for He Himself was in those whom He sent. Listen to Paul himself whom He sent; for Paul was specially sent as an apostle to the Gentiles; and it is Paul who, terrifying them not with himself but with Him saith, "Do ye wish to receive a proof of Him who speaketh in me, that is, of Christ?" Listen also to the Lord Himself. "And other sheep I have," that is, among the Gentiles, "which are not of this fold," that is, of the people of Israel: "them also must I bring." Therefore, even when it is by the instrumentality of His servants, it is He and not another that bringeth them. Listen further: "They shall hear my voice." See here also, it is He Himself who speaks by His servants, and it is His voice that is heard in those whom He sends. "That there may be one fold, and one shepherd." Of these two flocks, as of two walls, is the corner-stone formed. And thus is He both door and the corner-stone: all by way of comparison, none of them literally.

6. For I have said so before, and earnestly pressed it on your notice, and those who comprehend it are wise, yea, those who are wise do comprehend it; and yet let those who are not yet intellectually enlightened, keep hold by faith of what they cannot as yet understand. Christ is many things metaphorically, which strictly speaking He is not. Metaphorically Christ is both a rock, and a door, and a corner-stone, and a shepherd, and a lamb, and a lion. How numerous are such similitudes, and as many more as would take too long to enumerate! But if you select the strict significations of things as you are accustomed to see them, then He is neither a rock, for He is not hard and senseless; nor a door, for no artisan made Him; nor a corner-stone, for He was not constructed by a builder; nor a shepherd, for He is no keeper of four-footed animals; nor a lion, as it ranks among the beasts of the forest; nor a lamb, as it belongs to the flock. All such, then, are by way of comparison. But what is He properly? "In the beginning was the Word, and the Word was with God, and the Word was God [God was the Word]." And what, as He appeared in human nature? "And the Word was made flesh, and dwelt among us [in us]."

7. Hear also what follows. "Therefore doth my Father love me," He saith, "because I lay down my life. that I might take it again. What is this that He says? "Therefore doth my Father love me: because I die, that I may rise again. For the "I" is uttered with special emphasis: "Because I lay down," He saith, "I lay down my life," "I lay down. What is that "I lay down"? I Lay it down. Let the Jews no longer boast: they might rage, but they could have no power: let them rage as they can; if I were unwilling to lay down my life, what would all their raging effect? By one answer of His they were prostrated in the dust: when they were asked, "Whom seek ye? they said, "Jesus; and on His saying to them, "I am He, they went backward, and fell to the ground. Those who thus fell to the ground at one word

of Christ when about to die, what will they do at the sound of His voice when coming to judgment? "I, I," I say, "lay down my life, that I may take it again. Let not the Jews boast, as if they had prevailed; He Himself laid down His life. "I laid me down [to sleep]," He says [elsewhere]. You know the psalm: "I laid me down and slept; and I awaked [rose up], for the Lord sustaineth me. What of that-"I lay down"? Because it was my pleasure, I did so. What does "I lay down" mean?

I died. Was it not a lying down to sleep on His part, who, when He pleased, rose from the tomb as He would from a bed? But He loves to give glory to the Father, that He may stir us up to glorify our Creator. For in adding, "I arose, for the Lord sustaineth me; think you there was here a kind of failing in His power, so that, while He had it in His own power to die, He had it not in His power to rise again? So, indeed, the words seem to imply when not more closely considered. "I lay down to sleep; that is, I did so, because I pleased. "And I arose: why? "Because the Lord sustaineth [will sustain] me. What then wouldst Thou not have power to rise of Thyself? If Thou hadst not the power, Thou wouldst not have said, "I have power to lay down my life, and I have power to take it again. But, as showing that not only did the Father raise the Son, but the Son also raised Himself, hear how, in another passage in the Gospel, He saith, "Destroy this temple, and in three days I will raise it up. And the evangelist adds: "But this He spake of the temple Of is body. For only that which died was restored to life. The Word is not mortal, His soul is not mortal. If even thine dieth not, could the Lord's be subject to death?

8. How can I know, thou wilt say, that mine dieth not? Slay it not thyself, and it cannot die. How, thou asketh, can I slay my soul? To say nothing. meanwhile of other sins, "The mouth that lieth, slayeth the soul." How, thou sayest, can I be sure that it dieth not? Listen to the Lord Himself giving security to His servant: "Be not afraid of them that kill the body, and after that have no more that they can do." But what in the plainest terms does He say? "Fear Him who hath power to slay both soul and body in hell." Here you have the fact that it dieth, and that it doth not die. What is its dying? What is dying to thy flesh? Dying, to thy flesh, is the losing of its life: dying to thy soul, is the losing of its life. The life of thy flesh is thy soul: the life of thy soul is thy God. As the flesh dies in losing the soul, which is its life, so the soul dieth in losing God, who is its life. Of a certainty, then, the soul is immortal. Manifestly immortal, for it liveth even when dead. For what the apostle said of the luxurious widow, may also be said of the soul if it has lost its God, "she is dead while she liveth."

9. How, then, does the Lord lay down His life [soul]? Let us, brethren, inquire into this a little more carefully. The time is not so pressing as is usual on the Lord's day: we have leisure. and theirs will be the profit who have assembled to-day also to wait on the Word of God. "I lay down my life," He says. Who lays down? What lays He down? What is Christ? The Word and man. Not man as being flesh alone: but as man consists of flesh and soul, so, in Christ there is a complete humanity. For He would not have assumed the baser part, and left the better behind, seeing that the soul of man is certainly superior to the body.

Since, then, there is entire manhood in Christ, what is Christ? The Word, I repeat, and man. What is the Word and man? The Word soul, and flesh. Keep hold of that, for there has been no lack of heretics on this point also, expelled as they were some time ago from the catholic truth, but still persisting, like thieves and robbers who enter not by the door, to lay their snares around the fold. These heretics are termed Apollinarians, and have ventured to assert dogmatically that Christ is only the word and flesh, and contend that He did not assume a human soul. And yet some of them could not deny that there was a soul in Christ. See their intolerable absurdity and madness.

They would have Him to possess an irrational soul, but deny Him a rational one. They allowed Him a mere animal, they deprived Him of a human, soul. But they took away Christ's reason by losing their own. Let it be otherwise with us, who have been nourished and established in the catholic faith. Accordingly, on this occasion I would remind your Charity, that, as in former lectures, we have given you sufficient instruction against the Sabellians and Arians,-the Sabellians, who say, The Father is the same as the Son-the Arians, who say, The Father is one being, the Son is another, as if the Father and Son were not of the same substance-and also, provided you remember as you ought, against the Photinian heretics, who have asserted that Christ was mere man, and destitute of Godhead: and against the Manicheans, who maintain that He was God only without any true humanity: we may, on this occasion, in speaking about the soul, give you some instruction also in opposition to the Apollinarians, who say that our Lord Jesus Christ had no human soul, that is, a rational intelligent soul,-that soul, I mean, by which, as men, we differ from the brutes.

10. In what sense, then, did our Lord say here, "I have power to lay down my soul [life]"? Who lays down his soul, and takes it again? Is it as being the Word that Christ does so? Or is it the human soul He possesses that lays down and resumes its own existence? Or is it His fleshly nature that lays down its life and takes it again? Let us sift each of the three questions I have suggested, and choose that which conforms to the standard of truth. For if we say that the Word of God laid down His soul, and took it again, we should have to fear the entrance of a wicked thought, and have it said to us: Then there was a time when that soul was separated from the Word, and a time, after His assumption of that soul, when He was without a soul. I see, indeed, that the Word was once without a human soul, but only so, when "in the beginning was the Word, and the Word was with God, and the Word was God. But from the time that the Word was made flesh, to dwell amongst us, and manhood was assumed by the Word, that is, our whole nature, soul and flesh, what more could His passion and death do than separate the body from the soul? It separated not the soul from the Word.

For if the Lord died, yea, because He died (for He did so for us on the cross), doubtless His flesh breathed out that which was its life: for a short time the soul forsook the flesh, although destined by its own return to raise the flesh again to life. But I cannot say that the soul was separated from the Word. He said to the soul of the thief, "To-day shalt thou be with me in paradise. He forsook not the believing soul of the robber, and did He abandon

His own? Surely not; but when the Lord took that of the other into His keeping, He certainly retained His own in indissoluble union. If, on the other hand, we say that the soul laid down and reassumed itself, we fall into the greatest absurdity; for what was not separated from the Word, was inseparable from itself.

11. Let us turn, then, to what is true and easily understood. Take the case of any man, who does not consist of the word and soul and flesh, but only of soul and flesh; and let us inquire how any such man lays down his life. Can no ordinary man do so? Thou mayest say to me: No man has power to lay down his life [soul], and to take it again. But were not a man able to lay down his life, the Apostle John would not say, "As Christ laid down his life for us, even so ought we also to lay down our lives for the brethren. Therefore may we also (if only we are filled with His courage, for without Him we can do nothing) lay down our lives for the brethren. When some holy martyr has laid down his life for the brethren, who laid it down, and what laid he down? If we understand this, we shall perceive in what sense it was said byChrist, "I have power to lay down my life."Art thou prepared, O man, to die for Christ? I am prepared, he replies. Let me repeat the question in other words. Art thou prepared to lay down thy life for Christ? And to these words he makes me the same reply, I am prepared, as he had, when I said, Art thou prepared to die? To lay down one's life [soul], is, then, the same as to die. But in whose behalf is the sacrifice in this case?

For all men, when they die, lay down theirlife; but it is not all who lay it down for Christ. And no one has power to resume what he has laid down. But Christ both laid it down for us, and did so when it pleased Him; and when it pleased Him, He took it again. To lay down one's soul then, is to die. As also the Apostle Peter said to the Lord: "I will lay down my life [soul] for Thy sake; that is, I will die for Thy sake. View it, then, as referable to the flesh: the flesh layeth down its life, and the flesh taketh it again; not, indeed, the flesh by its own power, but by the power of Him that inhabiteth it. The flesh, then, layeth down its life in expiring. Look at the Lord Himself on the cross: He said, "I thirst: those who were present dipped a sponge in vinegar, fastened it to a reed, and applied it to His mouth; then, having received it, He said, "It is finished; meaning, All is fulfilled which had been prophesied regarding me as, prior to my death, still in the future. And because He had the power, when He pleased, to lay down His life, after He had said, "It is finished," what adds the evangelist? "And He bowed His head, and gave up the spirit. This is to lay down the soul [life]. Only let your Charity attend to this. "He bowed His head, and gave up the spirit.

Who gave up what gave He up? He gave up the spirit; His flesh gave it up. What means, the flesh gave it up? The flesh sent it forth, breathed it out. For so, in becoming separated from the spirit, we are said to expire. Just as getting outside the paternal soil is to be expatriated, turning aside from the track is to deviate; so to become separated from the spirit is to expire; and thatspirit is the soul [life]. Accordingly, when the soul quits the flesh, and the flesh remains without the soul, then is a man said to lay down his soul [his human life]. When did Christ lay down His life? When it pleased the Word. For sovereign authority

resided in the Word; and therein lay the power to determine when the flesh should lay down its life, and when it should take it again.

12. If, then, the flesh laid down its life, how did Christ lay down His life? For the flesh is not Christ. Certainly in this way, that Christ is both flesh, and soul, and the Word; and yet these three things are not three Christs, but one. Ask thine own human nature, and from thyself ascend to what is above thee, and which, if not yet able to be understood, can at least be believed. For in the same way that one man is soul and body, is one Christ both the Word and man. Consider what I have said, and understand. The soul and body are two things, but one man: the Word and man are two things, but one Christ. Apply, then, the subject to any man. Where is now the Apostle Paul? If one answer, At rest with Christ, he speaks truly. And likewise, should one reply, In the sepulchre at Rome, he is equally right. The one answer I get refers to his soul, the other to his flesh. And yet we do not say that there are two Apostle Pauls, one who rests in Christ, another who was laid in the sepulchre; although we may say that the Apostle Paul liveth in Christ, and that the same apostle lieth dead in the tomb. Some one dieth, and we say, He was a good man, and faithful; he is in peace with the Lord: and then immediately, Let us attend his obsequies, and lay him in the sepulchre. Thou art about to bury one whom thou hadst just declared to be in peace with God; for the latter regards the soul which blooms eternally, and the other the body, which is laid down in corruption. But while the partnership of the flesh and soul has received the name of man, the same name is now applied to either of them, singly and by itself.

13. Let no one, then, be perplexed, when he hears that the Lord has said, "I lay down my life, and I take it again. The flesh layeth it down, but by the power of the Word: the flesh taketh it again, but by the same power. Even His own name, the Lord Christ, was applied to His flesh alone. How can you prove it? says some one. We believe of a certainty not only in God the Father, but also in Jesus Christ His Son, our only Lord: and this that I have just said contains the whole, in Jesus Christ His Son, our only Lord. Understand that the whole is here: the Word, and soul, and flesh. At all events thou confessest what is also held by the same faith, that thou believest in that Christ who was crucified and buried. Ergo, thou deniest not that Christ was buried; and yet it was the burial only of His flesh. For had the soul been there, He would not have been dead: but if it was a true death, and its resurrection real, it was previously without life in the tomb; and yet it was Christ that was buried. And so the flesh apart from the soul was also Christ, for it was only the flesh that was buried. Learn the same likewise in the words of an apostle. "Let this mind," he says, "be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.

Who, save Christ Jesus, as respects His nature as the Word, is God with God? But look at what follows: "But emptied Himself, and took upon Him the form of a servant; being made in the likeness of men, and found in fashion as a man. And who is this, but the same Christ Jesus Himself? But here we have now all the parts, both the Word in that form of God which assumed the form of a servant, and the soul and the flesh in that form of a servant which

was assumed by the form of God. ”He humbled Himself, and became obedient unto death. Now in His death, it was His flesh only that was slain by the Jews. For if He said to His disciples, ”Fear not them that kill the body, but are not able to kill the soul,” how could they do more in His own case than kill the body? And yet in the slaying of His flesh, it was Christ that was slain. Accordingly, when the flesh laid down its life, Christ laid it down; and when the flesh, in order to its resurrection, assumed its life, Christ assumed it. Nevertheless this was done, not by the power of the flesh, but of Him who assumed both soul and flesh, that in them these very things might receive fulfillment.

14. ”This commandment,” He says, ”have I received of my Father.” The Word received not the commandment in word, but in the onlybegotten Word of the Father every commandment resides. But when the Son is said to receive of the Father what He possesses essentially in Himself, as it is said, ”As the Father hath life in Himself, so hath He given to the Son to have life in Himself,” while the Son is Himself the life,there is no lessening of His authority, but the setting forth of His generation. For the Father added not after-gifts as to a son whose state was imperfect at birth, but on Him whom He begat in absolute perfection He bestowed all gifts in begetting. In this manner He gave Him equality with Himself, and yet begat Him not in a state of inequality. But while the Lord thus spake, for the light was shining in the darkness, and the darkness comprehended it not, ”there was a dissension again created among the Jews for these sayings, and many of them said, He hath a devil, and is mad: why hear ye him?” This was the thickest darkness. Others said, ”These are not the words of him that hath a devil; can a devil open the eyes of the blind?” The eyes of such were now begun to be opened.

Tractate 48

John X. 22-42. 1. As I have already charged you, beloved, you ought steadfastly to bear in mind that Saint John the evangelist would not have us be always nourished with milk, but fed with solid food. Still, whoever is hardly able as yet to partake of the solid food of God's word, let him find nourishment in the milk of faith; and the word which he cannot understand, let him not hesitate to believe. For faith is the deserving: understanding, the reward. In the very labor of intent application the eye of our mind struggles to get rid of the foul films of human mists, and be cleared up to the word of God. Labor, then, will not be declined if love is present; for you know that he who loves his labor is insensible to its pain. For no labor is grievous to those who love it. If cupidity on the part of the avaricious endures so great toils, what in our case will not love endure?

2. Listen to the Gospel: "And it was at Jerusalem the Encoenia." Encoenia was the festival of the dedication of the temple. For in Greek kainos means new; and whenever there was some new dedication, it was called Encoenia. And now this word is come into common use; if one puts on a new coat, he is said "encoeniare" (to renovate, or to hold an encoenia). For the Jews celebrated in a solemn manner the day on which the temple was dedicated; and it was the very feast day when the Lord spake what has just been read.

3. "It was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and said unto Him, How long dost thou keep our mind in suspense? If thou be the Christ, tell us plainly. They were not desiring the truth, but preparing a calumny. "It was winter," and they were chill; because they were slow to approach that divine fire. For to approach is to believe: he who believes, approaches; who denies, retires. The soul is not moved by the feet, but by the affections. They had become icy cold to the sweetness of loving Him, and they burned with the desire of doing Him an injury. They were far away, while there beside Him. It was not with them a nearer approach in believing, but the pressure of persecution. They sought to hear the Lord saying, I am Christ; and probably enough they only thought of the Christ in a human way. The prophets preached Christ; but the Godhead of Christ asserted in the prophets and in the gospel itself is not perceived even by heretics; and how much less by Jews, so long as the vail is upon their heart? In short, in a certain place, the Lord Jesus, knowing that their views of the Christ were cast in a human mould, not in the Divine, taking His stand on the human ground, and not on that

where along with the assumption of humanity He also continued Divine, He said to them, "What think ye of Christ? Whose Son is He?

Following their own opinion, they replied, "Of David. For so they had read, and this only they retained; because while they read of His divinity, they did not understand it. But the Lord, to pin them down to some inquiry touching the divinity of Him whose apparent weakness they despised, answered them: "How, then, doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I put Thine enemies under Thy feet? If David, then, in spirit call Him Lord, how is He his son? He did not deny, but questioned. Let no one think, on hearing this, that the Lord Jesus denied that He was the Son of David. Had Christ the Lord given any such denial, He would not have enlightened the blind who so addressed Him. For as He was passing by one day, two blind men, who were sitting by the wayside, cried out, "Have mercy upon us, thou Son of David. And on hearing these words He had mercy on them. He stood still, healed, enlightened them; for He owned the name. The Apostle Paul also says, "Who was made of the seed of David according to the flesh; and in his Epistle to Timothy, "Remember that Jesus Christ was raised from the dead, [He that is] of the seed of David, according to my gospel. For the Virgin Mary drew her origin, and hence our Lord also, from the seed of David.

4. The Jews made this inquiry of Christ, chiefly in order that, should He say, I am Christ, they might, in accordance with the only sense they attached to such a name, that He was of the seed of David, calumniate Him with aiming at the kingly power. There is more than this in His answer to them: they wished to calumniate Him with claiming to be the Son of David. He replied that He was the Son of God. And how? Listen: "Jesus answered them, I tell you, and ye believe not: the works that I do in my Father's name, they bear witness of me: but ye believe not; because ye are not of my sheep." Ye have already learned above (in Lecture XLV.) who the sheep are: be ye sheep. They are sheep through believing, sheep in following the Shepherd, sheep in not despising their Redeemer, sheep in entering by the door, sheep in going out and finding pasture, sheep in the enjoyment of eternal life. What did He mean, then, in saying to them, "Ye are not of my sheep"? That He saw them predestined to everlasting destruction, not won to eternal life by the price of His own blood.

5. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This is the pasture. If you recollect, He had said before, "And he shall go in and out, and find pasture."have entered by believing-we go out at death. But as we have entered by the door of faith, so, as believers, we quit the body; for it is in going out by that same door that we are able to find pasture. The good pasture is called eternal life; there no blade withereth-all is green and flourishing. There is a plant commonly said to be ever-living; there only is it found to live. "I will give," He says, "unto them," unto my sheep, "eternal life." Ye are on the search for calumnies, just because your only thoughts are of the life that is present.

6. "And they shall never perish: you may hear the undertone, as if He had said to them, Ye shall perish for ever, because ye are not of my sheep. "No one shall pluck them out of

my hand. Give still greater heed to this: ”That which my Father gave me is greater than all. What can the wolf do? What can the thief and the robber? They destroy none but those predestined to destruction. But of those sheep of which the apostle says, ”The Lord knoweth them that are His; and ”Whom He did foreknow, them He also did predestinate; and whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified;” -there is none of such sheep as these that the wolf seizes, or the thief steals, or the robber slays. He, who knows what He gave for them, is sure of their number. And it is this that He says: ”No one shall pluck them out of my hand; and in reference also to the Father, ”That which my Father gave me is greater than all. What did the Father give to the Son that was greater than all? To be His own only-begotten Son.What, then, means ”gave”? Was He to whom He gave previously existent, or gave He in the act of begetting? For if He previously existed to whom He gave the gift of Sonship, there was a time when He was, and was not the Son.

Far be it from us to suppose that the Lord Christ ever was, and yet was not the Son. Of us such a thing may be said: there was a time when we were the sons of men, but were not the sons of God. For we are made the sons of God by grace, but He by nature, for such was He born. And yet not so, as that one may say, He did not exist till He was born; for He, who was coeternal with the Father, was never unborn. Let him who is wise understand: and whoever understands not, let him believe and be nourished, and he will come to understanding. The Word of God was always with the Father, and always the Word; and because the Word, therefore the Son. So then, always the Son, and always equal. For it is not by growth but by birth that He is equal, who was always born, the Son of the Father, God of God, coeternal of the Eternal. But the Father is not God of the Son: the Son is God of the Father; therefore in begetting the Son, the Father ”gave” Him to be God, in begetting He gave Him to be coeternal with Himself, in begetting He gave Him to be His equal. This is that which is greater than alI. How is the Son the life, and the possessor of life? What He has, He is: as for thee, thou art one thing, thou hast another.

For example, thou hast wisdom, but art thou wisdom itself? In short, because thou thyself art not that which thou hast, shouldst thou lose what thou hast, thou returnest to the state of no longer having it: and sometimes thou re-acquirest, sometimes thou losest. As our eye has no light inherently in itself, it opens, and admits it; it shuts, and loses it. It is not thus that the Son of God is God-not thus that He is the Word of the Father; and not thus is He the Word, that passes away with the sound but that which abides in its birth. In such a way hath He wisdom that He is Himself wisdom, and maketh men wise: and life, that He is Himself the life, and maketh others alive. This is that which is greater than all. The evangelist John himself looked to heaven and earth when wishing to speak of the Son of God; he looked, and rose above them all. He thought on the thousands of angelic armies above the heavens; he thought, and, like the eagle soaring beyond the clouds, his mind overpassed the whole creation: he rose beyond all that was great, and arrived at that which was greater than all; and said, ”In the beginning was the Word. But because He, of whom is the Word, is not of the Word, and the Word is of Him, whose Word He is;

therefore He says, "That which the Father gave me," namely, to be His Word, His only-begotten Son, the brightness of His light, "is greater than all. Therefore, "No one," He says, "plucketh my sheep out of my hand. No one can pluck them out of my Father's hand."

7. "Out of my hand," and "out of my Father's hand." What is this, "No one plucketh them out of my hand," and "No one plucketh them out of my Father's hand"? Have the Father and Son one hand, or is the Son Himself, shall we say, the hand of His Father? If by hand we are to understand power, the power of Father and Son is one; for their Godhead is one. But if we mean hand in the way spoken of by the prophet, "And to whom is the arm of the Lord revealed?" the Father's hand is the Son Himself, which is not to be so understood as if God had the human form, and, as it were, bodily members: but that all things were made by Him. For men also are in the habit of calling other men their hands, by whom they get done what they wish. And sometimes also the very work done by a man's hand is called his hand; as one is said to recognize his hand when he recognizes what he has written. Since, then, there are many ways of speaking of the hand of a man, who literally has a hand among the members of his body; how much rather must there be more than one way of understanding it, when we read of the hand of God, who has no bodily form? And in this way it is better here, by the hand of the Father and Son, to understand the power of the Father and the Son; lest, in taking here the hand of the Father as spoken of the Son, some carnal thought also about the Son Himself should set us looking for the Son as somehow to be similarly regarded as the hand of Christ. Therefore, "no one plucketh them out of my Father's hand;" that is, no one plucketh them from me.

8. But that there may be no more room for hesitation, hear what follows: "I and my Father are one." Up to this point the Jews were able to bear Him; they heard, "I and my Father are one," and they bore it no longer; and hardened in their own way, they had recourse to stones. "They took up stones to stone Him." The Lord, because He suffered not what He was unwilling to suffer, and only suffered what He was pleased to suffer, still addresses them while desiring to stone Him. "The Jews took up stones to stone Him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?And they answered, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God," Such was their reply to His words, "I and my Father are one." You see here that the Jews understood what the Arians understand not. For they were angry on this account, that they felt it could not be said, "I and my Father are one," save where there was equality of the Father and the Son.

9. But see what answer the Lord gave to their dull apprehension. He saw that they could not bear the brilliance of the truth, and He tempered it with words. "Is it not written in your law," that is, as given to you, "that I said, Ye are gods? And the Lord called all the Scriptures generally, the law: although elsewhere He speaks more definitely of the law, distinguishing it from the prophets; as it is said, "The law and the prophets were until John; and "On these two commandments hang all the law and the prophets. Sometimes, however, He divided the same Scriptures into three parts, as where He saith, "All things must be fulfilled which

were written in the law, and the prophets, and the psalms, concerning me. But now He includes the psalms also under the name of the law, where it is written, "I said, Ye are gods. If He calleth them gods, to whom the word of God came, and the Scripture cannot be broken: say ye of Him, whom the Father hath sanctified, and sent into the world. Thou blasphemest; because I said, I am the Son of God? If the word of God came to men, that they might be called gods, how can the very Word of God, who is with God, be otherwise than God? If by the word of God men become gods, if by fellowship they become gods, can He by whom they have fellowship not be God?

If lights which are lit are gods,is the light which enlighteneth not God? If throughbeing warmed in a way by saving fire they are constituted gods, is He who gives them the warmth other than God? Thou approachest the light and art enlightened, and numbered among the sons of God; if thou withdrawest from the light, thou fallest into obscurity, and art accounted in darkness; but that light approacheth not, because it never recedeth from itself. If, then, the word of God maketh you gods, how can the Word of God be otherwise than God? Therefore did the Father sanctify His Son, and send Him into the world. Perhaps some one may be saying: If the Father sanctified Him, was there then a time when He was not sanctified? He sanctified in the same way as He begat Him. For in the act of begetting He gave Him the power to be holy, because He begat Him in holiness. For if that which is sanctified was unholy before, bow can we say to God the Father, "Hallowed be Thy name"?

10. "If I do not the works of my Father, believe me not. But if I do, though ye will not believe me, believe the works; that ye may know and believe that the Father is in me, and I in Him." The Son says not, "the Father is in me, and I in Him," as men can say it. For if we think well, we are in God; and if we live well, God is in us: believers, by participating in His grace, and being illuminated by Himself, are in Him, and He in us. But not so is it with the only-begotten Son: He is in the Father, and the Father in Him; as one who is equal is in him whose equal he is. In short, we can sometimes say, We are in God, and God is in us; but can we say, I and God are one? Thou art in God, because God contains thee; God is in thee, because thou art become the temple of God: but because thou art in God, and God is in thee, canst thou say, He that seeth me seeth God; as the Only-begotten said, "He that hath seen me, hath seen the Father also;" and "I and the Father are one"? Recognize the prerogative of the Lord, and the privilege of the servant. The prerogative of the Lord is equality with the Father: the privilege of the servant is fellowship with the Saviour.

11. "Therefore they sought to apprehend Him." Would they had apprehended by faith and understanding, not in wrath and murder! For now, my brethren, when I speak thus, it is the weak one wishing to apprehend what is strong, the small what is great, the fragile what is solid; and it is we ourselves-both you who are of the same matter as I am, and I myself who speak to you-who all wish to apprehend Christ. And what is it to apprehend Him? [If] thou hast understood, thou hast apprehended. But not as did the Jews: thou hast apprehended in order to possess, they wished to apprehend in order to make away with Him. And because this was the kind of apprehension they desired, what did He do to them? "He escaped out

of their hands." They failed to apprehend Him, because they lacked the handof faith. The Word was made flesh; but it was no great task to the Word to rescue His own flesh from fleshy hands. To apprehend the Word in the mind, is the right apprehension of Christ.

12. "And He went away again beyond Jordan, into the place where John at first baptized; and there He abode. And many resorted unto Him, and said, John, indeed; did no miracle." You remember what was said of John, that he was a light, and bore witness to the day. Why, then, say these among themselves, "John did no miracle"? John, they say, signalized himself by no miracle; he did not put devils to flight, he drove away no fever, he enlightened not the blind, he raised not the dead, he fed not so many thousand men with five or seven loaves, he walked not upon the sea, he commanded notthe winds and the waves. None of these things did John, and in all he said he bore witness to this man. By lamp-light we may advance to the day. "John did no miracle: but all things that John spake of this man were true." Here are those who apprehended in a different way from the Jews. The Jews wished to apprehend one who was departing from them, these apprehended one who remained with them. In a word, what is it that follows?

"And many believed on Him."

Tractate 49

John XI. 1-54.

1. Among all the miracles wrought by our Lord Jesus Christ, the resurrection of Lazarus holds a foremost place in preaching. But if we consider attentively who did it, our duty is to rejoice rather than to wonder. A man was raised up by Him who made man: for He is the only One of the Father, by whom, as you know, all things were made. And if all things were made by Him, what wonder is it that one was raised by Him, when so many are daily brought into the world by His power? It is a greater deed to create men than to raise them again from the dead. Yet He deigned both to create and to raise again; to create all, to resuscitate some. For though the Lord Jesus did many such acts, yet all of them are not recorded; just as this same St. John the evangelist himself testifies, that Christ the Lord both said and did many things that are not recorded; but such were chosen for record as seemed to suffice for the salvation of believers. Thou hast just heard that the Lord Jesus raised a dead man to life; and that is sufficient to let thee know that, were He so pleased, He might raise all the dead to life. And, indeed this very work has He reserved in His own hands till the end of the world.

For while you have heard that by a great miracle He raised one from the tomb who had been dead four days, "the hour is coming," as He Himself saith, "in the which all that are in the graves shall hear His voice, and shall come forth. He raised one who was putrid, and yet in that putrid carcase there was still the form of limbs; but at the last day He will by a word reconstitute ashes into human flesh. But it was needful then to do only some such deeds, that we, receiving them as tokens of His power, may put our trust in Him, and be preparing for that resurrection which shall be to life and not to judgment. So, indeed, He saith, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

2. We have, however, read in the Gospel of three dead persons who were raised to life by the Lord, and, let us hope, to some good purpose. For surely the Lord's deeds are not merely deeds, but signs. And if they are signs, besides their wonderful character, they have some real significance: and to find out this in regard to such deeds is a somewhat harder task than to read or hear of them. We were listening with wonder, as at the sight of some mighty

miracle enacted before our eyes, in the reading of the Gospel, how Lazarus was restored to life. If we turn our thoughts to the still more wonderful works of Christ, every one that believeth riseth again: if we all consider, and understand that more horrifying kind of death, every one who sinneth dies. But every man is afraid of the death of the flesh; few, of the death of the soul. In regard to the death of the flesh, which must certainly come some time, all are on their guard against its approach: this is the source of all their labor. Man, destined to die, labors to avert his dying; and yet man, destined to live for ever, labors not to cease from sinning. And when he labors to avoid dying, he labors to no purpose, for its only result will be to put off death for a while, not to escape it; but if he refrain from sinning, his toil will cease, and he shall live for ever.

Oh that we could arouse men, and be ourselves aroused along with them, to be as great lovers of the life that abideth, as men are of that which passeth away! What will a man not do who is placed under the peril of death? When the sword was overhanging their heads, men have given up every means of living they had in reserve. Who is there that has not made an immediate surrender of all, to escape being slain? And, after all, he has perhaps been slain. Who is there that, to save his life, has not been willing at once to lose his means of living, and prefer a life of beggary to a speedy death? Who has had it said to him, Be off to sea if you would escape with your life, and has delayed to do so? Who has had it said to him, Set to work if you would preserve your life, and has continued a sluggard? It is but little that God requires of us, that we may live for ever: and we neglect to obey Him. God says not to thee, Lose all you have, that you may live a little time oppressed with toil; but, Give to the poor of what you have, that you may live always exempt from labor. The lovers of this temporal life, which is theirs, neither when, nor as long as they wish, are our accusers;

and we accuse not ourselves in turn, so sluggish are we, so lukewarm about obtaining eternal life, which will be ours if we wish it, and will be imperishable when we have it; but this death which we fear, notwithstanding all our reluctance, will yet be ours in possession.

3. If, then, the Lord in the greatness of His grace and mercy raiseth our souls to life, that we may not die for ever, we may well understand that those three dead persons whom He raised in the body, have some figurative significance of that resurrection of the soul which is effected by faith: He raised up the ruler of the synagogue's daughter, while still lying in the house; He raised up the widow's young son, while being carried outside the gates of the city; and He raised up Lazarus, when four days in the grave. Let each one give heed to his own soul: in sinning he dies: sin is the death of the soul. But sometimes sin is committed only in thought. Thou hast felt delight in what is evil, thou hast assented to its commission thou hast sinned; that assent has slain thee but the death is internal, because the evil thought had not yet ripened into action. The Lord intimated that He would raise such a soul to life, in raising that girl, who had not yet been carried forth to the burial, but was lying dead in the house, as if sin still lay concealed. But if thou hast not only harbored a feeling of delight in evil, but hast also done the evil thing, thou hast, so to speak, carried the dead outside

the gate: thou art already without, and being carried to the tomb. Yet such an one also the Lord raised to life. and restored to his widowed mother.

If thou hast sinned, repent, and the Lord will raise thee up, and restore thee to thy mother Church. The third example of death is Lazarus. A grievous kind of death it is, and is distinguished as a habit of wickedness. For it is one thing to fall into sin, another to form the habit of sinning. He who falls into sin, and straightway submits to correction, will be speedily restored to life; for he is not yet entangled in the habit, he is not yet laid in the tomb. But he who has become habituated to sin, is buried, and has it properly said of him, "he stinketh; for his character, like some horrible smell, begins to be of the worst repute. Such are all who are habituated to crime, abandoned in morals. Thou sayest to such an one, Do not so. But when wilt thou be listened to by one on whom the earth is thus heaped, who is breeding corruption, and pressed down with the weight of habit? And yet the power of Christ was not unequal to the task of restoring such an one to life. We know, we have seen, we see every day men changing the very worst of habits, and adopting a better manner of life than that of those who blamed them. Thou detestedst such a man:

look at the sister of Lazarus herself (if, indeed, it was she who anointed the Lord's feet with ointment, and wiped with her hair what she had washed with her tears), who had a better resurrection than her brother; she was delivered from the mighty burden of a sinful character. For she was a notorious sinner; and had it said of her, "Her many sins are forgiven her, for she has loved much. We see many such, we know many: let none despair, but let none presume in himself. Both the one and the other are sinful. Let thine unwillingness to despair take such a turn as to lead thee to make choice of Him in whom alone thou mayest well presume.

4. So then the Lord also raised Lazarus to life. You have heard what type of character he represents; in other words, what is meant by the resurrection of Lazarus. Let us now, therefore, read over the passage; and as there is much in this lesson clear already, we shall not go into any detailed exposition, so as to take up more thoroughly the necessary points. "Now a certain man was sick, [named] Lazarus, of Bethany, the town of Mary and Martha, his sisters." In the previous lesson you remember that the Lord escaped from the hands of those who sought to stone Him, and went away beyond Jordan, where John baptized. When the Lord therefore had taken up His abode there, Lazarus fall sick in Bethany, which was a town lying close to Jerusalem.

5. "But Mary was she who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him, saying." We now understand whither it was they sent, namely, where the Lord was; for He was away, as you know, beyond the Jordan. They sent messengers to the Lord to tell Him that their brother was ill. He delayed to heal, that He might be able to raise to life. But what was the message sent by his sisters? "Lord, behold, he whom Thou lovest is sick." They did not say, Come; for the intimation was all that was needed for one who loved. They did not venture to say, Come and heal him: they ventured not to say, Command there, and it shall be done here. And

why not so with them, if on these very grounds the centurion's faith was commended? For he said, "I am not worthy that Thou shouldest enter under my roof; but speak the word only, and my servant shall be healed." No such words said these women, but only, "Lord, behold, he whom Thou lovest is sick." It is enough that Thou knowest; for Thou art not one that loveth and forsaketh. But says some one, How could a sinner be represented by Lazarus, and be so loved by the Lord? Let him listen to Him, when He says, "I came not to call the righteous, but sinners." For had not God loved sinners, He would not have come down from heaven to earth.

6. "But when Jesus heard [that], He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified." Such a glorifying of Himself did not add to His dignity, but benefited us. Hence He says, "is not unto death," because even that death itself was not unto death, but rather unto the working of a miracle whereby men might be led to faith in Christ, and so escape the real death. And mark how the Lord, as it were indirectly, called Himself God, for the sake of some who deny that the Son is God. For there are heretics who make such a denial, that the Son of God is God. Let them hearken here: "This sickness" He says. "is not unto death, but for the glory of God." For what glory? For the glory of what God? Hear what follows: "That the Son of God may be glorified." "This sickness," therefore, He says, "is not unto death. but for the glory of God, that the Son of God maybe glorified thereby." By what? By that sickness.

7. "Now Jesus loved Martha, and her sister Mary, and Lazarus." The one sick, the others sad, all of them beloved: but He who loved them was both the Saviour of the sick, nay more, the Raiser of the dead and the Comforter of the sad. "When He heard therefore that he was sick, He abode then two days still in the same place." They sent Him word: He abode where He was: and the time ran on till four days were completed. And not in vain, were it only that perhaps, nay that certainly, even the very number of days has some sacramental significance. "Then after that He saith again to His disciples, Let us go into Judea:" where He had been all but stoned, and from which He had apparently departed for the very purpose to escape being stoned. For as man He departed; but returned as if in forgetfulness of 'all infirmity, to show His power. "Let us go," He said, "into Judea."

8. And now see how the disciples were terrified at His words. "The disciples say unto Him, Master, the Jews of late sought to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? "What means such. an answer? They said to Him, "The Jews of late sought to stone Thee, and goest Thou thither again" to be stoned? And the Lord, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because there is no light in him. He spoke indeed of the day, but to our understanding as if it were still the night. Let us call upon the Day to chase away the night, and illuminate our hearts with the light. For what did the Lord mean? As far as I can judge, and as the height and depth of His meaning breaks into light, He wished to argue down their doubting and unbelief. For they wished by their counsel to keep the Lord from

death, who had come to die, to save themselves from death. In a similar way also, in another passage, St. Peter, who loved the Lord, but did not yet fully understand the reason of His coming, was afraid of His dying, and so displeased the Life, to wit, the Lord Himself;

for when He was intimating to the disciples what He was about to suffer at Jerusalem at the hands of the Jews, Peter made reply among the rest, and said, "Far be it from Thee, Lord; pity Thyself: this shall not be unto Thee. And at once the Lord replied, "Get thee behind me, Satan: for thou savorest not the things that be of God, but those that be of men. And yet a little before, in confessing the Son of God, he had merited commendation: for he heard the words, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. To whom He had said, "Blessed art thou," He now says, "Get thee behind me, Satan; because it was not of himself that he was blessed. But of what then? "For flesh and blood hath not revealed it unto thee, but my Father who is in heaven. See, this is how thou art blessed, not from anything that is thine own, but from that which is mine. Not that I am the Father, but that all things which the Father hath are mine. But if his blessedness came from the Lord's own working, from whose [working] came he to be Satan? He there tells us: for He assigned the reason of such blessedness, when He said, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven: that is the cause of thy blessedness.

But that I said, "Get thee behind me, Satan, hear also its cause. For thou savorest not the things that be of God, but those that be of men. Let no one then flatter himself: in that which is natural to himself he is Satan, in that which is of God he is blessed. For all that is of his own, whence comes it, but from his sin? Put away the sin, which is thine own. Righteousness, He saith, belongeth unto me. For what hast thou that thou didst not receive? Accordingly, when men wished to give counsel to God. disciples to their Master, servants to their Lord, patients to their Physician, He reproved them by saying, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not. Follow me, if ye would not stumble: give not counsel to me, from whom you ought to receive it. To what, then, refer the words, "Are there not twelve hours in the day"? Just that to point Himself out as the day, He made choice of twelve disciples. If I am the day, He says, and you the hours, is it for the hours to give counsel to the day? The day is followed by the hours, not the hours by the day. If these, then, were the hours, what in such a reckoning was Judas? Was he also among the twelve hours? If he was an hour, he had light; and if he had light, how was the Day betrayed by him to death?

But the Lord, in so speaking, foresaw, not Judas himself, but his successor. For Judas, when he fell, was succeeded by Matthias, and the duodenary number preserved. It was not, then, without a purpose that the Lord made choice of twelve disciples, but to indicate that He Himself is the spiritual Day. Let the hours then attend upon the Day, let them preach the Day, be made known and illuminated by the Day, and by the preaching of the hours may the world believe in the Day. And so in a summary way it was just this that He said: Follow me, if ye would not stumble.

9. "And after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. It was true what He said. To his sisters he was dead, to the Lord he was asleep. He was dead to men, who could not raise him again; but the Lord aroused him with as great ease from the tomb as one arouseth a sleeper from his bed. Hence it was in reference to His own power that He spoke of him as sleeping: for others also, who are dead, are frequently spoken of in Scripture as sleeping; as when the apostle says, "But I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, even as others who have no hope. Therefore he also spoke of them as sleeping, because foretelling their resurrection. And so, all the dead are sleeping, both good and bad. But just as, in the case of those who sleep and waken day by day, there is a great difference as to what they severally see in their sleep: some experience pleasant dreams; others. dreams so frightful that the waking are afraid to fall asleep for fear of their recurrence: so every individual sleeps and wakens in circumstances peculiar to himself. And there is a difference as to the kind of custody one may be placed in, who is afterwards to be taken before the judge. For the kind of custody in which men are placed depends on the merits of the case:

some are required to be guarded by lictors, an office humane and mild, and becoming a citizen; others are given up to subordinates; some, again, are sent to prison: and in the prison itself all are not thrust together into its lowest dungeons, but dealt with in proportion to the merits and superior gravity of the charges. As, then, there are different kinds of custody among those engaged in official life, so there are different kinds of custody for the dead, and differing merits in those who rise again. The beggar was taken into custody, so was the rich man: but the one into Abraham's bosom; the other, where he thirsted, and found not a drop of water.

10. Therefore, to make this the occasion of instructing your Charity, all souls have, when they quit this world, their different receptions. The good have joy; the evil, torments. But when the resurrection takes. place, both the joy of the good will be fuller and the torments of the wicked heavier, when they shall be tormented in the body. The holy patriarchs, prophets, apostles, martyrs, and good believers, have been received into peace; but all of them have still in the end to receive the fulfillment of the divine promises; for they have been promised also the resurrection of the flesh, the destruction of death, and eternal life with the angels. This we have all to receive together; for the rest, which is given immediately after death, every one, if worthy of it, receives when he dies. The patriarchs first received it-think only from what they rest; the prophets afterwards; more recently the apostles; still more lately the holy martyrs, and day by day the good and faithful. Thus some have now been in that rest for long, some not so long; others for fewer years, and others whose entrance therein is still less than recent. But when they shall wake from this sleep, they shall all together receive the fulfillment of the promise.

11. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples"-according to their understanding they replied-"Lord, if he sleep, he shall do well." For the sleep of the sick is usually a sign of returning health. "Howbeit Jesus spake of his

death, but they thought that He spake of the taking of rest in sleep. Then said Jesus unto them plainly,"-for He said somewhat obscurely, "He sleepeth; "-therefore He said plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." I even know that he is dead, and I was not there: for he had been reported not as dead, but sick. But what could remain hid from Him who had created it, and into whose hands the soul of the dying man had departed? This is why He said," I am glad for your sakes that I was not there, to the intent ye may believe;" that they might now begin to wonder that the Lord could assert his death, which He had neither seen nor heard of. For here we ought specially to bear in mind that as yet the disciples themselves, who already believed in Him, had their faith built up by miracles: not that a faith, utterly wanting till then, might begin to exist; but that what had previously come into being might be increased; although He made use of such an expression as if only then they would begin to believe. For He said not, "I am glad for your sakes," that your faith may be increased or confirmed; but, "that ye may believe;" which is to be understood as meaning, that your faith may be fuller and more vigorous.

12. "Nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him. Therefore Jesus came, and found that he had [lain] in the grave four days already. Much might be said of the four days, according to the wont of the obscure passages of Scripture, which bear as many senses as there is diversity of those who understand them. Let us express also our opinion of what is meant by one four days dead. For as in the former case of the.. blind man we understand in a way the human race, so in the case of this dead man many perhaps are also to be understood; for one thing may be signified by different figures. When a man is born, he is born already in a state of death; for he inherits sin from Adam. Hence the apostle says: "By one man sin entered into the world, and death by sin; and so that passed upon all men, wherein all have sinned. Here you have one day of death because man inherits it from the seed stock of death. Thereafter he grows, and begins to approach the years of reason that he may know the law of nature, which every one has had implanted in his heart: What thou wouldst not have done to thyself, do not to another. Is this learned from the pages of a book, and not in a measure legible in our very nature?

Hast thou any desire to be robbed? Certainly not. See here, then, the law in thy heart: What thou art unwilling to suffer, be unwilling to do. This law also is transgressed by men; and here, then, we have the second day of death. The law was also divinely given through Moses, the servant of God; and therein it is said," Thou shall not kill; thou shall not commit adultery; thou shall not bear false witness; honor thy father and mother; thou shall not covet thy neighbor's property; thou shall not covet thy neighbor's wife. Here you have the written law, and it also is despised: this is the third day of death. What remains? The gospel also comes, the kingdom of heaven is preached, Christ is everywhere published; He threatens hell, He promises eternal life; and that also is despised. Men transgress the gospel; and this is the fourth day of death. Now he deservedly stinketh. But is mercy to be denied to such? God forbid; for to raise such also from the dead, the Lord thinks it not unfitting to come.

13. "And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat [still] in the house. Then said Martha unto Jesus, Lord, if Thou badst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee:" She did not say, But even now I ask Thee to raise my brother to life again. For how could she know if such a resurrection would be of benefit to her brother? She only said, I know that Thou canst, and whatsoever Thou art pleased, Thou doest: for Thy doing it is dependent on Thine own judgment, not on my presumption. "But even now I know that, whatsoever Thou wilt ask of God, God will give it Thee."

14 "Jesus saith unto her, Thy brother shall rise again." This was ambiguous. For He said not, Even now I will raise thy brother; but, "Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection, at the last day." Of that resurrection I am sure, but uncertain about this. "Jesus saith unto her, I am the resurrection." Thou sayest, My brother shall rise again at the last day: true; but by Him, through whom he shall rise then, can he rise even now, for "I," He says, "am the resurrection and the life." Give ear, brethren, give ear to what He says. Certainly the universal expectation of the bystanders was that Lazarus, one who had been dead four days, would live again; let us hear, and rise again. How many are there in this audience who are crushed down under the weighty mass of some sinful habit! Perhaps some are hearing me to whom it may be said, "Be not drunk with wine, wherein is excess;" and they say, We cannot. Some others, it may be, are nearing me, who are unclean, and stained with lusts and crimes, and to whom it is said, Refrain from such conduct, that ye perish not; and they reply, We cannot give up our habits. O Lord, raise them again. "I am," He says, "the resurrection and the life." The resurrection because the life.

15. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. What meaneth this? "He that believeth in me, though he were dead," just as Lazarus is dead, "yet shall he live; for He is not the God of the dead, but of the living. Such was the answer He gave the Jews concerning their fathers, long ago dead, that is, concerning Abraham, and Isaac, and Jacob: I am the! God of Abraham, and the God of Isaac, and! the God of Jacob: He is not the God of the dead, but of the living; for all live unto u Him. Believe then, and though thou wert dead, yet shalt thou live: but if thou believest not, even while thou livest thou art dead. Let us prove this likewise, that if thou believest not, though thou belivest thou art dead. To one who was delaying to follow Him, and saying, "Let me first go and bury my father," the Lord said, "Let the dead bury their dead; but come thou and follow me. There was there a dead man requiring to be buried, there were there also dead men to bury the dead: the one was dead in the flesh, the others in soul. And how comes death on the soul? When faith is wanting. How comes death on the body? When the soul is wanting. Therefore thy soul's soul is faith.

"He that believeth in me," says Christ, though he were dead in the flesh, yet shall he live in the spirit; till the flesh also rise again, never more to die. This is "he that believeth in me,"

though he die, "yet shall he live. And whosoever liveth" in the flesh, "and believeth in me," though he shall die in time on account of the death of the flesh, "shall never die," because of the life of the spirit, and the immortality of the resurrection. Such is the meaning of the words, "And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I have believed that Thou art the Christ, the Son of God, who hast come into the world. When I believed this, I believed that Thou art the resurrection, that Thou art the life: I believed that he that believeth in Thee, though he die, yet shall he live; and whosoever liveth and believeth in Thee, shall never die.

16. "And when she had so said, she went ' her way, and called Mary her sister silently, saying, The Master is come, and calleth for thee." It is worthy of notice the way in which the whispering of her voice was denominated silence. For how could she be silent, when she said, "The Master is come, and calleth for thee"? It is also to be noticed why it is that the evangelist has not said where, or when, or how the Lord called for Mary; namely, that in order to preserve the brevity of the narrative, it may rather be understood from the words of Martha. 17. "As soon as she heard that, she arose quickly, and came unto Him. For Jesus was not yet come into the town, but was still in that place where Martha met Him. TheJews, then, who were with her in the house,and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there." What cause had the evangelist to tell us this? To show us what it was thatoccasioned the numerous concourse of people to be there when Lazarus was raised to life. For the Jews, thinking that her reason for hastening away was to seek in weeping the solace of her grief, followed her; that the great miracle of one rising again who had been four days dead, might have the presence of many witnesses.

18. "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping, who were with her, He groaned in the spirit, and troubled Himself, and said, Where have ye laid him?" Something there is, did we but know it, that He has suggested to us by groaning in the spirit, and troubling Himself. For who could trouble Him, save He Himself? Therefore, my brethren, first give heed here to the power that did so, and then look for the meaning. Thou art troubled against thy will; Christ was troubled because He willed. Jesus hungered, it is true, but because He willed; Jesus slept, it is true, but because He willed; He was sorrowful, it is true, but because He willed; He died, it is true, but because He willed: in His own power it lay to be thus and thus affected or not. For the Word assumed soul and flesh, fitting on Himself our whole human nature in the oneness of His person. For the soul of the apostle was illuminated by the Word; so was the soul of Peter, the soul of Paul, of the other apostles, and the holy prophets,-the souls of all were illuminated by the Word; but of none was it said, "The Word was made flesh;" of none was it said," I and the Father are one." The soul and flesh of Christ is one person with the Word of God, one Christ. And by this [Word] wherein resided the supreme power, was infirmity made use of at the beck of His will; and in this way "He troubled Himself."

19. I have spoken of the power: look now to the meaning. It is a great criminal that is signified by that four days' death and burial. Why is it, then, that Christ troubleth Himself, but to intimate to thee how thou oughtest to be troubled, when weighed down and crushed by so great a mass of iniquity? For here thou hast been looking to thyself, been seeing thine own guilt, been reckoning for thyself: I have done this, and God has spared me; I have committed this, and He hath borne with me; I have heard the gospel, and despised it; I have been baptized, and returned again to the same course: what am I doing? whither am I going? how shall I escape? When thou speakest thus, Christ is already groaning; for thy faith is groaning. In the voice of one who groaneth thus, there comes to light the hope of his rising again. If such faith is within. there is Christ groaning; for if there is faith in us, Christ is in us. For what else says the apostle: "That Christ may dwell in your hearts by faith. Therefore thy faith in Christ is Christ Himself in thy heart. This is why He slept in the ship; and why, when His disciples were in danger and already on the verge of shipwreck, they came to Him and awoke Him. Christ arose, laid His commands on the winds and waves, and there ensued a great calm. So also with thee;

the winds enter thy heart, that is, where thou sailest, where thou passest along this life as a stormy and dangerous sea; the winds enter, the billows rise and toss thy vessel. What are the winds? Thou hast received some insult, and art wroth: that insult is the wind; that anger, the waves. Thou art in danger, thou preparest to reply, to render cursing for cursing, and thy vessel is already nigh to shipwreck. Awake the Christ who is sleeping. For thou art in commotion, and making ready to render evil for evil, because Christ is sleeping in thy vessel. For the sleep of Christ in thy heart is the forgetfulness of faith. But if thou arousest Christ, that is, recallest thy faith, what dost thou hear said to thee by Christ, when now awake in thy heart? I [He says] have heard it said to me, "Thou hast a devil," and I have prayed for them. The Lord hears and suffers; the servant hears and is angry! But thou wishest to be avenged. Why so? I am already avenged. When thy faith so speaks to thee, command is exercised, as it were, over the winds and waves, and there is a great calm. As, then, to awaken Christ in the vessel is just to awaken faith;

so in the heart of one who is pressed down by a great mass and habit of sin, in the heart of the man who has been a transgressor even of the holy gospel and a despiser of eternal punishment, let Christ groan, let such a man betake himself to self-accusation. Hear still more: Christ wept; let man bemoan himself. For why did Christ weep, but to teach man to weep? Wherefore did He groan and trouble Himself, but to intimate that the faith of one who has just cause to be displeased with himself ought to be in a sense groaning over the accusation of wicked works, to the end that the habit of sinning may give way to the vehemence of penitential sorrow?

20. "And He said, Where have ye laid him?" Thou knewest that he was dead, and art Thou ignorant of the place of his burial? The meaning here is, that a man thus lost becomes, as it were, unknown to God. I have not ventured to say, Is unknown-for what is unknown to Him? but, As it were unknown. And how do we prove this? Listen to the Lord, who will

yet say in the judgment, "I know you not: depart from me." What does that mean, "I know you not"? I see you not in that light of mine-in that righteousness which I know. So here, also, as if knowing nothing of such a sinner, He said, "Where have ye laid him?" Similar in character was God's voice in Paradise afterman had sinned: "Adam, where art thou?" "They say unto Him, Lord, come and see." What means this "see"? Have pity. For the Lord sees when He pities. Hence it is said to Him, "Look upon my humility [affliction] and my pain, and forgive all my sins."

21. "Jesus wept. Then said the Jews, Behold how He loved him!""Loved him," what does that mean? "I came not to call the righteous, but sinners to repentance." "But some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not die?" But He, who would do nought to hinder his dying, had something greater in view in raising him from the dead. 22. "Jesus therefore again groaning in Himself, cometh to the tomb." May His groaning have thee also for its object, if thou wouldst re-enter into life! Every man who lies in that dire moral condition has it said to him, "He cometh to the tomb." "It was a cave, and a stone had been laid upon it." Dead under that stone, guilty under the law. For you know that the law, which was given to the Jews, was inscribed on stone. And all the guilty are under the law: the right-living are in harmony with the law. The law is not laid on a righteous man. What mean then the words, "Take ye away the stone"? Preach grace. For the Apostle Paul calleth himself a minister of the New Testament, not of the letter, but of the spirit; "for the letter," he says, "killeth, but the spirit giveth life." The letter that killeth is like the stone that crusheth. "Take ye away," He saith, "the stone." Take away the weight of the law; preach grace. "For if there had been a law given, which could have given life, verily righteousness should be by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Therefore "take ye away the stone."

23. "Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been [dead] four days. Jesus saith unto her, Have I not said unto thee, that, if thou believest, thou shalt see the glory of God?" What does He mean by this, "thou shall see the glory of God"? That He can raise to life even one who is putrid and hath been four days [dead]. "For all have sinned, and come short of the glory of God; and, "Where sin abounded, grace also did superabound."

24. "Then they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee, that Thou hast heard me. And I knew that Thou hearest me always: but because of the people that stand by I said it, that they may believe that Thou hast sent me. And when He had thus spoken, He cried with a loud voice. He groaned, He wept, He cried with a loud voice. With what difficulty does one rise who lies crushed under the heavy burden of a habit of sinning! And yet he does rise: he is quickened by hidden grace within; and after that loud voice he riseth. For what followed? "He cried with a loud voice, Lazarus, come forth. And immediately he that was dead came forth, bound hand and foot with bandages; and his face was bound about with a napkin. Dost thou wonder how he came forth with

his feet bound, and wonderest not at this, that after four days' interment he rose from the dead? In both events it was the power of the Lord that operated, and not the strength of the dead. He came forth, and yet still was bound. Still in his burial shroud, he has already come outside the tomb. What does it mean? While thou despisest [Christ]. thou liest in the arms of death; and if thy contempt reacheth the lengths I have mentioned, thou art buried as well: but when thou makest confession, thou comest forth.

For what is this coming forth, but the open acknowledgment thou makest of thy state, in quitting, as it were, the old refuges of darkness? But the confession thou makest is effected by God, when He crieth with a loud voice, or in other words, calleth thee in abounding grace. Accordingly, when the dead man had come forth, still bound; confessing, yet guilty still; that his sins also might be taken away, the Lord said to His servants: "Loose him, and let him go. What does He mean by such words? Whatsoever ye shall loose on earth shall be loosed in heaven.

25. "Then many of the Jews who had come to Mary, and had seen the things which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them what things Jesus had done." All of the Jews who had come to Mary did not believe, but many of them did. "But some of them," whether of the Jews who had come, or of those who had believed, "went away to the Pharisees, and told them what things Jesus had done:" whether in the way of conveying intelligence, in order that they also might believe, or rather in the spirit of treachery, to arouse their anger. But whoever were the parties, and whatever their motive, intelligence of these events was carried to the Pharisees.

26. "Then gathered the chief priests and the Pharisees a council, and said, What do we?" But they did not say, Let us believe. For these abandoned men were more occupied in considering what evil they could do to effect His ruin, than in consulting for their own preservation: and yet they were afraid, and took counsel of a kind together. For "they said, What do we for this man doeth many miracles: if we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." They were afraid of losing their temporal possessions, and thought not of life eternal; and so they lost both. For the Romans, after our Lord's passion and entrance into glory, took from them both their place and nation, when they took the one by storm and transported the other: and now that also pursues them, which is said elsewhere, "But the children of the kingdom shall go into outer darkness." But this was what they feared, that if all believed on Christ, there would be none remaining to defend the city of God and the temple against the Romans; just because they had a feeling that Christ's teaching was directed against the temple itself and their own paternal laws.

27. "And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied. We are here taught that the Spirit of prophecy used the agency even of wicked men to foretell what was future; which, however,

the evangelist attributes to the divine sacramental fact that he was pontiff, which is to say, the high priest. It may, however, be a question in what way he is called the high priest of that year, seeing that God appointed one person to be high priest, who was to be succeeded only at his death by another. But we are to understand that ambitious schemes and contentions among the Jews led to the appointment afterwards of more than one, and to their annual turn of service. For it is said also of Zacharias: "And it came to pass that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. From which it is evident that there were more than one, and that each had his turn: for it was lawful for the high priest alone to place the incense on the altar.

And perhaps also there were several in actual service in the same year, who were succeeded next year by several others, and that it fell by lot to one of them to burn incense. What was it, then, that Caiaphas prophesied? "That Jesus should die for the nation; and not for the nation only, but that also He should gather together in one the children of God that were scattered abroad. This is added by the evangelist; for Caiaphas prophesied only of the Jewish nation, in which there were sheep of whom the Lord Himself had said, "I am not sent but unto the lost sheep of the house of Israel. But the evangelist knew that there were other sheep, which were not of this fold, but which had also to be brought, that there might be one fold and one shepherd. But this was said in the way of predestination; for those who were still unbelieving were as yet neither His sheep nor the children of God.

28. "Then, from that day forth, they took counsel together for to put Him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples." Not that there was any failure in His power, by which, had He only wished, He might have continued His intercourse with the Jews, and received no injury at their hands; but in His human weakness He furnished His disciples with an example of living, by which He might make it manifest that it was no sin in His believing ones, who are His members, to withdraw from the presence of their persecutors, and escape the fury of the wicked by concealment, rather than inflame it by showing themselves openly.

Tractate 50

John XI. 55-57; XII. 1. Yesterday's lesson in the holy Gospel, on which we spake as the Lord enabled us, is followed by to-day's, on which we purpose to speak in the same spirit of dependence. Some passages in the Scriptures are so clear as to require a hearer rather than an expounder: over such we need not tarry, that we may have sufficient time for those which necessarily demand a fuller consideration.

2. "And the Jews' passover was nigh at hand. The Jews wished to have that feast-day crimsoned with the blood of the Lord. On it that Lamb was slain, who hath consecrated it as a feast-day for us by His own blood. There was a plot among the Jews about slaying Jesus: and He, who had come from heaven to suffer, wished to draw near to the place of His suffering, because the hour of His passion was at hand. Therefore "many went out of the country up to Jerusalem before the passover, to sanctify themselves. The Jews did so in accordance with the command of the Lord delivered by holy Moses in the law, that on the feast-day of the passover all should assemble from every part of the land, and be sanctified in celebrating the services of the day. But that celebration was a shadow of the future. And why a shadow? It was a prophetic intimation of the Christ to come, a prophecy of Him who on that day was to suffer for us: that so the shadow might vanish and the light come; that the sign might pass away, and the truth be retained. The Jews therefore held the passover in a shadowy form, but we in the light. For what need was there that the Lord should command them to slay a sheep on the very day of the feast, save only because of Him it was prophesied, "He is led as a sheep to the slaughter"? .

The door-posts of the Jews were sealed with the blood of the slaughtered animal: with the blood of Christ are our foreheads sealed. And that sealing-for it had a real significance-was said to keep away the destroyer from the houses that were sealed: Christ's seal drives away the destroyer from us, if we receive the Saviour into our hearts. But why have I said this? Because many have their door-posts sealed while there is no inmate abiding within: they find it easy to have Christ's seal in the forehead, and yet at heart refuse admission to His word. Therefore, brethren, I have said, and I repeat it, Christ's seal driveth from us the destroyer, if only we have Christ as an inmate of our hearts. I have stated these things, lest any one's thoughts should be turning on the meaning of these festivals of the Jews. The

Lord therefore came as it were to the victim's place, that the true passover might be ours, when we celebrated His passion as the real offering of the lamb.

3. "Then sought they for Jesus:" but with evil intent. For happy are they who seek for Jesus in a way that is good. They sought for Him, with the intent that neither they nor we should have Him more: but in departing from them, He has been received by us. Some who seek Him are blamed, others who do so are commended; for it is the spirit animating the seeker that finds either praise or condemnation. Thence you have it also in the psalms, "Let them be confounded and put to shame that seek after my soul:" such are those who sought with evil purpose. But in another place he says, "Refuge hath failed me, and there is no one that seeketh after my soul." Those who sought, and those who did not, are blamed alike. Therefore let us seek for Christ, that He may be ours, that we may keep Him, and not that we may slay Him; for these men sought to get hold of Him, but only for the purpose of speedily getting quit of Him for ever. "Therefore they sought for Him, and spake among themselves: What think ye, that He will not come to the feast?"

4. "Now the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him." Let us for our parts show the Jews where Christ is. Would, indeed, that all the seed of those who had given commandment to have it shown them where Christ was, would but hear and apprehend! Let them come to the church and hear where Christ is, and take Him. They may hear it from us, they may hear it from the gospel. He was slain by their forefathers, He was buried, He rose again, He was recognized by the disciples, He ascended before their eyes into heaven, and there sitteth at the right hand of the Father; and He who was judged is yet to come as Judge of all: let them hear, and hold fast. Do they reply, How shall I take hold of the absent? how shall I stretch up my hand into heaven, and take hold of one who is sitting there? Stretch up thy faith, and thou hast got hold. Thy forefathers held by the flesh, hold thou with the heart; for the absent Christ is also present. But for His presence, we ourselves were unable to hold Him. But since His word is true, "Lo, I am with you alway, even to the end of the world," He is away, and He is here; He has returned, and will not forsake us; for He has carried His body into heaven, but His majesty He has never withdrawn from the world.

5. "Then Jesus, six days before the passover, came to Bethany, where Lazarus was who had been dead, whom Jesus raised from the dead. And there they made Him a supper; and Martha served: but Lazarus was one of them that reclined at the table." To prevent people thinking that the man had become a phantom, because he had risen from the dead, he was one of those who reclined at table; he was living, speaking, feasting: the truth was made manifest, and the unbelief of the Jews was confounded. The Lord, therefore, reclined at table with Lazarus and the others; and they were waited on by Martha, one of the sisters of Lazarus.

6. But "Mary," the other sister of Lazarus, "took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair; and the house

was filled with the odor of the ointment." Such was the incident, let us look into the mystery it imported. Whatever soul of you wishes to be truly faithful, anoint like Mary the feet of the Lord with precious ointment. That ointment was righteousness, and therefore it was [exactly] a pound weight: but it was ointment of pure nard [nardi pistici], very precious. From his calling it "pistici," we ought to infer that there was some locality from which it derived its preciousness: but this does not exhaust its meaning, and it harmonizes well with a sacramental symbol. The root of the word ["pure"] in the Greek is by us called "faith." Thou weft seeking to work righteousness: the just shall live by faith. Anoint the feet of Jesus: follow by a good life the Lord's footsteps. Wipe them l with thy hair: what thou hast of superfluity, give to the poor, and thou hast wiped the feet of the Lord; for the hair seems to be the superfluous part of the body. Thou hast something to spare of thy abundance: it is superfluous to thee, but necessary for the feet of the Lord. Perhaps on this earth the Lord's feet are still in need. For of whom but of His members is He yet to say in the end, "Inasmuch as ye did it to one of the least of mine, ye did it unto me"? Ye spent what was superfluous for yourselves, but ye have done what was grateful to my feet.

7. "And the house was filled with the odor. The world is filled with the fame of a good character: for a good character is as a pleasant odor. Those who live wickedly and bear the name of Christians, do injury to Christ: of such it is said, that through them "the name of the Lord is blasphemed. If through such God's name is blasphemed, through the good the name of the Lord is honored. Listen to the apostle, when he says, "We are a sweet savor of Christ in every place. As it is said also in the Song of Songs, "Thy name is as ointment poured forth. Attend again to the apostle: "We are a sweet savor," he says, "of Christ in every place, both in them that are saved, and in them that perish. To the one we are the savor of life unto life, to the other the savor of death unto death: and who is sufficient for I these things? The lesson of the holy Gospel before us affords us the opportunity of so speaking of that savor, that we on our part may give worthy utterance, and you diligent heed, to what is thus expressed by the apostle himself, "And who is sufficient for these things? But have we any reason to infer from these words that we are qualified to attempt speaking on such a subject, or you to hear? We, indeed, are not so;

but He is sufficient, who is pleased to speak by us what it may be for your profit to hear. The apostle, you see, is, as he calls himself, "a sweet savor: but that sweet savor is "to some the savor of life unto life, and to others the savor of death unto death; and yet all the while "a sweet savor" in itself. For he does not say, does he, To some we are a sweet savor unto life, to others an evil savor unto death? He called himself a sweet savor, not an evil; and represented himself as the same sweet savor, to some unto life, to others unto death. Happy they who find life in this sweet savor! but what misery can be greater than theirs, to whom the sweet savor is the messenger of death?

8. And who is it, says some one, that is thus slain by the sweet savor? It is to this the apostle alludes in the words, "And who is sufficient for these things?" In what wonderful ways God brings it about that the good savor is fraught both with life to the good, and with death to

the wicked; how it is so, so far as the Lord is pleased to inspire my thoughts (for it may still conceal a deeper meaning beyond my power to penetrate),-yet so far, I say, as my power of penetration has reached, you ought not to have the information withheld. The integrity of the Apostle Paul's life and conduct, his preaching of righteousness in word and exhibition of it in works, his wondrous power as a teacher and his fidelity as a steward, were everywhere noised abroad: he was loved by some, and envied by others. For he himself tells us in a certain place of some, that they preached Christ not sincerely, but of envy; "thinking," he says, "to add affliction to my bonds." But what does he add? "Whether in pretence or in truth, let Christ be preached." They preach who love me, they preach who hate me; in that good savor the former live, in it the others die: and yet by the preaching of both let the name of Christ be proclaimed, with this excellent savor let the world be filled. Hast thou been loving one whose conduct evidenced his goodness then in this good savor thou hast lived. Hast thou been envying such a one then in this same savor thou hast died. But hast thou, pray, in thus choosing to die, converted this savor into an evil one? Turn from thine envious feelings, and the good savor will cease to slay thee.

9. And now, lastly, listen to what we have here, how this ointment was to some a sweet savor unto life, and to others a sweet savor unto death. When the pious Mary had rendered this grateful service to the Lord, straightway one of His disciples, Judas Iscariot, who was yet to betray Him, said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Alas for thee, wretched man! the sweet savor hath slain thee. For the cause that led him so to speak is disclosed by the holy evangelist. But we, too, might have supposed, had not the real state of his mind been revealed in the Gospel, that the care of the poor might have induced him so to speak. Not so. What then? Hearkeu to a true witness: "This he said, not that he cared for the poor; but because he was a thief, and had the money bag, and bare what was put therein." Did he bear it about, or bear it away? For the common service he bore it, as a thief he bore it away.

10. Look now, and learn that this Judas did not become perverted only at the time when he yielded to the bribery of the Jews and betrayed his Lord. For not a few, inattentive to the Gospel, suppose that Judas only perished when he accepted money from the Jews to betray the Lord. It was not then that he perished, but he was already a thief, and a reprobate, when following the Lord; for it was with his body and not with his heart that he followed. He made up the apostolic number of twelve, but had no part in the apostolic blessedness: he had been made the twelfth in semblance, and on his departure, and the succession of another, the apostolic reality was completed, and the entireness of the number conserved. What lesson then, my brethren, did our Lord Jesus Christ wish to impress on His Church, when it pleased Him to have one castaway among the twelve, but this, that we should bear with the wicked, and refrain from dividing the body of Christ? Here you have Judas among the saints,-that Judas, mark you! who was a thief, yea-do not overlook it-not a thief of any ordinary type, but a thief and a sacrilegist: a robber of money bags, but of such as were the Lord's; of money bags, but of such as were sacred. If there is a distinction made in the

public courts between such crimes as ordinary theft and peculation,-for by peculation we mean the theft of public property;

and private theft is not visited with the same sentence as public,-how much more severe ought to be the sentence on the sacrilegious thief, who has dared to steal, not from places of any ordinary kind, but to steal from the Church? He who thieves from the Church, stands side by side with the castaway Judas. Such was this man Judas, and yet he went in and out with the eleven holy disciples. With them he came even to the table of the Lord: he was permitted to have intercourse with them, but he could not contaminate them. Of one bread did both Peter and Judas partake, and yet what communion had the believer with the infidel? Peter's partaking was unto life, but that of Judas unto death. For that good bread was just like the sweet savor. For as the sweet savor, so also does the good bread give life to the good, and bring death to the wicked. "For he that eateth unworthily, eateth and drinketh judgment to himself: "judgment to himself," not to thee. If, then, it is judgment to himself, not to thee, bear as one that is good with him that is evil, that thou mayest attain unto the rewards of the good, and be not hurled into the punishment of the wicked.

11. Lay to heart our Lord's example while living with man upon earth. Why had He a money bag, who was ministered unto by angels, save to intimate that His Church was destined thereafter to have her repository for money? Why gave He admission to a thief, save to teach His Church patiently to bear with thieves? But he who had formed the habit of abstracting money from the bag, did not hesitate for money received to sell the Lord Himself. But let us see what answer our Lord gave to such words. See, brethren: He does not say to him, Thou speakest so on account of thy thievishness. He knew him to be a thief, yet did not betray him, but rather endured him, and showed us an example of patience in tolerating the wicked in the Church. "Then said Jesus to him: Let her keep it against the day of my burial." He announced that His own death was at hand.

12. But what follows? "For the poor ye have always with you, but me ye will not have always. We can certainly understand, "thepoor ye have always; what He has thus said is true. When were the poor wanting in the Church? "But me ye will not have always; what does He mean by this? How are we to understand, "Me ye will not have always"? Don't be alarmed: it was addressed to Judas. Why, then, did He not say, thou wilt have, but, ye will have? Because Judas is not here a unit. One wicked man represents the whole body of the wicked; in the same way as Peter, the whole body of the good, yea, the body of the Church, but in respect to the good. For if in Peter's case there were no sacramental symbol of the Church, the Lord would not have said to him, "I will give unto thee the keys of the kingdom of heaven: whatsoever thou shall loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth shall be bound in heaven. If this was said only to Peter, it gives no ground of action to the Church. But if such is the case also in the Church, that what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven,-for when the Church excommunicates, the excommunicated person is bound in heaven;

when one is reconciled by the Church, the person so reconciled is loosed in heaven:-if such, then, is the case in the Church, Peter, in receiving the keys, represented the holy Church. If, then, in the person of Peter were represented the good in the Church, and in Judas' person were represented the bad in the Church, then to these latter was it said, "But me ye will not have always. But what means the "not always; and what, the "always"? If thou art good, if thou belongest to the body represented by Peter, thou hast Christ both now and hereafter: now by faith, by sign, by the sacrament of baptism, by the bread and wine of the altar. Thou hast Christ now, but thou wilt have Him always; for when thou hast gone hence, thou wilt come to Him who saidto the robber, "To-day shall thou be with me in paradise. But if thou livest wickedly, thou mayest seem to have Christ now, because thou enterest the Church, signest thyself with the sign of Christ, art baptized with the baptism of Christ, minglest thyself with the members of Christ, and approachest His altar: now thou hast Christ, but by living wickedly thou wilt not have Him always.

13. It may be also understood in this way: "The poor ye will have always with you, but me ye will not have always." The good may take it also as addressed to themselves, but not so as to be any source of anxiety; for He was speaking of His bodily presence. For in respect of His majesty, His providence, His ineffable and invisible grace, His own words are fulfilled, "Lo, I am with you alway, even to the end of the world." But in respect of the flesh He assumed as the Word, in respect of that which He was as the son of the Virgin, of that wherein He was seized by the Jews, nailed to the tree, let down from the cross, enveloped in a shroud, laid in the sepulchre, and manifested in His resurrection, "ye will not have Him always." And why? Because in respect of His bodily presence He associated for forty days with His disciples, and then, having brought them forth for the purpose of beholding and not of following Him, He ascended into heaven and is no longer here. He is there, indeed, sitting at the right hand of the Father; and He is here also, having never withdrawn the presence of His glory. In other words, in respect of His divine presence we always have Christ; in respect of His presence in the flesh it was rightly said to the disciples, "Me ye will not have always." In this respect the Church enjoyed His presence only for a few days: now it possesses Him by faith, without seeing Him with the eyes. In whichever way, then, it was said, "But me ye will not have always," it can no longer, I suppose, after this twofold solution, remain as a subject of doubt.

14. Let us listen to the other few points that remain: "Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead." They were drawn by curiosity, not by charity: they came and saw. Hearken to the strange scheming of human vanity. Having seen Lazarus as one raised from the dead,-for the fame of such a miracle of the Lord's had been accompanied everywhere with so much evidence of its genuineness, and it had been so openly performed, that they could neither conceal nor deny what had been done,-only think of the plan they hit upon. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." O foolish consultation and blinded rage! Could not Christ the Lord, who was able to raise

the dead, raise also the slain? When you were preparing a violent death for Lazarus, were you at the same time denuding the Lord of His power? If you think a dead man one thing, a murdered man another, look you only to this, that the Lord made both, and raised Lazarus to life when dead, and Himself when slain.

Tractate 51

John XII. 12-26. 1. After our Lord's raising of one to life, who had been four days dead, to the utter amazement of the Jews, some of whom believed on seeing it, and others perished in their envy, because of that sweet savor which is unto life to some, and to others unto death; after He had sat down to meat with Lazarus-the one who had been dead and raised to life-reclining also at table, and after the pouring on His feet of the ointment which had filled the house with its odor; and after the Jews also had shown their own spiritual abandonment in conceiving the useless cruelty and the monstrously foolish and insane guilt of slaying Lazarus;-of all which we have spoken as we could, by the grace of the Lord, in previous discourses: let your Charity now notice how abundant before our Lord's passion was the fruit that appeared of His preaching, and how large was the flock of lost sheep of the house of Israel which had heard the Shepherd's voice.

2. For the Gospel, the reading of which yon have just been listening to, says: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him, and cried, Hosanna: blessed is He that cometh in the name of the Lord as the King of Israel." The branches of palm trees are laudatory emblems, significant of victory, because the Lord was about to overcome death by dying, and by the trophy of His cross to triumph over the devil, the prince of death. The exclamation used by the worshipping people is Hosanna, indicating, as some who know the Hebrew language affirm, rather a state of mind than having any positive significance; just as in our own tongue we have what are called interjections, as when in our grief we say, Alas! or in our joy, Ha! or in our admiration, O how fine! where O! expresses only the feeling of the admirer. Of the same class must we believe this word to be, as it has failed to find an interpretation both in Greek and Latin, like that other, "Whosoever shall say to his brother, Raca." For this also is allowed to be an interjection, expressive of angry feelings.

3. But when it is said, "Blessed is He that cometh in the name of the Lord, [as] the King of Israel," by "in the name of the Lord" we are rather to understand "in the name of God the Father," although it might also be understood as in His own name, inasmuch as He is also Himself the Lord. As we find Scripture also saying in another place, "The Lord rained [upon Sodom fire] from the Lord." But His own words are a better guide to our understanding,

when He saith, "I am come in my Father's name, and ye receive me not: another will come in his own name, and him ye will receive." For the true teacher of humility is Christ, who humbled Himself, and became obedient unto death, even the death of the cross. But He does not lose His divinity in teaching us humility; in the one He is the Father's equal, in the other He is assimilated to us. By that which made Him the equal of the Father, He called us into existence; and by that in which He is like unto us, He redeemed us from ruin.

4. These, then, were the words of praise addressed to Jesus by the multitude, "Hosanna: blessed is He that cometh in the name of the Lord, the King of Israel." What a cross of mental suffering must the Jewish rulers have endured when they heard so great a multitude proclaiming Christ as their King! But what honor was it to the Lord to be King of Israel? What great thing was it to the King of eternity to become the King of men? For Christ's kingship over Israel was not for the purpose of exacting tribute, of putting swords into His soldiers' hands, of subduing His enemies by open warfare; but He was King of Israel in exercising kingly authority over their inward natures, in consulting for their eternal interests, in bringing into His heavenly kingdom those whose faith, and hope, and love were centred in Himself. Accordingly, for the Son of God, the Father's equal, the Word by whom all things were made, in His good pleasure to be King of Israel, was an act of condescension and not of promotion; a token of compassion, and not any increase of power. For He who was called on earth the King of the Jews, is in the heavens the Lord of angels.

5. "And Jesus, when He had found a young ass, sat thereon." Here the account is briefly given: for how it all happened may be found at full length in the other evangelists. But there is appended to the circumstance itself a testimony from the prophets, to make it evident that He in whom was fulfilled all they read in Scripture, was entirely misunderstood by the evil-minded rulers of the Jews. Jesus, then, "found a young ass, and sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." Among that people, then, was the daughter of Zion to be found; for Zion is the same as Jerusalem. Among that very people, I say, reprobate and blind as they were, was the daughter of Zion, to whom it was said, "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." This daughter of Zion, who was thus divinely addressed, was amongst those sheep that were hearing the Shepherd's voice, and in that multitude which was celebrating the Lord's coming with such religious zeal, and accompanying Him in such warlike array. To her was it said, "Fear not:" acknowledge Him whom thou art now extolling, and give not way to fear when He comes to suffering; for by the shedding of His blood is thy guilt to be blotted out, and thy life restored. But by the ass's colt, on which no man had ever sat (for so it is found recorded in the other evangelists), we are to understand the Gentile nations which had not received the law of the Lord; by the ass, on the other hand (for both animals were brought to the Lord), that people of His which came of the nation of Israel, and was already so far subdued as to recognize its Master's crib.

6. "These things understood not His disciples at the first; but when Jesus was glorified," that is, when He had manifested the power of His resurrection, "then remembered they that

these things were written of Him, and they had done these things unto Him," that is, they did nothing else but what had been written concerning Him. In short, mentally comparing with the contents of Scripture what was accomplished both prior tO and in the course of our Lord's passion, they found this also therein, that it was in accordance with the utterance of the prophets that He sat on an ass's colt. 7. "The people, therefore, that was with Him when He called Lazarus out of his tomb, and raised him from the dead, bare record. For this cause the crowd also met Him, for that they heard that He had done this miracle. The Pharisees, therefore, said among themselves: Perceive ye that we prevail nothing? Behold, the whole world is gone after Him." Mob set mob in motion. "But why art thou, blinded mob that thou art, filled with envy because the world has gone after its Maker?"

8. "And there were certain Gentiles among them that had come up to worship at the feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." Let us hearken to the Lord's reply. See how the Jews wish to kill Him, the Gentiles to see Him; and yet those, too, were of the Jews who cried, "Blessed is He that cometh in the name of the Lord, the King of Israel." Here, then, were they of the circumcision and they of the uncircumcision, like two house walls running from different directions and meeting together with the kiss of peace, in the one faith of Christ. Let us listen, then, to the voice of the Cornerstone: "And Jesus answered them, saying, The hour is come that the Son of man should be glorified." Perhaps some one supposes here that He spake of Himself as glorified, because the Gentiles wished to see Him. Such is not the case. But He saw the Gentiles themselves in all nations coming to the faith after His own passion and resurrection, because, as the apostle says, "Blindness in part has happened to Israel, until the fullness of the Gentiles should be come in." Taking occasion, therefore, from those Gentiles who desired to see Him, He announces the future fullness of the Gentile nations, and promises the near approach of the hour when He should be glorified Himself, and when, on its consummation in heaven, the Gentile nations should be brought to the faith. To this it is that the prediction pointed, "Be Thou exalted, O God, above the heavens, and Thy glory above all the earth." Such is the fullness of the Gentiles, of which the apostle saith, "Blindness in part is happened to Israel, till the fullness of the Gentiles come in."

9. But the height of His glorification had to be preceded by the depth of His passion. Accordingly, He went on to add, "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." But He spake of Himself. He Himself was the grain that had to die, and be multiplied; to suffer death through the unbelief of the Jews, and to be multiplied in the faith of many nations.

10. And now, by way of exhortation to follow in the path of His own passion, He adds, "He that loveth his life shall lose it," which may be understood in two ways: "He that loveth shall lose," that is, If thou lovest, be ready to lose; if thou wouldst possess life in Christ, be not afraid of death for Christ. Or otherwise, "He that loveth his life shall lose it. Do not love for fear of losing; love it not here, lest thou lose it in eternity. But what I have said last seems

better to correspond with the meaning of the Gospel, for there follow the words, "And he that hateth his life in this world shall keep it unto life eternal. So that when it is said in the previous clause, "He that loveth," there is to be understood in this world, he it is that shall lose it. "But he that hateth," that is, in this world, is he that shall keep it unto life eternal. Surely a profound and strange declaration as to the measure of a man's love for his own life that leads to its destruction, and of his hatred to it that secures its preservation! If in a sinful way thou lovest it, then dost thou really hate it; if in a way accordant with what is good thou hast hated it, then hast thou really loved it. Happy they who have so hated their life while keeping it, that their love shall not cause them to lose it.

But beware of harboring the notion that thou mayest court self-destruction by any such understanding of thy duty to hate thy life in this world. For on such grounds it is that certain wrong-minded and perverted people, who, with regard to themselves, are murderers of a specially cruel and impious character, commit themselves to the flames, suffocate themselves in water, dash themselves against a precipice, and perish. This was no teaching of Christ's, who, on the other hand, met the devil's suggestion of a precipice with the answer, "Get thee behind me, Satan; for it is written, Thou shalt not tempt the Lord thy God. To Peter also He said, signifying by what death he should glorify God, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not;" -where He made it sufficiently plain that it is not by himself but by another that one must be slain who follows in the footsteps of Christ.

And so, when one's case has reached the crisis that this condition is placed before him, either that he must act contrary to the divine commandment or quit this life, and that a man is compelled to choose one or other of the two by the persecutor who is threatening him with death, in such circumstances let him prefer dying in the love of God to living under His anger, in such circumstances let him hate his life in this world that he may keep it unto life eternal.

11. "If any man serve me, let him follow me." What is that, "let him follow me," but just, let him imitate me? "Because Christ suffered for us," says the Apostle Peter, "leaving us an example that we should follow His steps." Here you have the meaning of the words, "If any man serve me, let him follow me." But with what result? what wages? what reward? "And where I am," He says, "there shall also my servant be." Let Him be freely loved, that so the reward of the service done Him may be to be with Him. For where will one be well apart from Him, or when will one come to feel himself in an evil case in company with Him? Hear it still more plainly: "If any man serve me, him will my Father honor." And what will be the honor but to be with His Son? For of what He said before, "Where I am, there shall also my servant be," we may understand Him as giving the explanation, when He says here, "him will my Father honor." For what greater honor can await an adopted son than to be with the Only-begotten; not, indeed, as raised to the level of His Godhead, but made a partaker of His eternity?

12. But it becomes us rather to inquire what is to be understood by this serving of Christ to which there is attached so great a reward. For if we have taken up the idea that the serving of Christ is the preparation of what is needful for the body, or the cooking and serving up of food, or the mixing of drink and handing the cup to one at the supper table; this, indeed, was done to Him by those who had the privilege of His bodily presence, as in the case of Martha and Mary, when Lazarus also was one of those who sat at the table. But in that sort of way Christ was served also by the reprobate Judas; for it was he also who had the money bag; and although he had the exceeding wickedness to steal of its contents, yet it was he also who provided what was needful for the meal. And so also, when our Lord said to him, "What thou doest, do quickly," there were some who thought that He only gave him orders to make some needful preparations for the feast-day, or to give something to the poor. In no sense, therefore, was it of this class of servants that the Lord said, "Where I am, there shall also my servant be," and "If any man serve me, him will my Father honor; for we see that Judas, who served in this way, became an object of reprobation rather than of honor.

Why, then, go elsewhere to find out what this serving of Christ implies, and not rather see its disclosure in the words themselves? for when He said, "If any man serve me, let him follow me," He wished it to be understood just as if He had said, If any man doth not follow me, he serveth me not. And those, therefore, are the servants of Jesus Christ, who seek not their own things, but the things that are Jesus Christ's. For "let him follow me" is just this: Let him walk in my ways, and not in his own; as it is written elsewhere, "He that saith he abideth in Christ, ought himself also so to walk, even as He walked. For he ought, if supplying food to the hungry, to do it in the way of mercy and not of boasting, seeking therein nothing else but the doing of good, and not letting his left hand know what his right hand doeth; in other words, that all thought of self-seeking should be utterly estranged from a work of charity. He that serveth in this way serveth Christ, and will have it rightly said to him, "Inasmuch as ye did it unto one of the least of those who are mine, ye did it unto me.

And thus doing not only those acts of mercy that pertain to the body, but every good work, for the sake of Christ (for then will all be good, because "Christ is the end of the law for righteousness to every one that believeth "), he is Christ's servant even to that work of special love, which is to lay down his life for the brethren, for that were to lay it down also for Christ. For this also will He say hereafter in behalf of His members: Inasmuch as ye did it for these, ye have done it for me. And certainly it was in reference to such a work that He was also pleased to make and to style Himself a servant, when He says, "Even as the Son of man came not to be ministered unto [served], but to minister [serve], and to lay down His life for many. Every one, therefore, is the servant of Christ in the same way as Christ also is a servant. And he that serveth Christ in this way will be honored by His Father with the signal honor of being with His Son, and having nothing wanting to his happiness for ever.

13. Accordingly, brethren, when you hear the Lord saying, "Where I am, there shall also my servant be," do not think merely of good bishops and clergymen. But be yourselves also

in your own way serving Christ, by good lives, by giving alms, by preaching His name and doctrine as you can; and every father of a family also, be acknowledging in this name the affection he owes as a parent to his family. For Christ's sake, and for the sake of life eternal, let him be warning, and teaching, and exhorting, and correcting all his household; let him show kindliness, and exercise discipline; and so in his own house he will be filling an ecclesiastical and kind of episcopal office, and serving Christ, that he may be with Him for ever. For even that noblest service of suffering has been rendered by many of your class; for many who were neither bishops nor clergy, but young men and virgins, those advanced in years with those who were not, many married persons both male and female, many fathers and mothers of families, have served Christ even to the laying down of their lives in martyrdom for His sake, and have been honored by the Father in receiving crowns of exceeding glory.

Tractate 52

John XII. 27-36. 1. After the Lord Jesus Christ, in the words of yesterday's lesson, had exhorted His servants to follow Him, and had predicted His own passion in this way, that unless a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; and also had stirred up those who wished to follow Him to the kingdom of heaven, to hate their life in this world if their thought was to keep it unto life eternal,- He again toned down His own feelings to our infirmity and says, where our lesson to-day commenced, "Now is my soul troubled." Whence, Lord, was Thy soul troubled? He had, indeed, said a little before, "He that hateth his life [soul] in this world shall keep it unto life eternal." Dost thou then love thy life in this world, and is thy soul troubled as the hour approacheth when thou shalt leave this world? Who would dare affirm this of the soul [life] of the Lord? We rather it was whom He transferred unto Himself; He took us into His own person as our Head, and assumed the feelings of His members; and so it was not by any others He was troubled, but, as was said of Him when He raised Lazarus, "He was troubled in Himself." For it behoved the one Mediator between God and men, the man Christ Jesus, just as He has lifted us up to the heights of heaven, to descend with us also into the lowest depths of suffering.

2. I hear Him saying a little before, "The hour cometh that the Son of man should be glorified: if a corn of wheat die, it bringeth forth much fruit. I hear this also, "He that hateth his life in this world shall keep it unto life eternal. Nor am I permitted merely to admire, but commanded to imitate, and so, by the words that follow, "If any man serve me, let him follow me; and where I am, there shall also my servant be," I am all on fire to despise the world, and in my sight the whole of this life, however lengthened, becomes only a vapor; in comparisonwith my love for eternal things, all that is temporal has lost its value with me. And now, again, it is my Lord Himself, who by such words has suddenly transported me from the weakness that was mine to the strength that was His, that I hear saying, "Now is my soul troubled. What does it mean? How biddest Thou my soul follow Thee if I behold Thine own troubled? How shall I endure what is felt to be heavy by strength so great? What is the kind of foundation I can seek if the Rock is giving way? But me-thinks I hear in my own thoughts the Lord giving me an answer, saying, Thou shall follow me the better, because it is to aid thy power of endurance that I thus interpose.

Thou hast heard, as addressed to thyself, the voice of my fortitude hear in me the voice of thy infirmity: I supply strength for thy running, and I check not thy hastening, but I transfer to myself thy causes for trembling, and I pave the way for thy marching along. O Lord our Mediator, God above us, man for us, I own Thy mercy For because Thou, who art so great, art troubled through the good will of Thy love, Thou preservest, by the richness of Thy comfort, the many in Thy body who are troubled by the continual experience of their own weakness, from perishing utterly in their despair.

3. In a word, let the man who would follow learn the road by which he must travel. Perhaps an hour of terrible trial has come, and the choice is set before thee either to do iniquity or endure suffering; the weak soul is troubled, on whose behalf the invincible soul [of Jesus] was voluntarily troubled; set then the will of God before thine own. For notice what is immediately subjoined by thy Creator and thy Master, by Him who made thee, and became Himself for thy teaching that which He made; for He who made man was made man, but He remained still the unchangeable God, and transplanted manhood into a better condition. Listen, then, to what He adds to the words, ”Now is my soul troubled. ”And what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name. He has taught thee here what to think of, what to say, on whom to call, in whom to hope, and whose will, as sure and divine, to prefer to thine own, which is human and weak. Imagine Him not, therefore, as losing aught of His own exalted position in wishing thee to rise up out of the depths of thy ruin. For He thought it meet also to be tempted by the devil, by whom otherwise He would never have been tempted, just as, had He not been willing, He would never have suffered;

and the answers He gave to the devil are such as thou also oughtest to use in times of temptation. And He, indeed, was tempted, but not endangered, that He might show thee, when in danger through temptation, how to answer the tempter, so as not to be carried away by the temptation, but to escape its danger. But when He here said, ”Now is my soul troubled; and also when He says, ”My soul is sorrowful, even unto death; and ”Father, if it be possible, let this cup pass from me; He assumed the infirmity of man, to teach him, when thereby saddened and troubled, to say what follows: ”Nevertheless, Father, not as I will, but as Thou wilt. For thus it is that man is turned from the human to the divine, when the will of God is preferred to his own. But to what do the words ”Glorify Thy name” refer, but to His own passion and resurrection? For what else can it mean, but that the Father should thus glorify the Son, who in like manner glorifieth His own name in the similar sufferings of His servants? Hence it is recorded of Peter, that for this cause He said concerning him, ”Another shall gird thee,and carry thee whither thou wouldest not. because He intended to signify ”by what death he should glorify God. Therefore in him, too, did God glorify His name, because thus also does He glorify Christ in His members.

4. ”Then came there a voice from heaven, [saying], I have both glorified it, and will glorify it again.” ”I have both glorified it,” before I created the world, ”and I will glorify it again,” when He shall rise from the dead and ascend into heaven. It may also be otherwise understood. ”I

have both glorified it,"-when He was born of the Virgin, when He exercised miraculous powers; when the Magi, guided by a star in the heavens, bowed in adoration before Him; when He was recognized by saints filled with the Holy Spirit; when He was openly proclaimed by the descent of the Spirit in the form of a dove, and pointed out by the voice that sounded from heaven; when He was transfigured on the mount; when He wrought many miracles, cured and cleansed multitudes, fed so vast a number with a very few loaves, commanded the winds and the waves, and raised the dead;-"and I will glorify it again;" when He shall rise from the dead; when death shall have no longer dominion over Him; and when He shall be exalted over the heavens as God, and His glory over all the earth.

5. "The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of me, but for your sakes." He thereby showed that the voice made no intimation to Him of what He already knew, but to those who needed the information. And just as that voice was uttered by God, not on His account, but on that of others, so His soul was troubled, not on His own account, but voluntarily for the sake of others. 6. Look at what follows: "Now," He says, "is the judgment of the world." What, then, are we to expect at the end of time? But the judgment that is looked for in the end will be the judging of the living and the dead, the awarding of eternal rewards and punishment. Of what sort, then, is the judgment now? I have already, in former lessons, as far as I could, put you in mind, beloved, that there is a judgment spoken of, not of condemnation, but of discrimination; as it is written, "Judge me, O God, and plead [discern, discriminate] my cause against an unholy nation." And many are the judgments of God; as it is said in the psalm. "Thy judgments are a great deep."

And the apostle also says, "O the depth of the riches of the wisdom and the knowledge of God! how unsearchable are His judgments!" To such judgments does that spoken of here by the Lord also belong, "Now is the judgment of this world;" while that judgment in the end is reserved, when the living and the dead shall at last be judged. The devil, therefore, had possession of the human race, and held them by the written bond of their sins as criminals amenable to punishment; he ruled in the hearts of unbelievers, and, deceiving and enslaving them, seduced them to forsake the Creator and give worship to the creature; but by faith in Christ, which was confirmed by His death and resurrection, and, by His blood, which was shed for the remission of sins, thousands of believers are delivered from the dominion of the devil, are united to the body of Christ, and under this great head are made by His one Spirit to spring up into new life as His faithful members. This it was that He called the judgment, this righteous separation, this expulsion of the devil from His own redeemed.

7. Attend, in short, to His own words. For just as if we had been inquiring what He meant by saying, "Now is the judgment of the world," He proceeded to explain it when He says, "Now shall the prince of this world be cast out." What we have thus heard was the kind of judgment He meant. Not that one, therefore, which is yet to come in the end, when the living and dead shall be judged, some of them set apart on His right hand, and the others on His left; but that judgment by which "the prince of this world shall be cast out." In what

sense, then, was he within, and whither did He. mean that he was to be cast out? Was it this: That he was in the world. and was cast forth beyond its boundaries? For had He been speaking of that judgment which is yet to come in the end, some one's thoughts might have turned to that eternal fire into which the devil is to be cast with his angels, and all who belong to him;-that is, not naturally, but through moral delinquency; not because he created or begat them, but because he persuaded and kept hold of them: some one, therefore, might have thought that that eternal fire was outside the world, and that this was the meaning of the words, "he shall be cast out." But as He says, "Now is the judgment of this world," and in explanation of His meaning, adds, "Now shall the prince of this world be cast out," we are thereby to understand what is now being done, and not what is to be, so long afterwards, at the last day. The Lord, therefore, foretold what He knew, that after His own passion and glorification, many nations throughout the whole world, in whose hearts the devil was an inmate, would become believers, and the devil, when thus renounced by faith, is cast out.

8. But some one says, Was he then not cast out of the hearts of the patriarchs and prophets, and the righteous of olden time? Certainly he was. How, then, is it said, "Now he shall be cast out"? How else can we think of it, but that what was then done in the case of a very few individuals, was now foretold as speedily to take place in many and mighty nations? Just as also that other saying, "For the Spirit was not yet given, because that Jesus was not yet glorified," may suggest a similar inquiry, and find a similar solution. For it was not without the Holy Spirit that the prophets predicted the events of the future; nor was it so that the aged Simeon and the widowed Anna knew by the Holy Spirit the infant Lord; and that Zacharias and Elisabeth uttered by the Holy Spirit so many predictions concerning Him, when He was not yet born, but only conceived. But "the Spirit was not yet given;" that is, with that abundance of spiritual grace which enabled those assembled together to speak in every language, and thus announce beforehand in the language of every nation the Church of the future: and so by 'this spiritual grace it was that nations were gathered into congregations, sins were pardoned far and wide, and thousands of thousands were reconciled unto God.

9. But then, says some one, since the devil is thus cast out of the hearts of believers, does he now tempt none of the faithful? Nay, verily, he does not cease to tempt. But it is one thing to reign within, another to assail from without; for in like manner the best fortified city is sometimes attacked by an enemy without being taken. And if some of his arrows are discharged, and reach us, the apostle reminds us how to render them harmless, when he speaks of the breastplate and the shield of faith. And if he sometimes wounds us, we have the remedy at hand. For as the combatants are told, "These things I write unto you, that ye sin not:" so those who are wounded have the sequel to listen to, "And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins." And what do we pray for when we say, "Forgive us our debts," but for the healing of our wounds? And what else do we ask, when we say, "Lead us not into temptation," but that he who thus lies in wait for us, or assails us from without, may fail on every side to effect an entrance, and be unable to overcome us either by fraud or force? Nevertheless, whatever

engines of war he may erect against us, so long as he has no more a place in the heart that faith inhabits, he is cast out. But "except the Lord keep the city, the watchman waketh but in vain." Presume not, therefore, about yourselves, if you would not have the devil, who has once been cast out, to be recalled within.

10. On the other hand, let us be far from supposing that the devil is called in any such way the prince of the world, as that we should believe him possessed of power to rule over the heaven and the earth. The world is so spoken of in respect of wicked men, who have overspread the whole earth; just as a house is spoken of in respect to its inhabitants, and we accordingly say, It is a good house, or a bad house; not as finding fault with, or approving of, the erection of walls and roofs, but the morals either of the good or the bad within it. In a similar way, therefore, it is said, "The prince of this world;" that is, the prince of all the wicked who inhabit this world. The world is also spoken of in respect to the good, who in like manner have overspread the whole earth; and hence the apostle says, "God was in Christ, reconciling the world unto Himself." These are they out of whose hearts the prince of this world is ejected.

11. Accordingly, after saying, "Now shall the prince of this world be cast out," He added, "And I, if I be lifted up from the earth, will draw all things after me. And what "all" is that, but those out of which the other is ejected? But He did not say, All men, but "all things; for all men have not faith. And, therefore, He did not allude to the totality of men, but to the creature in its personal integrity, that is, to spirit, and soul, and body; or all that which makes us the intelligent, living, visible, and palpable beings we are. For He who said, "Not a hair of your head shall perish," is He who draweth all things after Him. Or if by "all things" it is men that are to be understood, we can speak of all things that are foreordained to salvation: of all which He declared, when previously speaking of His sheep, that not one of them would be lost. And of a certainty all classes of men, both of every language and every age, and all grades of rank, and all diversities of talents, and all the professions of lawful and useful arts, and all else that can be named in accordance with the innumerable differences by which men, save in sin alone, are mutually separated, from the highest to the lowest, and from the king to the beggar, "all," He says, "will I draw after me; that He may be their head, and they His members.

But this will be, He adds, "if I be lifted up from the earth," that is, when I am lifted up; for He has no doubt of the future accomplishment of that which He came to fulfill. He here alludes to what He said before: "But if the corn of wheat die, it bringeth forth much fruit. For what else did He signify by His lifting up, than His suffering on the cross, an explanation which the evangelist himself has not omitted; for he has appended the words, "And this He said signifying what death He should die."

12. "The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? And who is this Son of man?" It had stuck to their memory that the Lord was constantly calling Himself the Son of man. For, in the passage before us, He does not say, If the Son of man be lifted up from the earth;

but had called Himself so before, in the lesson which was read and expounded yesterday, when those Gentiles were announced who desired to see Him: "The hour is come that the Son of man should be glorified" (ver. 23). Retaining this, therefore, in their minds, and understanding what He now said, "When I am lifted up from the earth," of the death of the cross, they inquired of Him, and said, "We have heard out of the law that Christ abideth for ever; and how sayest Thou, The Son of man must be lifted up? who is this Son of man?" For if it is Christ, He, they say, abideth for ever; and if He abideth for ever, how shall He be lifted up from the earth, that is, how shall He die through the suffering of the cross? For they understood Him to have spoken of what they themselves were meditating to do. And so He did not dissipate for them the obscurity of such words by imparting wisdom, but by stimulating their conscience.

13. "Then said Jesus unto them, Yet a little light is in you." And by this it is you understand that Christ abideth for ever. "Walk, then, while ye have the light, test darkness come upon you." Walk, draw near, come to the full understanding that Christ shall both die and shall live for ever; that He shall shed His blood to redeem us, and ascend on high to carry His redeemed along with Him. But darkness will come upon you, if your belief in Christ's eternity is of such a kind as to refuse to admit in His case the humiliation of death. "And he that walketh in darkness knoweth not whither he goeth." So may he stumble on that stone of stumbling and rock of offence which the Lord Himself became to the blinded Jews: just as to those who believed, the stone which the builders despised was made the head of the corner. Hence, they thought Christ unworthy of their belief; because in their impiety they treated His dying with contempt, they ridiculed the idea of His being slain: and yet it was the very death of the grain of corn that was to lead to its own multiplication, and the lifting up of one who was drawing all things after Him. "While ye have the light," He adds, "believe in the light, that ye may be the children of light." While you have possession of some truth that you have heard, believe in the truth, that you may be born again in the truth.

14. "These things spake Jesus, and departed, and did hide Himself from them." Not from those who had begun to believe and to love Him, nor from those who had come to meet Him with branches of palm trees and songs of praise; but from those who saw and hated Him, for they saw Him not, but only stumbled on that stone in their blindness. But when Jesus hid Himself from those who desired to slay Him (as you need from forgetfulness to be often reminded), He had regard to our human weakness, but derogated not in aught from His own authority.

Tractate 53

John XII. 37-43. 1. When our Lord Christ, foretelling His own passion, and the fruitfulness of His death in being lifted up on the cross, said that He would draw all [things] after Him; and when the Jews, understanding that He spake of His death, put to Him the question how He could speak of death as awaiting Him, when they heard out of the law that Christ abideth for ever; He exhorted them, while still they had in them the little light, which had so taught them that Christ was eternal, to walk, to make themselves acquainted with the whole subject, lest they should be overtaken with darkness. And, when He hadsaid this, He hid Himself from them. With these points you have been made acquainted in former Lord's day lessons and discourses.

2. The evangelist thereafter brings forward what has formed the brief subject of to-day's reading, and says, "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report and to whom hath the arm of the Lord been revealed?" Where he makes it sufficiently plain that the Son of God is Himself the arm of the Lord; not that the person of God the Father is determined by the shape of human flesh, and that the Son is attached to Him as a member of His body; but because all things were made by Him, and therefore He is designated the arm of the Lord. For as it is with thine arm that thou workest, so the Word of God is styled His arm; because by the Word He elaborated the world. For why does a man, in order to do some work, stretch forth his arm, but because the doing of it does not straightway follow his word? And if he was endowed with such pre-eminent power that what he said was done without any movement of his body, then would his word be his arm. But the Lord Jesus, the only-begotten Son of God the Father, as He is no mere member of the Father's body, so is He no mere thinkable, and audible, and transitory word; for, as all things were made by Him, He was the word of God.

3. When, therefore, we hear that the Son of God is the arm of God the Father, let no carnal custom raise its distracting din in our ears; but as far as His grace enables us, let us think of that power and wisdom of God by which all things were made. Surely such an arm as that is neither held out by stretching, nor drawn in by contracting it. For He is not one and the same with the Father, but He and the Father are one; and as equal with the Father, He is in all respects complete, as well as the Father: so that no room is left open for the

abominable error of those who assert that the Father alone exists, but according to the difference of causes is Himself sometimes called the Son, sometimes the Holy Spirit; and so also from these words may venture to say, See you perceive that the Father alone exists, if the Son is His arm: for a man and his arm are not two persons, but one. Not understanding nor considering how words are transferred from one thing to another, on account of some mutual likeness, even in our daily forms of speech about things the most familiar and visible; and how much the more must it be so, in order that things ineffable may find some sort of expression in our speech, things which, as they really exist, cannot be expressed in words at all?

For even one man styles another his arm, by whom he is accustomed to transact his business: and if he is deprived of him, he says in his grief, I have lost my arm; and to him who has taken him away, he says, You have deprived me of my arm. Let them understand, then, the sense in which the Son is termed the arm of the Father, as that by which the Father hath executed all His works; that they may not, by failing to understand this, and continuing in the darkness of their error, resemble those Jews of whom it was said, ”And to whom hath the arm of the Lord been revealed?”

4. And here we meet with the second question, to treat of which, indeed, in any adequate manner, to investigate all its mysterious windings, and throw them open to the light in a befitting way, I think within the scope neither of my own powers, nor of the shortness of the time, nor of your capacity. Yet, as we cannot allow ourselves so far to disappoint your expectations as to pass on to other topics without saying something on this, take what we shall be able to offer you: and wherein we fail to satisfy your expectations, ask the increase of Him who appointed us to plant and to water; for, as the apostle saith, ”Neither is he that planteth anything, nor he that watereth; but God that giveth the increase. There are some, then, who mutter among themselves, and sometimes speak out when they can, and even break forth into turbulent debate, saying: What did the Jews do, or what fault was it of theirs, if it was a necessity ”that the saying of Isaiah the prophet should be fulfilled, which he spake, Lord, who hath believedour report and to whom hath the arm of the Lord been revealed? To whom our answer is, that the Lord, in His foreknowledge of the future, foretold by the prophet the unbelief of the Jews; He foretold it, but did not cause it. For God does not compel any one to sin simply because He knows already the future sins of men. For He foreknew sins that were theirs, not His own;

sins that were referable to no one else, but to their own selves. Accordingly, if what He foreknew as theirs is not really theirs, then had He no true foreknowledge: but as His foreknowledge is infallible, it is doubtless no one else, but they themselves, whose sinfulness God foreknew, that are the sinners. The Jews, therefore, committed sin, with no compulsion to do so on His part, to whom sin is an object of displeasure; but He foretold their committing of it, because nothing is concealed from His knowledge And accordingly, had they wished to do good instead of evil, they would not have been hindered; but in this which they were

to do they were foreseen of Him who knows what every man will do, and what He is yet to render unto such an one according to his work.

5. But the words of the Gospel also, that follow, are still more pressing, and start aquestion of more profound import: for He goes on to say, "Therefore they could not believe, because that Isaiah said again, Hehath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." For it is said to as: If they could not believe, what sin is it in man not to do what he cannot do and if they sinned in not believing, then they had the power to believe, and did not use it. If, then, they had the power, how says the Gospel, "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart;" so that (which is of grave import) to God Himself is referred the cause of their not believing, inasmuch as it is He who "hath blinded their eyes, and hardened their heart"? For what is thus testified to in the prophetical Scriptures, is at least not spoken of the devil, but of God. For were we to suppose it said of the devil, that he "hath blinded their eyes, and hardened their heart;" we have to undertake the task of being able to show what blame was theirs in not believing, of whom it is said, "they could not believe." And then, what reply shall we give touching another testimony of this very prophet, which the Apostle Paul has adopted, when he says: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of remorse, eyes that they should not see, and ears that they should not hear, unto this day"?

6. Such, as you have just heard, brethren, is the question that comes before us, and you can perceive how profound it is; but we shall give what answer we can. "They could not believe," because that Isaiah the prophet foretold it; and the prophet foretold it because God foreknew that such would be the case. But if I am asked why they could not, I reply at once, because they would not; for certainly their depraved will was foreseen by God, and foretold through the prophet by Him from whom nothing that is future can be hid. But the prophet, sayest thou, assigns another cause than that of their will. What cause does the prophet assign? That "God hath given them the spirit of remorse, eyes that they should not see, and ears that they should not hear; and hath blinded their eyes, and hardened their heart. This also, I reply, their will deserved. For God thus blinds and hardens, simply by letting alone and withdrawing His aid: and God can do this by a judgment that is hidden, although not by one that is unrighteous. This is a doctrine which the piety of the God-fearing ought to preserve unshaken and inviolable in all its integrity: even as the apostle, when treating of the same intricate question, says, "What shall we say then? is there unrighteousness with God? God forbid. If, then, we must be far from thinking that there is unrighteousness with God, this only can it be,that, when He giveth His aid, He acteth mercifully;

and, when He withholdeth it, He acteth righteously: for in all He doeth, He acteth not rashly, but in accordance with judgment. And still further, if the judgments of the saints are righteous, how much more those of the sanctifying and justifying God? They are therefore

righteous, although hidden. Accordingly, when questions of this sort come before us, why one is dealt with in such a way, and another in such another way; why this one is blinded by being forsaken of God, and that one is enlightened by the divine aid vouchsafed to him: let us not take upon ourselves to pass judgment on the judgment of so mighty a judge, but tremblingly exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! As it is also said in the psalm, "Thy judgments are as a great deep."

7. Let not then, brethren, the expectations of your Charity drive me to attempt the task of penetrating into such a deep, of sounding such an abyss, of searching into what is unsearchable. I own my own little measure of ability, and I think I have some perception of yours also, as equally small. This is too high for my stature, and too strong for my strength; and for yours also, I think. Let us, therefore, listen together to the admonition and to the words of Scripture: "Seek not out the things that are too high for thee, neither search the things that are above thy strength." Not that such things are forbidden us, since the divine Master saith, "There is nothing hid that shall not be revealed:" but if we walk up to the measure of our present attainments, then, as the apostle tells us, not only what we know not and ought to know, but also if we are minded to know anything else, God will reveal even this unto us. But if we have reached the pathway of faith, let us keep to it with all constancy: let it be our guide to the chamber of the King, in whom are hid all the treasures of wisdom and knowledge. For it was in no spirit of grudging that the Lord Jesus Christ Himself acted towards those great and specially chosen disciples of His, when He said, "I have many things to say unto you, but ye cannot bear them now." We must be walking, making progress, and growing, that our hearts may become fit to receive the things which we cannot receive at present. And if the last day shall find us sufficiently advanced, we shall then learn what here we were unable to know.

8. If, however, any one considers himself able, and has confidence enough, to give a clearer and better exposition of the question before us, God forbid that I should not be still more ready to learn than to teach. Only let no one dare to defend the freedom of the will in any such way as to attempt depriving us of the prayer that says, "Lead us not into temptation; and, on the other hand, let no one deny the freedom of the will, and so venture to find an excuse for sin. But let us give heed to the Lord, both in commanding and in offering His aid; in both telling us our duty, and assisting us to discharge it. For some He hath let be lifted up to pride through an overweening trust in their own wills, while others He hath let fall into carelessness through a contrary excess of distrust. The former say: Why do we ask God not to let us be overcome by temptation, when it is all in our own power? The latter say: Why should we try to live well, when the power to do so is in the hands of God? O Lord, O Father, who art in heaven, lead us not into any of these temptations; but "deliver us from evil! Listen to the Lord, when He says, "I have prayed for thee, Peter, that thy faith fail not;

that we may never think of our faith as so lying in our free will that it has no need of the divine assistance. Let us listen also to the evangelist, when he says, "He hath given them

power to become the sons of God; that we may not imagine it as altogether beyond our own power that we believe: but in both let us acknowledge His beneficent acting. For, on the one side, we have to give Him thanks that the power is bestowed; and on the other, to pray that our own little strength may not utterly fail. It is this very faith that worketh by love, according to the measure thereof that the Lord hath given to every man; that he that glorieth may glory, not in himself, but in the Lord.

9. It is no wonder, then, that they could not believe, when such was their pride of will, that, being ignorant of the righteousness of God, they wished to establish their own: as the apostle says of them, "They have not submitted themselves unto the righteousness of God." For it was not by faith, but as it were by works, that they were puffed up; and blinded by this very self-elation, they stumbled against the stone of stumbling. And so it is said, "they could not," by which we are to understand that they would not; in the same way as it was said of the Lord our God, "If we believe not, yet He abideth faithful, He cannot deny Himself." It is said of the Omnipotent, "He cannot." And so, just as it is a commendation of the divine will that the Lord "cannot deny Himself," that they "could not believe" is a fault chargeable on the will of man.

10. And, look you! so also say I, that those who have such lofty ideas of themselves as to suppose that so much must be attributed to the powers of their own will, that they deny their need of the divine assistance in order to a righteous life, cannot believe on Christ. For the mere syllables of Christ's name, and the Christian sacraments, are of no profit, where faith in Christ is itself resisted. For faith in Christ is to believe in Him that justifieth the ungodly; to believe in the Mediator, without whose interposition we cannot be reconciled unto God; to believe in the Saviour, who came to seek and to save that which was lost; to believe in Him who said, "Without me ye can do nothing." Because, then, being ignorant of that righteousness of God that justifieth the ungodly, he wishes to set up his own to satisfy the minds of the proud, such a man cannot believe on Christ. And so, those Jews "could not believe:" not that men cannot be changed for the better; but so long as their ideas run in such a direction, they cannot believe. Hence they are blinded and hardened; for, denying the need of divine assistance, they are not assisted. God foreknew this regarding these Jews who were blinded and hardened, and the prophet by His Spirit foretold it.

11. But when he added, "And they should be converted, and I should heal them," is there a "not" to be understood, that is, they should not be converted, connecting it with the clause before, where it is said, "that they should not see with their eyes and understand with their heart;" for here also it is certainly meant, "and should not understand "? For conversion itself is likewise a gift of His grace, as when it is said to Him, "Turn us, O God of Hosts." Or may it be that we are to understand this also as actually taking place through the merciful experience of the divine method of healing, [namely this,] that, being of proud and perverse wills, and wishing to establish their own righteousness, they were left alone for the very purpose of being blinded; and thus blinded in order that they might stumble on the stone of stumbling, and have their faces filled with shame; and so, being thus humbled, might

seek the name of the Lord, and no longer a righteousness of their own, that inflated their pride, but the righteousness of God, that justifieth the ungodly? For this very way turned out to the good of many of them, who were afterwards filled with remorse for wickedness, and believed on Christ; and on whose behalf He Himself had put up the prayer, "Father, forgive them, for they know not what they do." And it is of that ignorance of theirs also that the apostle says, "I bear them record that they have a zeal of God, but not according to knowledge:" for he then goes on also to add, "For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted themselves unto the righteousness of God."

12. "These things said Isaiah, when he saw His glory, and spake of Him. What Isaiah saw, and how it refers to Christ the Lord, are to be read and learned in his book. For he saw Him, not as He is, but in some symbolical way to suit the form that the vision of the prophet had itself to assume. For Moses likewise saw Him, and yet we find him saying to Him whom he saw, "If I have found grace in Thy sight, show me now Thyself, that I may clearly see Thee; for he saw Him not as He is. But the time when this shall yet be our experience, that same Saint John the Evangelist tells us in his Epistle: "Dearly beloved, [now] are we the sons of God; and it hath not yet become manifest what we shall be: because we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. He might have said "for we shall see Him," without adding "as He is; but because he knew that He was seen of some of the fathers and prophets, but not as He is, therefore after saying "we shall see Him," he added "as He is. And be not deceived, brethren, by any of those who assert that the Father is invisible, and the Son visible. This assertion is made by those who think that the latter is a creature, and whose understanding runs not in harmony with the words, "I and my Father one.

Accordingly, as respects the form of God wherein He is equal with the Father, the Son also is invisible: but, in order to be seen of men, He assumed the form of a servant, and being made in the likeness of men, became visible to man. He showed Himself, therefore, even before His incarnation, to the eyes of men, as it pleased Him, in the creature-form at His command, but not as He is. Let us be purifying our hearts by faith, that we may be prepared for that ineffable and, so to speak, invisible vision. For "blessed are the pure in heart; for they shall see God."

13. "Nevertheless among the chief rulers also many believed on Him; but, because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God." See how the evangelist marked and disapproved of some, who yet, he said, believed on Him: who, if ever they did advance though this gateway of faith, would thereby also overcome that love of human glory which had been overcome by the apostle, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." For to this end also did the Lord Himself, when derided by the madness of human pride and impiety, fix His cross on the foreheads of those who believed on Him, on that which is in a

manner the abode of modesty, that faith may learn not to blush at His name, and love the glory of God more than the glory of men.

Tractate 54

John XII. 44-50. 1. Whilst our Lord Jesus Christ was speaking among the Jews, and giving so many miraculous signs, some believed who were foreordained to eternal life, and whom He also called His sheep; but some did not believe, and could not believe, because that, by the mysterious yet not unrighteous judgment of God, they had been blinded and hardened, because forsaken of Him who resisteth the proud, but giveth grace unto the humble. But of those who believed, there were some whose confession went so far, that they took branches of palm trees, and met Him as He approached, turning in their joy that very confession into a service of praise: while there were others, belonging to the chief rulers, who had not the boldness to confess their faith, lest they should be put out of the synagogue; and whom the evangelist has branded with the words, that "they loved the praise of men more than the praise of God "(ver. 43). Of those also who did not believe, there were some who would afterwards believe, and whom He foresaw, when He said," When ye have lifted up the Son of man, then shall ye acknowledge that I am He:" but there were some who would remain in the same unbelief, and be imitated by the Jewish nation of the present day, which, being shortly afterwards crushed in war, according to the prophetic testimony which was written concerning Christ, has since been scattered almost through the whole world.

2. While matters were in this state, and His own passion was now at hand, "Jesus cried, and said," as our lesson to-day commences, "He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me, seeth Him that sent me. He had already said in a certain place, "My doctrine is not mine, but His that sent me. Where we understood that He called His doctrine just what He is Himself, the Word of the Father; and in saying, "My doctrine is not mine, but His that sent me," implied this, that He was not of Himself, but had His being from another. For He was God of God, the Son of the Father: but the Father is not God of God, but God, the Father of the Son. And now when He says, "He that believeth on me, believeth not on me, but on Him that sent me," how else are we to understand it, but that He appeared as man to men, while He remained invisible as God? And that none might think that He was no more than what they saw of Him, He indicated His wish to be believed on, as equal in character and rank with the Father, when He said, "He that believeth on me, believeth not on me," that is, merely on what he seeth of me, "but on Him that sent me," that is, on the Father. But he that believeth on the Father, must believe that He is the Father;

and he that believeth on Him as the Father, must believe that He has a Son; and in this way, he that believeth on the Father, must believe on the Son. But let no one believe about the only-begotten Son just what they believe about those who are called the sons of God by grace and not by nature, as the evangelist says, "He gave them power to become the sons of God," and according to what the Lord Himself also mentioned, as declared in the law, "I said, Ye are gods; and all of you children of the Most High: " because He said, "He that believeth on me, believeth not on me," to show that the whole extent of our faith in Christ should not be limited by His manhood. He therefore, He saith, believeth on me, who doth not believe on me merely according to what he seeth of me, but on Him that sent me: so that, believing thus on the Father, he may believe that He has a Son co-equal with Himself, and then attain to a true faith in me. For if one should think that He has sons only according to grace, who are certainly no more than His creatures, and not the Word, but those made by the Word, and that He has no Son co-equal and co-eternal with Himself, ever born, alike incommutable, in nothing dissimilar and inferior, then he believes not on the Father who sent Him, for the Father who sent Him is no such conception as this.

3. And, accordingly, after saying, "He that believeth on me, believeth not on me, but on Him that sent me," that it might not be thought that He would have the Father so understood, as if He were the Father only of many sons regenerated by grace, and not of the only-begotten Word, His own co-equal, He immediately added, "And he that seeth me, seeth Him that sent me. Does He say here, He that seeth me, seeth not me, but Him that sent me, as He had said, "He that believeth me, believeth not on me, but on Him that sent me"? For He uttered the former of these words, that He might not be believed on merely as He then appeared, that is, as the Son of man; and the latter, that He might be believed on as the equal of the Father. He that believeth on me, believeth not merely on what He sees of me, but believeth on Him that sent me. Or, when he believeth on the Father, who begat me, His own co-equal, let him believe on me, not as he seeth me, but as [he believeth] on Him that sent me; for so far does the truth, that there is no distance between Him and me, reach, that He who seeth me, seeth Him that sent me. Certainly, Christ the Lord Himself sent His apostles, as their name implies:

for as those who in Greek are called angeli are in Latin called nuntii [messengers], so the Greek apostoli [apostles] becomes the Latin missi [persons sent]. But never would any of the apostles have dared to say, "He that believeth on me, believeth not on me, but on Him that sent me; for in no sense whatever would he say, "He that believeth on me. We believe an apostle, but we do not believe on him; for it is not an apostle that justifieth the ungodly. But to him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness. An apostle might say, He that receiveth me, receiveth Him that sent me; or, He that heareth me, heareth Him that sent me; for the Lord tells them so Himself: "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me. For the master is honored in the servant, and the father in the son: but then the father is as it were in the son, and the master as it were in the servant. But the only-begotten Son could rightly say, "Believe on God, and believe on me; as also what He saith here, "He that

believeth on me, believeth not on me, but on Him that sent me. He did not turn away the faith of the believer from Himself, but only would not have the believer continue in the form of a servant:

because every one who believeth in the Father that sent Him, straightway believeth on the Son, without whom he knoweth that the Father hath no existence as such, and thus reacheth in his faith to the belief of His equality with the Father, in conformity with the words that follow, "And he that seeth me, seeth Him that sent me."

4. Attend to what follows: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." He said in a certain place to His disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; that it may give light to all that are in the house: so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven:" but He did not say to them, Ye are come a light into the world, that whosoever believeth on you should not abide in darkness. Such a statement, I maintain, can nowhere be met with. All the saints, therefore, are lights, but they are illuminated by Him through faith; and every one that becomes separated from Him will be enveloped in darkness. But that Light, which enlightens them, cannot become separated from itself; for it is altogether beyond the reach of change. We believe, then, the light that has thus been lit, as the prophet or apostle: but we believe him for this end, that we may not believe on that which is itself enlightened, but, with him, on that Light which has given him light; so that we, too, may be enlightened, not by him, but, along with him, by the same Light as he. And when He saith, "That whosoever believeth on me may not abide in darkness," He makes it sufficiently manifest that all have been found by Him in a state of darkness: but that they may not abide in the darkness wherein they have been found, they ought to believe on that Light which hath come into the world, for thereby was the world created.

5. "And if any man," He says, "hear my words, and keep them not, I judge him not." Remember what I know you have heard in former lessons; and if any of you have forgotten, recall it: and those of you who were absent then, but are present now, hear how it is that the Son saith, "I judge him not," while in another place He says, "The Father judgeth no man, but hath committed all judgment unto the Son;" namely, that thereby we are to understand, It is not now that I judge him. And why not now? Listen to the sequel: "For I am not come," He says, "to judge the world, but to save the world;" that is, to bring the world into a state of salvation. Now, therefore, is the season of mercy, afterwards will be the time for judgment: for He says, "I will sing to Thee, O Lord, of mercy and judgment."

6. But see also what He says of that future judgment in the end: "He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." He says not, He that despiseth me, and receiveth not my words, I judge him not at the last day; for had He said so, I do not see how it could have been else than contradictory of that other statement, when He says, "The Father judgeth no man, but hath committed all judgment unto the Son." But when He said, "He that despiseth

me, and receiveth not my words, hath one to judge him," and, for the information of those who were waiting to hear who that one was, went on to add, "The word that I have spoken, the same shall judge him in the last day," He made it sufficiently manifest that He Himself would then be the judge. For it was of Himself He spake, Himself He announced, and Himself He set forth as the gate whereby He entered as the Shepherd to His sheep. In one way, therefore, will those be judged who have never heard that word, in another way those who have heard and despised. "For as many as have sinned without law," says the apostle, "shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

7. "For I have not," He says, "spoken of myself. He says that He has not spoken of Himself, because He is not of Himself. Of this we have frequently discoursed already; so that now, without any more instruction, we have simply to remind you of it as a truth with which you are familiar. "But the Father who sent me, He gave me a commandment what I should say, and what I should speak. We would not stay to elaborate this, did we know that we were now speaking with those with whom we have spoken on former occasions, and of these, not with all, but such only whose memories have retained what they heard: but because there are perhaps some now present who did not hear, and some in a similar condition who have forgotten what they heard, on their account let those who remember what they have heard bear with our delay. How giveth the Father a commandment to His only Son? With what words doth He speak to the Word, seeing that the Son Himself is the only-begotten Word? Could it be by an angel, seeing that by Him the angels were created? Was it by means of a cloud, which, when it gave forth its sound to the Son, gave it not on His account, as He Himself also tells us elsewhere, but for the sake of others who were needing to hear it (ver. 29)?

Could it be by any sound issuing from the lips, where bodily form was wanting, and where there is no such local distance separating the Son from the Father as to admit of any intervening air, to give effect, by its percussion, to the voice, and render it audible? Let us put away all such unworthy notions of that incorporeal and ineffable subsistence. The only Son is the Word and the Wisdom of the Father, and therein are all the commandments of the Father. For there was no time that the Son knew not the Father's commandment, so as to make it necessary for Him to possess in course of time what He possessed not before. For what He has received from the Father, He received in being born, and was given it in being begotten. For the life He is, and life He certainly received in being born, while yet there was no antecedent time when life was wanting to His personal existence. For, on the one hand, the Father has life, and is what He has: and yet He received it not, because He is not of any one. But the Son received life as the Father's gift, of whom He is: and so He Himself is what He has; for He has life, and is the life. Listen to Himself when He says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself.

Could He give it to one who was in being, and yet hitherto was destitute thereof? On the contrary, in the very begetting it. was given by Him who begat the life, and so life begat the

life. And to show that He begat the life equal, and not inferior to Himself, it was said, "As He hath life in Himself, so hath He also given to the Son to have life in Himself. He gave life; for in begetting the life, what was it He gave Him, save to be the life? And as His nativity is itself eternal, there never was a time without that Son who is the life, and never was there a time when the Son Himself was without the life; and as His nativity is eternal, so He, who was thus born, is eternal life. And so the Father gave not to the Son a commandment which He had not already; but, as I said, in the Wisdom of the Father, that is, in the word of the Father, are laid up all the Father's commandments. And yet the commandment is said to have been given Him, because He, to whom it is thus given, is not of Himself: and to give that to the Son which He never was without, is the same in meaning as to beget that Son who never was without existence.

8. There follow the words: "And I know that His commandment is life everlasting. If, then, the Son Himself is eternal life, and the Father's commandment the same, what else is expressed than this, I am the Father's commandment? And in like manner, in what He proceeds to say, "Whatsoever I speak, even as the Father said unto me, so I speak," let us not be taking the "said unto me" as if the Father used words in speaking to the only Word, or that the Word of God needed words from God. The Father spake to the Son in the same way as He gave life to the Son; not that He knew not the one, or had not the other, but just because He was the Son. What, then, do the words mean, "Even as He said unto me, so I speak; but just, I speak the truth? So the former said as the Truthful One what the latter thus spake as the Truth. The Truthful begat the Truth. What, then, could He now say to the Truth? For the Truth had no imperfection to be supplied by additional truth. He spake, therefore, to the Truth, because He begat the Truth. And in like manner the Truth Himself speaks what has been said to Him; but only to those who have understanding, and who are taught by Him as the God-begotten Truth. But that men might believe what they had not yet capacity to understand, words that were audible issued from His human lips;

sounds passing rapidly away broke on the ear, and speedily completed the little term of their duration: but the truths themselves, of which the sounds are but signs, passed, as it were, into the memory of those who heard them, and have come down to us also by means of written characters as signs addressed to the eye. But it is not thus that the Truth speaks; He speaks inwardly to the souls of the intelligent; He needs no sound to instruct, but floods the mind with the light of understanding. And he, then, who in that light is able to behold the eternity of His birth, himself hears in the same way the Truth speaking, as He heard the Father telling Him what He should speak. He has awakened in us a great longing for that sweet experience of His presence within; but it is by daily growth that we acquire it; it is by walking that we grow, and it is by forward efforts we walk, so as to beable at last to attain it.

Tractate 55

John 13:1-5.

1. The Lord's Supper, as set forth in John, must, with His assistance, be unfolded in a becoming number of Lectures, and explained with all the ability He is pleased to grant us. "Now, before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own who were in the world, He loved them unto the end. Pascha (passover) is not, as some think, a Greek noun, but a Hebrew: and yet there occurs in this noun a very suitable kind of accordance in the two languages. For inasmuch as the Greek word pasxhein means to suffer, therefore pascha has been supposed to mean suffering, as if the noun derived its name from His passion: but in its own language, that is, in Hebrew, pascha means passover; because the pascha was then celebrated for the first time by God's people, when, in their flight from Egypt, they passed over the Red Sea. And now that prophetic emblem is fulfilled in truth, when Christ is led as a sheep to the slaughter, that by His blood sprinkled on our doorposts, that is, by the sign of His cross marked on our foreheads, we may be delivered from the perdition awaiting this world, as Israel from the bondage and destruction of the Egyptians; and a most salutary transit we make when we pass over from the devil to Christ, and from this unstable world to His well-established kingdom.

And therefore surely do we pass over to the ever-abiding God, that we may not pass away with this passing world. The apostle, in extolling God for such grace bestowed upon us, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love. This name, then, of pascha, which, as I have said, is in Latin called transitus (pass over), is interpreted, as it were, for us by the blessed evangelist, when he says, "Before the feast of pascha, when Jesus knew that His hour was come that He should pass out of this world to the Father. Here you see we have both pascha and pass-over. Whence, and whither does He pass? Namely, "out of this world to the Father. The hope was thus given to the members in their Head, that they doubtless would yet follow Him who was "passing" before. And what, then, of unbelievers, who stand altogether apart from this Head and His members? Do not they also pass away, seeing that they abide not here always? They also do plainly pass away: but it is one thing to pass from the world, and another to pass away with it; one thing to pass to the Father, another to pass to the enemy. For the

Egyptians also passed over [the sea]; but they did not pass through the sea to the kingdom, but in the sea to destruction.

2. "When Jesus knew," then, "that His hour was come that He should pass out of this world unto the Father, having loved His own who were in the world, He loved them unto the end. In order, doubtless, that they also, through that love of His, might pass from this world where they now were, to their Head who had passed hence before them. For what mean these words, "to the end," but just to Christ? "For Christ is the end of the law," says the apostle, "for righteousness to every one that believeth. The end that consummates, not that consumes; he end whereto we attain, not wherein we perish. Exactly thus are we to understand the passage, "Christ our passover is sacrificed. He is our end; into Him do we pass. For I see that these gospel words may also be taken in a kind of human sense, that Christ loved His own even unto death, so. that this may be the meaning of "He loved them unto the end. This meaning is human, not divine: for it was not merely up to this point that we were loved by Him, who loveth us always and endlessly. God forbid that He, whose death could not end, should have ended His love at death. Even after death that proud and ungodly rich man loved his five brethren; and is Christ to be thought of as loving us only till death? God forbid, beloved.

He would have come in vain with a love for us that lasted till death, if that love had ended there. But perhaps the words, "He loved them unto the end," may have to be understood in this way, That He so loved them as to die for them. For this He testified when He said, "Greater love hath no man than this, that a man lay down his life for his friends. We have certainly no objection that "He loved them unto the end" should be so understood, that is, it was His very love that carried Him on to death.

3. "And the supper," he says, "having taken place, and the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him, [Jesus] knowing that the Father had given all things into His hands, and that He has come from God, and is going to God; He riseth from supper, and layeth aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." We are not to understand by the supper having taken place, as if it were already finished and over; for it was still going on when the Lord rose and washed His disciples' feet. For He afterwards sat down again, and gave the morsel [sop] to His betrayer, implying certainly that the supper was not yet over, or, in other words, that there was still bread on the table. Therefore, by supper having taken place, is meant that it was now ready, and laid out on the table for the use of the guests.

4. But when he says, "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;" if one inquires, what was put into Judas' heart, it was doubtless this, "to betray Him." Such a putting [into the heart] is a spiritual suggestion: and entereth not by the ear, but through the thoughts; and thereby not in a way that is corporal, but spiritual. For what we call spiritual is not always to be understood in a commendatory way. The apostle knew of certain spiritual things [powers], of wickedness in heavenly places, against which

he testifies that we have to maintain a struggle; and there would not be spiritual wickednesses, were there not also wicked spirits. For it is from a spiritual being that spiritual things get their name. But how such things are done, as that devilish suggestions should be introduced, and so mingle with human thoughts that a man accounts them his own, how can he know? Nor can we doubt that good suggestions are likewise made by a good spirit in the same unobservable and spiritual way; but it is matter of concern to which of these the human mind yields assent, either as deservedly left without, or graciously aided by, the divine assistance. The determination, therefore, had now been come to in Judas' heart by the instigation of the devil, that the disciple should betray the Master, whom he had not learned to know as his God. In such a state had he now come to their social meal, a spy on the Shepherd, a plotter against the Redeemer, a seller of the Saviour; as such was he now come, was he now seen and endured, and thought himself undiscovered: for he was deceived about Him whom he wished to deceive. But He, who had already scanned the inward state of that very heart, was knowingly making use of one who knew it not.

5. "[Jesus] knowing that the Father has given all things into His hands." And therefore also the traitor himself: for if He had him not in His hands, He certainly could not use him as He wished. Accordingly, the traitor had been already betrayed to Him whom he sought to betray; and he carried out his evil purpose in betraying Him in such a way, that good he knew not of was the issue in regard to Him who was betrayed. For the Lord knew what He was doing for His friends, and patiently made use of His enemies: and thus had the Father given all things into His hands, both the evil for present use, and the good for the final issue. "Knowing also that He has come from God, and is going to God:" neither quitting God when He came from Him, nor us when He returned.

6. Knowing, then, these things, "He riseth from supper, and layeth aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." We ought, dearly beloved, carefully to mark the meaning of the evangelist; because that, when about to speak of the pre-eminent humility of the Lord, it was his desire first tocommend His majesty. It is in reference to this that he says, "Jesus knowing that the Father had given all things into His hands, and that He has come from God, and is going to God." It is He, therefore, into whose hands the Father had given all things, who now washes, not the disciples' hands, but their feet: and it was just while knowing that He had come from God, and was proceeding to God, that He discharged the office of a servant, not of God the Lord, but of man. And this also is referred to by the prefatory notice he has been pleased to make of His betrayer, who was now come as such, and was not unknown to Him; that the greatness of His humility should be still further enhanced by the fact that He did not esteem it beneath His dignity to wash also the feet of one whose hands He already foresaw to be steeped in wickedness.

7. But why should we wonder that He rose from supper, and laid aside His garments, who, being in the form of God, made Himself of no reputation? And why should we wonder, if

He girded Himself with a towel, who took upon Him the form of a servant, and was found in the likeness of a man? Why wonder, if He poured water into a basin wherewith to wash His disciples' feet, whopoured His blood upon the earth to wash l away the filth of their sins? Why wonder, ifwith the towel wherewith He was girded He wiped the feet He had washed, who with thevery flesh that clothed Him laid a firm path way for the footsteps of His evangelists? In order, indeed, to gird Himself with the towel,He laid aside the garments He wore; butwhen He emptied Himself [of His divine glory] in order to assume the form of a servant, He laid not down what He had, but assumed that which He had not before. When about to be crucified, He was indeed stripped of His garments, and when dead was wrapped in linen clothes: and all that suffering of His is our purification. When, therefore, about to suffer the last extremities [of humiliation,] He here illustrated beforehand its friendly compliances; not only to those for whom He was about to endure death, but to him also who had resolved onbetraying Him to death. Because so great is the beneficence of human humility, that even the Divine Majesty was pleased to commend it by His own example; for proud man would have perished eternally, had he not been found by the lowly God. For the Son of man came to seek and to save that which was lost. And as he was lost by imitating the pride of the deceiver, let him now, when found, imitate the Redeemer's humility.

Tractate 56

John XIII. 6-10. 1. When the Lord was washing the disciples' feet, "He cometh to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet?" For who would not be filled with fear at having his feet washed by the Son of God? Although, therefore, it was a piece of the greatest audacity for the servant to contradict his Lord, the creature his God; yet Peter preferred doing this to the suffering of his feet to be washed by his Lord and God. Nor ought we to think that Peter was one amongst others who so expressed their fear and refusal, seeing that others before him had suffered it to be done to themselves with cheerfulness and equanimity. For it is easier so to understand the words of the Gospel, because that, after saying, "He began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded," it is then added, "Then cometh He to Simon Peter," as if He had already washed the feet of some, and after them had now come to the first of them all. For who can fail to know that the most blessed Peter was the first of the apostles? But we are not soto understand it, that it was after some others that He came to him; but that He began with him. When, therefore, He began to wash the disciples' feet, He came to him with whom He began, namely, to Peter; and then Peter took fright at what any one of them might have been frightened, and said, "Lord, dost Thou wash my feet?" What is implied in this" Thou"? and what in "my"? These are subjects for thought rather than for speech; lest perchance any adequate conception the soul may have formed of such words may fail of explanation in the utterance.

2. But "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter." And not even yet, terrified as he was by the sublimity of the Lord's action, does he allow it to be done, while ignorant of its purpose; but is unwilling to see, unable to endure, that Christ should thus humble Himself to his very feet. "Thou shalt never," he says, "wash my feet." What is this "never" [in aeternum]? I will never endure, never suffer, never permit it: that is, a thing is not done "in aeternum" which is never done. Then the Saviour, to terrify His reluctant patient with the danger of his own salvation, says, "If I wash thee not, thou shalt have no part with me." He speaks in this way, "If I wash thee not," when He was referring only to his feet; just as it is customary to say, You are trampling on me, when it is only the foot that is trampled on. And now the other, in a perturbation of love and fear, and more frightened at the thought that Christ should be withheld from him, than even to see Him humbled at his feet, exclaims, "Lord, not my feet only, but also

my hands and my head." Since this, indeed, is Thy threat, that my bodily members must be washed by Thee, not only do I no longer withhold the lowest, but I lay the foremost also at Thy disposal. Deny me not having a part with Thee, and I deny Thee not any part of my body to be washed.

3. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." Some one perhaps may be aroused at this, and say: Nay, but if he is every whit clean, what need has He even to wash his feet? But the Lord knew what He was saying, even though our weakness reach not into His secret purposes. Nevertheless, so far as He is pleased to instruct and teach us out of His law, up to the little measure of my apprehension, I would also, with His help, make some answer bearing on the depths of this question: and, first of all, I shall have no difficulty in showing that there is no self-contradiction in the manner of expression. For who may not say, as here, with the greatest propriety, He is all clean, except his feet?-although he would speak with greater elegance were he to say, He is all clean, save his feet; which is equivalent in meaning. Thus, then, doth the Lord say, "He needeth not save to wash his feet, but is all clean." All, that is, except, or save his feet, which he still needs to wash.

4. But what is this? what does it mean? and what is there in it we need to examine? The Lord says, The Truth declares that even he who has been washed has need still to wash his feet. What, my brethren, what think you of it, save that in holy baptism a man has all of him washed, not all save his feet, but every whit; and yet, while thereafter living in this human state, he cannot fail to tread on the ground with his feet. And thus our human feelings themselves, which are inseparable from our mortal life on earth, are like feet wherewith we are brought into sensible contact with human affairs; and are so in such a way, that if we say we have no sin, we deceive ourselves, and the truth is not in us. And every day, therefore, is He who intercedeth for us , washing our feet: and that we,too have daily need to be washing our feet, that is ordering aright the path of our spiritual foot. steps, we acknowledge even in the Lord': prayer, when we say, "Forgive us our debts as we also forgive our debtors." For "if,' as it is written, "we confess our sins," then verily is He, who washed His disciples' feet, "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," that is, even to our feet wherewith we walk on the earth.

5. Accordingly the Church, which Christ cleanseth with the washing of water in the word, is without spot and wrinkle, not only in the case of those who are taken away immediately after the washing of regeneration from the contagious influence of this life, and tread not the earth so as to make necessary the washing of their feet, but in those also who have experienced such mercy from the Lord as to be enabled to quit this present life even with feet that have been washed. But although the Church be also clean in respect of those who tarry on earth, because they live righteously; yet have they need to be washing their feet, because they assuredly are not without sin. For this cause is it said in the Song of Songs, "I have washed my feet; how shall I defile them? For one so speaks when he is constrained to come to Christ, and in coming has to bring his feet into contact with the ground. But

again, there is another question that arises. Is not Christ above? hath He not ascended into heaven, and sitteth He not at the Father's right hand? Does not the apostle expressly declare, "If ye, then, be risen with Christ, set your thoughts on those things which are above, where Christ is sitting on the right hand of God. Seek the things which are above, not things which are on earth?

How is it, then, that to get to Christ we are compelled to tread the earth, since rather our hearts ought to be turned upwards toward the Lord, that we may be enabled to dwell in His presence? You see, brethren, the shortness of the time to-day curtails our consideration of this question. And if you perhaps fail in some measure to do so, yet I for my part see how much clearing up it requires. And therefore I beg of you to suffer it rather to be adjourned, than to be treated now in too negligent and restricted a manner; and your expectations will not be defrauded, but only deferred. For the Lord who thus makes us your debtors, will be present to enable us also to pay our debts.

Tractate 57

John XIII. 6-10 (continued), and Song of Sol. V. 2, 3. In what way the church should fear to defile her feet, while proceeding on her way to Christ.

1. I Have not been unmindful of my debt, and acknowledge that the time of payment has now come. May He give me wherewith to pay, as He gave me cause to incur the debt. For He has given me the love, of which it is said, "Owe no man anything, but to love one another. May He give also the word, which I feel myself owing to those I love. I put off your expectations till now for this reason, that I might explain as I could how it is we come to Christ along the ground, When we are commanded rather to seek the things which are above, not the things which are upon the earth. For Christ is sitting above, at the right hand of the Father: but He is assuredly here also; and for that reason said also to Saul, as he was raging on the earth, "Why persecutest thou me? But the topic on which we were speaking, and which led to our entering on this inquiry, was our Lord's washing His disciples' feet, after the disciples themselves had already been washed, and needed not, save to wash their feet. And we there saw it to be understood that a man is indeed wholly washed in baptism; but while thereafter he liveth in this present world, and with the feet of his human passions treadeth on this earth, that is, in his life-intercourse with others, he contracts enough to call forth the prayer, "Forgive us our debts.

And thus from these also is he cleansed by Him who washed His disciples' feet, and ceaseth not to make intercession for us. And here occurred the words of the Church in the Song of Songs, when she saith, "I have washed my feet; how shall I defile them? when she wished to go and open to that Being, fairer in form than the sons of men, who had come to her and knocked, and asked her to open to Him. This gave rise to a question, which we were unwilling to compress into the narrow limits of the time, and therefore deferred till now, in what sense the Church, when on her way to Christ, may be afraid of defiling her feet, which she had washed in the baptism of Christ.

2. For thus she speaks: "I sleep, but my heart waketh: it is the voice of my Beloved that knocketh at the gate. And then He also says: "Open to me, my sister, my nearest, my dove, my perfect one; for my head is filled with dew, and my hair with the drops of the night. And she replies: "I have put off my dress; how shall I put it on? I have washed my feet; how shall I defile them? O wonderful sacramental symbol! O lofty mystery! Does she, then, fear to

defile her feet in coming to Him who washed the feet of His disciples? Her fear is genuine; for it is along the earth she has to come to Him, who is still on earth, because refusing to leave His own who are stationed here. Is it not He that saith, "Lo, I am with you always, even unto the end of the world"? Is it not He that saith, "Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man"? If they ascend to Him because He is above, how do they descend to Him, but because He is also here? Therefore saith the Church: "I have washed my feet; how shall I defile them? She says so even in the case of those who, purified from all dross. can say: "I desire to depart, and to be with Christ; nevertheless to abide in the flesh is more needful for you.

She says it in those who preach Christ, and open to Him the door, that He may dwell by faith in the hearts of men. In such she says it, when they deliberate whether to undertake such a ministry, for which they do not consider themselves qualified, so as to discharge it blamelessly, and so as not, after preaching to others, themselves to become castaways. For it is safer to hear than to preach the truth: for in the hearing, humility is preserved; but when it is preached, it is scarcely possible for any man to hinder the entrance of some small measure of boasting, whereby the feet at least are defiled.

3. Therefore, as the Apostle James saith, "Let every man be swift to hear, slow to speak." As it is also said by another manof God, "Thou wilt make me to hear joy and gladness; and the bones Thou hast humbled will rejoice." This is what I said: When the truth is heard, humility is preserved. And another says: "But the friend of the bridegroom standeth and heareth him, and rejoiceth greatly because of the bridegroom's voice." Let us rejoice in the hearing that comes from the noiseless speaking of the truth within us. For although, when the sound is outwardly uttered, as by one that readeth; or proclaimeth, or preacheth, or disputeth, or commandeth, or comforteth, or exhorteth, or even by one that sings or accompanies hisvoice on an instrument, those who do so may fear to defile their feet, when they aim at pleasing men with the secretly active desire of human applause. Yet the one who hears such with a willing and pious mind, has no room for self-gratulation in the labors of others; and with no self-inflation, but with the joy of humility, rejoices because of the Master's words of truth. Accordingly, in those who hear with willingness and humility, and spend a tranquil life in sweet and wholesome studies, the holy Church will take delight, and may say, "I sleep, andmy heart waketh." And what is this, "I sleep, and my heart waketh," but just I sit down quietly to listen? My leisure is not laid out in nourishing slothfulness, but in acquiring wisdom. "I sleep, and my heart waketh." I am still, and see that Thou art the Lord: for "the wisdom of the scribe cometh by opportunity of leisure; and he that hath little business shall become wise." "I sleep, and my heart waketh:" I rest from troublesome business, and my mind turns its attention to divine concerns (or communications).

4. But while the Church finds delightful repose in those who thus sweetly and humbly sit at her feet, here is one who knocks, and says: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." It is His voice, then, that knocks at the gate, and says: "Open to me, my sister, my neighbor, my dove, my

perfect one; for my head is filled with dew, and my locks with the drops of the night." As if He had said, Thou art at leisure, and the door is closed against me: thou art caring for the leisure of the few, and through abounding iniquity the love of many is waxing cold. The night He speaks of is iniquity: but His dew and drops are those who wax cold and fall away, and make the head of Christ to wax cold, that is, the love of God to fail. For the head of Christ is God. But they are borne on His locks, that is, their presence is tolerated in the visible sacraments; while their senses never take hold of the internal realities. He knocks, therefore, to shake off this quiet from His inactive saints, and cries, "Open to me," thou who, through my blood, art become "my sister;" through my drawing nigh, "my neighbor;" through my Spirit, "'my dove;" through my word which thou hast fully learned in thy leisure, "my perfect one:" open to me, go and preach me to others. For how shall I get in to those who have shut their door against me, without some one to open? and how shall they hear without a preacher?

5. Hence it happens that those who love to devote their leisure to good studies, and shrink from encountering the troubles of toilsome labors, as feeling themselves unsuited to undertake and discharge such services with credit, would prefer, were it possible, to have the holy apostles and ancient preachers of the truth again raised up against that abounding of iniquity which hath so reduced the warmth of Christian love. But in regard to those who have already left the body, and put off the garment of the flesh (for they are not utterly parted), the Church replies, "I have put off my dress; how shall I put it on?" That dress shall, indeed, yet be recovered; and in the persons of those who have meanwhile laid it aside, shall the Church again put on the garment of flesh: only not now, when the cold are needing to be warmed; but then, when the dead shall rise again. Realizing, then, her present difficulty through the scarcity of preachers, and remembering those members of her own who were so sound in word and holy in character, but are now disunited from their bodies,the Church says in her sorrow, "I have put off my dress; how shall I put it on?" How can those members of mine, who had such surpassing power, through their preaching, to open the door to Christ, now return to the bodies which they have laid aside?

6. And then, turning again to those who preach, and gather in and govern the congregations of His people, and so open as they can to Christ, but are afraid, amid the difficulties of such work, of falling into sin, she says, "I have washed my feet; how shall I defile them?" For whosoever offendeth not in word, the same is a perfect man. And who, then, is perfect? Who is there that offendeth not amid such an abounding of iniquity, and such a freezing of charity? "I have washed my feet; how shall I defile them?" At times I read and hear: "My brethren, be not many masters, seeing that ye shall receive the greater condemnation: for in many things we offend all." "I have washed my feet; how shall I defile them?" But see, I rise and open. Christ, wash them. "Forgive us our debts," because our love is not altogether extinguished: for "we also forgive our debtors." When we listen to Thee, the hones which have been humbled rejoice with Thee in the heavenly places. But when we preach Thee, we have to tread the ground in order to open to Thee: and then, if we are blameworthy, we are troubled; if we are commended, we become inflated. Wash our feet, that were formerly

cleansed, but have again been defiled in our walking through the earth to open unto Thee. Let this be enough today, beloved. But in whatever we have happened to offend, by saying otherwise than we ought, or have been unduly elated by your commendations, entreat that our feet may be washed, and may your prayers find acceptance with God.

Tractate 58

John XIII. 10-15. 1. We have already, beloved, as the Lord was pleased to enable us, expounded to you those words of the Gospel, where the Lord, in washing His disciples' feet, says, "He that is once washed needeth not save to wash his feet, but is clean every whit." Let us now look at what follows. "And ye," He says, "are clean, but not all." And to remove the need of inquiry on our part, the evangelist has himself explained its meaning, by adding: "For He knew who it was that should betray Him; therefore said He, Ye are not all clean." Can anything be clearer? Let us therefore pass to what follows. 2. "So, after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?" Now it is that the blessed Peter gets that promise fulfilled: for he had been put off when, in the midst of his trembling and asserting, "Thou shalt never wash my feet," he received the answer, "What I do, thou knowest not now, but thou shall know hereafter" (vers. 7, 8). Here, then, is that very hereafter; it is now time to tell what was a little ago deferred. Accordingly, the Lord, mindful of His foregoing promise to make him understand an act of His so unexpected, so wonderful, so frightening, and, but for His own still more terrifying rejoinder, impossible to be permitted, that the Master not only of themselves, but of angels, and the Lord not only of them, but of all things, should wash the feet of His own disciples and servants: having then promised to let him know the meaning of so important an act, when He said, "Thou shalt know afterwards," begins now to show them what it was that He did.

3. "Ye call me," He says, "Master and Lord: and ye say well; for so I am. "Ye say well," for ye only say the truth; I am indeed what ye say. There is a precept laid on man: "Let not thine own mouth praise thee, but the mouth of thy neighbor. For self-pleasing is a perilous thing for one who has to be on his guard against falling into pride. But He who is over all things, however much He commend Himself, cannot exalt Himself above His actual dignity: nor can God be rightly termed arrogant. For it is to our advantage to know Him, not to His; nor can any one know Him, unless that self-knowing One make Himself known. If He, then, by abstaining from self-commendation, wish, as it were, to avoid arrogance, He will deny us the power of knowing Him. And no one surely would blame Him for calling Himself Master, even though believing Him to be nothing more than a man; seeing He only makes profession of what even men themselves in the various arts profess to such an extent, without any charge of arrogance, that they are termed professors. But to call Himself also

the Lord of His disciples,-of men who, in an earthly sense, were themselves also free-born,-who would tolerate it in a man? But it is God that speaks. Here no elation is possible to loftiness so great, no lie to the truth: the profit is ours to be the subjects of such loftiness, the servants of the truth.

That He calls Himself Lord is no imperfection on His side, but a benefit on ours. The words of a certain profane author are commended, when he says, "All arrogance is hateful, and specially disagreeable is that of talent and eloquence; and yet, when the same person was speaking of his own eloquence, he said, "I would call it perfect, were I to pronounce judgment; nor, in truth, would I greatly fear the charge of arrogance. If, then, that most eloquent man had in truth no fear of being charged with arrogance, how can the truth itself have such a fear? Let Him call Himself Lord who is the Lord, let Him say what is true who is the Truth; so that I may not fail to learn that which is profitable, by His being silent about that which is. The most blessed Paul-certainly not himself the only-begotten Son of God, but the servant and apostle of that Son; not the Truth, but a partaker of the truth-declares with freedom and consistency, "And though I would desire to glory, I shall not be a fool; for I say the truth. For it would not be in himself, but in the truth, which is superior to himself, that he was glorying both humbly and truly: for it is he also who has given the charge, that he that glorieth should glory in the Lord.

Could thus the lover of wisdom have no fear of being chargeable with foolishness, though he desired to glory, and would wisdom itself, in its glorying, have any fear of such a charge? He had no fear of arrogance who said, "My soul shall make her boast in the Lord; and could the power of the Lord have any such fear in commending itself, in which His servant's soul is making her boast? "Ye call me," He says, "Master and Lord: and ye say well; for so I am. Therefore ye say well, that I am so: for if I were not what ye say, ye would be wrong to say so, even with the purpose of praising me. How, then,could the Truth deny what the disciples of the Truth affirm? How could that which was said by the learners be denied by the very Truth that gave them their learning? How can the fountain deny what the drinker asserts? how can the light hide what the beholder declares?

4. "If I, then," He says, "your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." This, blessed Peter, is what thou didst not know when thou wert not allowing it to be done. This is what He promised to let thee know afterwards, when thy Master and thy Lord terrified thee into submission, and washed thy feet. We have learned, brethren, humility from the Highest; let us, as humble, do to one another what He, the Highest, did in His humility. Great is the commendation we have here of humility: and brethren do this to one another in turn, even in the visible act itself, when they treat one another with hospitality; for the practice of such humility is generally prevalent, and finds expression in the very deed that makes it discernible. And hence the apostle, when he would commend the well-deserving widow, says, "If she is hospitable, if she has washed the saints' feet." And wherever Such is not the practice among the saints, what they do not with the hand

they do in heart, if they are of the number of those who are addressed in the hymn of the three blessed men, "O ye holy and humble of heart, bless ye the Lord." But it is far better, and beyond all dispute more accordant with the truth, that it should also be done with the hands; nor should the Christian think it beneath him to do what was done by Christ. For when the body is bent at a brother's feet, the feeling of such humility is either awakened in the heart itself, or is strengthened if already present.

5. But apart from this moral understanding of the passage, we remember that the way in which we commended to your attention the grandeur of this act of the Lord's, was that, in washing the feet of disciples who were already washed and clean, the Lord instituted a sign, to the end that, on account of the human feelings that occupy us on earth, however far we may have advanced in our apprehension of righteousness, we might know that we are not exempt from sin; which He thereafter washes away by interceding for us, when we pray the Father, who is in heaven, to forgive us our debts, as we also forgive our debtors. What connection, then, can such an understanding of the passage have with that which He afterwards gave Himself, when He explained the reason of His act in the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you"? Can we say that even a brother may cleanse a brother from the contracted stain of wrongdoing? Yea, verily, we know that of this also we were admonished in the profound significance of this work of the Lord's, that we should confess our faults one to another, and pray for one another, even as Christ also maketh intercession for us.

Let us listen to the Apostle James, who states this precept with the greatest clearness when he says, "Confess your faults one to another, and pray one for another. For of this also the Lord gave us the example. For if He who neither has, nor had, nor will have any sin, prays for our sins, how much more ought we to pray for one another's in turn! And if He forgives us, whom we have nothing to forgive; how much more ought we, who are unable to live here without sin, to forgive one another! For what else does the Lord apparently intimate in the profound significance of this sacramental sign, when He says, "For I have given you an example, that ye should do as I have done to you; but what the apostle declares in the plainest terms, "Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye"? Let us therefore forgive one another his faults, and pray for one another's faults, and thus in a manner be washing one another's feet. It is our part, by His grace, to be supplying the service of love and humility: it is His to hear us, and to cleanse us from all the pollution of our sins through Christ, and in Christ; so that what we forgive even to others, that is, loose on earth, may be loosed in heaven.

Tractate 59

John XIII. 16-20.

1. We have just heard in the holy Gospelthe Lord speaking, and saying, "Verily, verily ,I say unto you, The servant is not greater than his lord, nor the apostle [he that is sent] greater than he that sent him: if ye know these things, blessed shall ye be if ye do them. He said this, therefore, because He had washed the disciples' feet, as the Master of humility both by word and example. But we shall be able, with His help, to handle what is in need of more elaborate handling, if we linger not at what is perfectly clear. Accordingly, after uttering these words, the Lord added, "I speak not of you all: I know whom I have chosen: but, that the Scripture may be fulfilled, He that eateth bread with me, shall lift up his heel upon me. And what is this, but that he shall trample upon me?We know of whom He speaks: it is Judas, that betrayer of His, who is referred to. He had not therefore chosen the person whom, by these words, He setteth utterly apart from His chosen ones. When I say then, He continues "Blessed shall ye be if ye do them, I speak not of you all: there is one among you who will not be blessed, and who will not do these things. "I know whom I have chosen. Whom, but those who shall be blessed in the doing of what has been commanded and shown as needful to be done, by Him who alone can make them blessed?

The traitor Judas, He says, is not one of those that have been chosen. What, then, is meant by what He says in another place, "Have I not chosen you twelve, and one of you is a devil? Was it that he also was chosen for some purpose, for which he was really necessary; although not for the blessedness of which He has just been saying, "Blessed shall ye be if ye do these things"? He speaketh not so of them all; for He knows whom He has chosen to be associated with Himself in blessedness. Of such he is not one, who ate His bread in order that he might lift up his heel upon Him. The bread they ate was the Lord Himself; he ate the Lord's bread in enmity to the Lord: they ate life, and he punishment. "For he that eateth unworthily," says the apostle, "eateth judgment unto himself. "From this time," Christ adds, "I tell you before it come; that when it is come to pass, ye may believe that I am He: that is, I am He of whom the Scripture that preceded has just said, "He that eateth bread with me, shall lift up his heel upon me."

2. He then proceeds to say: "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me. Did He mean

us to understand that there is as little distance between one sent by Him, and Himself, as there is between Himself and God the Father? If we take it in this way, I know not what measurements of distance (which may God forbid! we shall be adopting, in the Arian fashion. For they, when they hear or read these words of the Gospel, have immediate recourse to their dogmatic measurements, whereby they ascend not to life, but fall headlong into death. For they straightway say: The Son's messenger stands at the same relative distance from the Son, as expressed in the words, "He that receiveth whomsoever I send, receiveth me," as that in which the Son Himself stands from the Father, when He said, "He that receiveth me, receiveth Him that sent me. But if thou sayest so, thou forgettest, heretic, thy measurements. For if, because of these words of the Lord, thou puttest the Son at as great a distance from the Father as the messenger [apostle] from the Son, where dost thou purpose to place the Holy Spirit? Has it escaped thee, that ye are wont to place Him after the Son? He will therefore come in between the messenger and the Son; and much greater, then, will be the distance between the Son and His messenger, than between the Father and His Son.

Or perhaps, to preserve that distinction between the Son and His messenger, and between the Father and His Son, at their equality of distance, will the Holy Spirit be equal to the Son? But as little will ye allow this. And where, then, do ye think of placing Him, if ye place the Son as far beneath the Father, as ye place the messenger beneath the Son? Restrain, therefore, your foolhardy presumption; and do not be seeking to find in these words the same distance between the Son and His messenger as between the Father and His Son. But listen rather to the Son Himself, when He says, "I and my Father are one. For there the Truth hath left you no shadow of distance between the Begetter and the Only-begotten; there Christ Himself hath erased your measurements, and the rock hath broken your staircase to pieces.

3. But now that the heretical slander has been disposed of, in what sense are we to understand these words of the Lord: "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me"? For if we were inclined to understand the words, "He that receiveth me, receiveth Him that sent me," as expressing the oneness in nature of the Father and the Son; the sequence from the similar arrangement of words in the other clause, "He that receiveth whomsoever I send, receiveth me," would be the unity in nature of the Son and His messenger. And there might, indeed, be no impropriety in so understanding it, seeing that a twofold substance belongeth to the strong man, who hath rejoiced to run the race; for the Word was made flesh, that is, God became man. And accordingly He might be supposed to have said, "He that receiveth whomsoever I send, receiveth me," with reference to His human nature; "and he that receiveth me" as God, "receiveth Him that sent me." But in so speaking, He was not commending the unity of nature, but the authority of the Sender in Him who is sent. Let every one, therefore, so receive Him that is sent, that in His person lie may give heed to Him who sent Him. If, then, thou lookest for Christ in Peter, thou wilt find the disciple's instructor; and if thou lookest for the Father in the Son, thou wilt find the Begetter of the Only-begotten: and so in Him who is sent, thou art not mistaken in receiving the Sender. What follows in the Gospel cannot

be compressed within the shortness of the time remaining. And therefore, dearly beloved, let what has been said, if thought sufficient, be received in a healthful way, as pasture for the holy sheep; and if it is somewhat scanty, let it be ruminated over with ardent desire for more.

Tractate 60

John XIII. 21.

1. It is no light question, brethren, that meets us in the Gospel of the blessed John, when he says: "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Was it for this reason that Jesus was troubled, not in flesh, but in spirit, that He was now about to say, "One of you shall betray me"? Did this occur then for the first time to His mind, or was it at that moment suddenly revealed to Him for the first time, and so troubled Him by the startling novelty of so great a calamity? Was it not a little before that He was using these words, "He that eateth bread with me will lift up his heel against me"? And had He not also, previously to that, said, "And ye are clean, but not all"? where the evangelist added, "For He knew who should betray Him: to whom also on a still earlier occasion He had pointed in the words, "Have not I chosen you twelve, and one of you is a devil? Why is it, then, that He "was now troubled in spirit," when "He testified, and said, Verily, verily, I say unto you, that one of you shall betray me"? Was it because now He had so to mark him out, that he should no longer remain concealed among the rest, but be separated from the others, that therefore "He was troubled in spirit"?

Or was it because now the traitor himself was on the eve of departing to bring those Jews to whom he was to betray the Lord, that He was troubled by the imminency of His passion, the closeness of the danger, and the swooping hand of the traitor, whose resolution was foreknown? For some such cause it certainly was that Jesus "was troubled in spirit," as when He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. And accordingly, just as then His soul was troubled as the hour of His passion approached; so now also, as Judas was on the point of going and coming, and the atrocious villainy of the traitor neared its accomplishment, "He was troubled in spirit."

2. He was troubled, then, who had power to lay down His life, and had power to take it again. That mighty power is troubled, the firmness of the rock is disturbed: or is it rather our infirmity that is troubled in Him? Assuredly so: let servants believe nothing unworthy of their Lord, but recognize their own membership in their Head. He who died for us, was also Himself troubled in our place. He, therefore, who died in power, was troubled in the midst

of His power: He who shall yet transform the body of our humility into similarity of form with the body of His glory, hath also transferred into Himself the feeling of our infirmity, and sympathizeth with us in the feelings of His own soul. Accordingly, when it is the great, the brave, the sure, the invincible One that is troubled, let us have no fear for Him, as if He were capable of failing: He is not perishing, but in search of us [who are]. Us, I say; it is us exclusively whom He is thus seeking, that in His trouble we may behold ourselves, and so, when trouble reaches us, may not fall into despair and perish. By His trouble, who could not be troubled save with His own consent, He comforts such as are troubled unwillingly.

3. Away with the reasons of philosophers, who assert that a wise man is not affected by mental perturbations. God hath made foolish the wisdom of this world; and the Lord knoweth the thoughts of men, that they are vain. It is plain that the mind of the Christian may be troubled, not by misery, but by pity: he may fear lest men should be lost to Christ; he may sorrow when one is being lost; he may have ardent desire to gain men to Christ; he may be filled with joy when such is being done; he may have fear of falling away himself from Christ; he may sorrow over his own estrangement from Christ; he may be earnestly desirous of reigning with Christ, and he may be rejoicing in the hope that such fellowship with Christ will yet be his lot. These are certainly four of what they call perturbations-fear and sorrow, love and gladness. And Christian minds may have sufficient cause to feel them, and evidence their dissent from the error of Stoic philosophers, and all resembling them: who indeed, just as they esteem truth to be vanity, regard also insensibility as soundness; not knowing that a man's mind, like the limbs of his body, is only the more hopelessly diseased when it has lost even the feeling of pain.

4. But says some one: Ought the mind of the Christian to be troubled even at the prospect of death? For what comes of those words of the apostle, that he had a desire to depart, and to be with Christ, if the object of his desire can thus trouble him when it comes? Our answer to this would be easy, indeed, in the case of those who also term gladness itself a perturbation [of the mind]. For what if the trouble he thus feels arises entirely from his rejoicing at the prospect of death? But such a feeling, they say, ought to be termed gladness, and not rejoicing. And what is that, but just to alter the name, while the feeling experienced is the same? But let us for our part confine our attention to the Sacred Scriptures, and with the Lord's help seek rather such a solution of this question as will be in harmony with them; and then, seeing it is written, "When He had thus said, He was troubled in spirit," we will not say that it was joy that disturbed Him; lest His own words should convince us of the contrary when He says, "My soul is sorrowful, even unto death." It is some such feeling that is here also to be understood, when, as His betrayer was now on the very point of departing alone, and straightway returning along with his associates, "Jesus was troubled in spirit."

5. Strong-minded, indeed, are those Christians, if such there are, who experience no trouble at all in the prospect of death; but for all that, are they stronger-minded than Christ? Who would have the madness to say so? And what else, then, does His being troubled signify, but that, by voluntarily assuming the likeness of their weakness, He comforted the weak

members in His own body, that is, in His Church; to the end that, if any of His own are still troubled at the approach of death, they may fix their gaze upon Him, and so be kept from thinking themselves castaways on this account, and being swallowed up in the more grievous death of despair? And how great, then, must be that good which we ought to expect and hope for in the participation of His divine nature, whose very perturbation tranquillizes us, and whose infirmity confirms us? Whether, therefore, on this occasion it was by His pity for Judas himself thus rushing into ruin, or by the near approach of His own death, that He was troubled, yet there is no possibility of doubting that it was not through any infirmity of mind, but in the fullness of power, that He was troubled, and so no despair of salvation need arise in our minds, when we are troubled, not in the possession of power, but in the midst of our weakness. He certainly bore the infirmity of the flesh,-an infirmity which was swallowed up in His resurrection.

But He who was not only man, but God also, surpassed by an ineffable distance the whole human race in fortitude of mind. He was not, then, troubled by any outward plessure of man, but troubled Himself; which was very plainly declared of Him when He raised Lazarus from the dead: for it is there written that He troubled Himself, that it may be so understood even where the text does not so express it, and yet declares that He was troubled. For having by His power assumed our full humanity, by that very power He awoke in Himself our human feelings whenever He judged it becoming.

Tractate 61

John XIII. 21-26. 1. This short section of the Gospel, brethren, we have in this lesson brought forward for exposition, as thinking that we ought also to say something of the Lord's betrayer, as now plainly enough disclosed by the dipping and holding out to him of the piece of bread. Of that indeed which precedes, (namely), that Jesus, when about to point him out, was troubled in spirit, we have treated in our last discourse; but what I perhaps omitted to mention there, the Lord, by His own perturbation of spirit, thought proper to indicate this also, that it is necessary to bear with false brethren, and those tares that are among the wheat in the Lord's field until harvest-time, because that when we are compelled by urgent reasons to separate some of them even before the harvest, it cannot be done without disturbance to the Church. Such disturbance to His saints in the future, through schismatics and heretics, the Lord in a way foretold and prefigured in Himself, when, at the moment of that wicked man Judas' departure, and of his thereby bringing to an end, in a very open and decided way, his past intermingling with the wheat, in which he had long been tolerated, He was troubled, not in body, but in spirit. For it is not spitefulness, but charity, that troubles His spiritual members in scandals of this kind; test perchance. in separating some of the tares, any of the wheat should also be uprooted therewith.

2. "Jesus," therefore, "was troubled in spirit, and testified, and said: Verily, verily, I say unto you, that one of you shall betray me." "One of you," in number, not in merit; in appearance, not in reality; in bodily commingling, not by any spiritual tie; a companion by fleshly juxtaposition, not in any unity of the heart; and therefore not one who is of you, but one who is to go forth from you. For how else can this "one of you" be true, of which the Lord so testified, and said, if that is true which the writer of this very Gospel says in his Epistle, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us"? Judas, therefore was not of them; for, had he been of them, he would have continued with them. What, then, do the words "One of you shall betray me" mean, but that one is going out from you who shall betray me? Just as he also, who said, "If they had been of us, they would no doubt have continued with us," had said before, "They went out from us." And thus it is true in both senses, "of us," and "not of us;" in one respect "of us," and in another "not of us;" "of us" in respect to sacramental communion, but "not of us" in respect to the criminal conduct that belongs exclusively to themselves.

3. "Then the disciples looked one on another, doubting of whom He spake." For while they were imbued with a reverential love to their Master, they were none the less affected by human infirmity in their feelings towards each other. Each one's own conscience was known to himself; but as he was ignorant of his neighbor's, each one's self-assurance was such that each was uncertain of all the others, and all the others were uncertain of that one.

4. "Now there was leaning on Jesus'bosom, one of His disciples, whom Jesus loved. What he meant by saying "in His bosom," he tells us a little further on, where he says, "on the breast of Jesus. It was that very John whose Gospel is before us, as he afterwards expressly declares. For it was a custom with those who have supplied uswith the sacred writings, that when any ofthem was relating the divine history, and came to something affecting himself, he spoke as if it were about another; and gave himself a place in the line of his narrative becoming one who was the recorder of public events, and not as one who made himself the subject of his preaching. Saint Matthew acted also in this way, when, in coming in the course of his narrative to himself, he says, "He saw a publican named Matthew, sitting at the receipt of custom, and saith unto him, Follow me. He does not say, He saw me, and said to me. So also acted the blessed Moses, writing all the history about himself as if it concerned another, and saying, "The Lord said unto Moses. Less habitually was this done by the Apostle Paul, not however in any history which undertakes to explain the course of public events, but in his own epistles. At all events, he speaks thus of himself: "I knew a man in Christ fourteen years ago, (whether in the body, or whether out of the body, I cannot tell: God knoweth;

such an one caught up into the third heaven. And so, when the blessed evangelist also says here, not, I was leaning on Jesus' bosom, but, "There was leaning one of the disciples," let us recognize a custom of our author's, rather than fall into any wonder on the subject. For what loss is there to the truth, when the facts themselves are told us, and all boastfulness of language is in a measure avoided? For thus at least did he relate that which most signally pertained to his praise.

5. But what mean the words, "whom Jesus loved"? As if He did not love the others, of whom this same John has said above, "He loved them to the end" (ver. 1); and as the Lord Himself, "Greater love hath no man than this, that a man lay down his life for his friends." And who could enumerate all the testimonies of the sacred pages, in which the Lord Jesus is exhibited as the lover, not only of this one, or of those who were then around Him, but of such also as were to be His members in the distant future, and of His universal Church? But there is some truth, doubtless, underlying these words, and having reference to the bosom on which the narrator was leaning. For what else can be indicated by the bosom but some hidden truth? But there is another more suitable passage, where the Lord may enable us to say something about this secret that may prove sufficient.

6. "Simon Peter therefore beckons, and says to him." The expression is noteworthy, as indicating that something was said not by any sound of words, but by merely beckoning with the head. "He beckons, and says;" that is, his beckoning is his speech. For if one is said

to speak in his thoughts, as Scripture saith, "They said [reasoned] with themselves;" how much more may he do so by beckoning, which expresses outwardly by some sort of signs what had previously been conceived within! What, then, did his beckoning mean? What else but that which follows? "Who is it of whom He speaks?" Such was the language of Peter's beckoning; for it was by no vocal sounds, but by bodily gestures, that he spake. "He then, havingleaned back on Jesus' breast,"-surely the very bosom of His breast this, the secret place of wisdom!-"saith unto Him, Lord, who is it? Jesus answered, He it is to whom I shall give a piece of bread, when I have dipped it. And when He had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the bread, Satan entered into him." The traitor was disclosed, the coverts of darkness were revealed. What he got was good, but to his own hurt he received it, because, evil himself, in an evil spirit he received what was good. But we have much to say about that dipped bread which was presented to the false-hearted disciple, and about that which follows; and for these we shall require more time than remains to us now at the close of this discourse.

Tractate 62

John XIII. 26-31.

1. I Know, dearly beloved, that some may be moved, as the godly to inquire into the meaning of, and the ungodly to find fault with, the statement, that it was after the Lord had given the bread, that had been dipped, to His betrayer that Satan entered into him. For so it is written: "And when He had dipped the bread, He gave it to Judas Iscariot, the Son of Simon. And after the bread, then entered Satan into him. For they say, Was this the worth of Christ's bread, given from Christ's own table, that after it Satan should enter into His disciple? And the answer we give them is, that thereby we are taught rather how much we need to beware of receiving. what is good in a sinful spirit. For the point of special importance is, not the thing that is received, but the person that receives it; and not the character of the thing that is given, but of him to whom it is given. For even good things are hurtful, and evil things are beneficial, according to the character of the recipients. "Sin," says the apostle, "that it might appear sin, wrought death to me by that which is good. Thus, you see, evil is brought about by the good, so long as that which is good is wrongly received. It is he also that says:

"Lest I should be exalted unduly through the greatness of my revelations, there was given to me a thorn in my flesh, the messenger of Satan to buffet me. For which thing I besought the Lord thrice, that He would take it away from me; and He said unto me, My grace is sufficient for thee: for strength is made perfect in weakness. And here, you see, good was brought about by that which was evil, when the evil was received in a good spirit. Why, then, do we wonder if Christ's bread was given to Judas, that thereby he should be made over to the devil; when we see, on the other hand, that Paul was visited by a messenger of the devil, that by such an instrumentality he might be perfected in Christ? In this way, both the good was injurious to the evil man, and the evil was beneficial to the good. Bear in mind the meaning of the Scripture, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. And when the apostle said this, he was dealing with those who were taking the body of the Lord, like any other food, in an undiscerning and careless spirit.

If, then, he is thus taken to task who does not discern, that is, does not distinguish from the other kinds of food, the body of the Lord, what condemnation must be his, who in the guise

of a friend comes as an enemy to His table! If negligence in the guest is thus visited with blame, what must be the punishment that will fall on the man that sells the very person who has invited him to his table! And why was the bread given to the traitor, but as an evidence of the grace he had treated with ingratitude?

2. It was after this bread, then, that Satan entered into the Lord's betrayer, that, as now given over to his power, he might take full possession of one into whom before this he had only entered in order to lead him into error. For we are not to suppose that he was not in him when he went to the Jews and bargained about the price of betraying the Lord; for the evangelist Luke very plainly attests this when he says: "Then entered Satan into Judas, who was surnamed Iscariot, being one of the twelve; and he went his way, and communed with the chief priests." Here, you see, it is shown that Satan had already entered into Judas. His first entrance, therefore, was when he implanted in his heart the thought of betraying Christ; for in such a spirit had he already come to the supper. But now, after the bread, he entered into him, no longer to tempt one who belonged to another, but to take possession of him as his own.

3. But it was not then, as some thoughtless readers suppose, that Judas received the body of Christ. For we are to understand that the Lord had already dispensed to all of them the sacrament of His body and blood, when Judas also was present, as very clearly related by Saint Luke; and it was after this that we come to the moment when, in accordance with John's account, the Lord made a full disclosure of His betrayer by dipping and holding out to him the morsel of bread, and intimating perhaps by the dipping of the bread the false pretensions of the other. For the dipping of a thing does not always imply its washing; but some things are dipped in order to be dyed. But if a good meaning is to be here attached to the dipping, his ingratitude for that good was deservedly followed by damnation.

4. But still, possessed as Judas now was, not by the Lord, but by the devil, and now that the bread had entered the belly, and an enemy the soul of this man of ingratitude: still, I say, there was this enormous wickedness, already conceived in his heart, waiting to be wrought out to its full issue, for which the damnable desire had always preceded. Accordingly, when the Lord, the living Bread, had given this bread to the dead, and in giving it had revealed the betrayer of the Bread, He said, "What thou doest, do quickly. He did not command the crime, but foretold evil to Judas, and good to us. For what could be worse for judas, or what could be better for us, than the delivering up of Christ,-a deed done by him to his own destruction, but done, apart from him, in our behalf? "What thou doest, do quickly. Oh that word of One whose wish was to be ready rather than to be angry! That word! expressing not so much the punishment of the traitor as the reward awaiting the Redeemer! For He said, "What thou doest, do quickly," not as wrathfully looking to the destruction of the trust-betrayer, but in His own haste to accomplish the salvation of the faithful; for He was delivered for our offences, and He loved the Church, and gave Himself for it. And as the apostle also says of himself: "Who loved me, and gave Himself for me.

Had not, then, Christ given Himself, no one could have givenHim up. What is there in Judas' conduct but sin? For in delivering up Christ he had no thought of our salvation,for which Christ was really delivered, but thought only of his money gain, and found the loss of his soul. He got the wages he wished, but had also given him, against his wish, the wages he merited. Judas delivered up Christ, Christ delivered Himself up: the former transacted the business of his own selling of his Master, the latter the business of our redemption. "What thou doest, do quickly," not because thou hast the power in thyself, but because He wills it who has all the power.

5. "Now no one of those at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the money-bag, that Jesus said unto him, Buy those things which we have need of against the feast; or, that he should give something to the poor." The Lord, therefore, had also a money-box, where He kept the offerings of believers, and distributed to the necessities of His own, and to others who were in need. It was then that the custom of having church-money was first introduced, so that thereby we might understand that His precept about taking no thought for the morrow was not a command that no money should be kept by His saints, but that God should not he served for any such end, and that the doing of what is right should not be held in abeyance through the fear of want. For the apostle also has this foresight for the future, when he says: "If any believer hath widows, let him give them enough, that the church may not be burdened, that it may have enough for them that are widows indeed."

6. "He then, having received the morsel of bread, went immediately out: and it was night." And he that went out was himself the night. "Therefore when" the night "was gone out, Jesus said, Now is the Son of man glorified." The day therefore uttered speech unto the day, that is, Christ did so to His faithful disciples, that they might hear and love Him as His followers; and the night showed knowledge unto the night, that is, Judas did so to the unbelieving Jews, that they might come as His persecutors, and make Him their prisoner. But now, in considering these words of the Lord, which were addressed to the godly, before His arrest by the ungodly, special attention on the part of the · hearer is required; and therefore it will be more becoming in the preacher, instead of hurriedly considering them now, to defer themtill a future occasion.

Tractate 63

John XIII. 31, 32

1. Let us give our mind's best attention, and, with the Lord's help, seek after God. The language of the divine hymn is: "Seek God and your soul shall live. Let us search for that which needs to be discovered, and into that which has been discovered. He whom we need to discover is concealed, in order to be sought after; and when found, is infinite, in order still to be the object of our search. Hence it is elsewhere said, "Seek His face evermore. For He satisfies the seeker to the utmost of his capacity; and makes the finder still more capable, that he may seek to be filled anew, according to the growth of his ability to receive. Therefore it was not said, "Seek His face evermore," in the same sense as of certain others, who are "always learning, and never coming to a knowledge of the truth; but rather as the preacher saith, "When a man hath finished, then he beginneth; till we reach that life where we shall be so filled, that our natures shall attain their utmost capacity, because we shall have arrived at perfection, and no longer be aiming at more. For then all that can satisfy us will be revealed to our eyes. But here let us always be seeking, and let our reward in finding put no endto our searching. For we do not say that it will not be so always, because it is only so here;

but that here we must always be seeking, lest at any time we should imagine that here we can ever cease from seeking. For those of whom it is said that they are "always learning, and never coming to a knowledge of the truth. are here indeed always learning; but when they depart this life they will no longer be learning, but receiving the reward of their error. For the words, "always learning, and never coming to a knowledge of the truth," mean, as it were, always walking, and never getting into the road. Let us, on the other hand, be walking always in the way, till we reach the end to which it leads; let us nowhere tarry in it till we reach the proper place of abode: and so we shall both persevere in our seeking, and be making some attainments in our finding, and, thus seeking and finding, be passing on to that which remains, till the very end of all seeking shall be reached in that world where perfection shall admit of no further effort at advancement. Let these prefatory remarks, dearly beloved, make your Charity attentive to this discourse of our Lord's, which He addressed to the disciples before His passion: for it is profound in itself; and where, in particular, the preacher purposes to expend much labor, the hearer ought not to be remiss in attention.

2. What is it, then, that the Lord says, after that Judas went out, to do quickly what he purposed doing, namely, betraying the Lord? What says the day when the night had gone out? What says the Redeemer when the seller had departed? "Now," He says, "is the Son of man glorified. Why "now"? It was not, was it, merely that His betrayer was gone out, and that those were at hand who were to seize and slay Him? Is it thus that He "is now glorified," to wit, that His deeper humiliation is approaching; that over Him are impending both bonds, and judgment, and condemnation, and mocking, and crucifixion, and death? Is this glorification, or rather humiliation? Even when He was working miracles, does not this very John say of Him, "The Spirit was not yet given, because that Jesus was not yet glorified"? Even then, therefore, when He was raising the dead, He was not yet glorified; and is He glorified now, when drawing near in His own person unto death? He was not yet glorified when acting as God, and is He glorified in going to suffer as man? It would be strange if it were this that God, the great Master, signified and taught in such words.

We must ascend higher to unveil the words of the Highest, who reveals Himself somewhat that we may find Him, and anon hides Himself that we may seek Him, and so press on step by step, as it were, from discoveries already made to those that still await us. I get here a sight of something that prefigures a great reality. Judas went out, and Jesus is glorified; the son of perdition went out, and the Son of man is glorified. He it was that had gone out, on whose account it had been said to them all, "And ye are clean, but not all" (ver. 10). When, therefore, the unclean one departed, all that remained were clean, and continued with their Cleanser. Something like this will it be when this world shall have been conquered by Christ, and shall have passed away, and there shall be no one that is unclean remaining among His people; when, the tares having been separated from the wheat, the righteous shall shine forth as the sun in the kingdom of their Father. The Lord, foreseeing such a future as this, and in testimony that such was signified now in the separation of the tares, as it were, by the departure of Judas, and the remaining behind of the wheat in the persons of the holy apostles, said, "Now is the Son of man glorified:

as if He had said, See, so will it be in that day of my glorification yet to come, when none of the wicked shall be present, and none of the good shall be wanting. His words, however, are not expressed in this way: Now is prefigured the glorification of the Son of man; but expressly, "Now is the Son of man glorified: just as it was not said, The Rock signified Christ; but, "That Rock was Christ. Nor is it said, The good seed signified the children of the kingdom, or, The tares signified the children of the wicked one; but what is said is, "The good seed, these are the children of the kingdom; and the tares, the children of the wicked one. According, then, to the usage of Scripture language, which speaks of the signs as if they were the things signified, the Lord makes use of the words, "Now is the Son of man glorified; indicating that in the completed separation of that arch sinner from their company, and in the remaining around Him of His saints, we have the foreshadowing of His glorification, when the wicked shall be finally separated, and He shall dwell with His saints through eternity.

3. But after saying, "Now is the Son of man glorified," He added, "and God is glorified in Him." For this is itself the glorifying of the Son of man, that God should be glorified in Him. For if He is not glorified in Himself, but God in Him, then it is He whom God glorifies in Himself. And just as if to give them this explanation, He furthers adds: "If God is glorified in Him, God shall also glorify Him in Himself." That is, "If God is glorified in Him," because He came not to do His own will, but the will of Him that sent Him; "and God shall glorify Him in Himself," in such wise that the human nature, in which He is the Son of man, and which was so assumed by the eternal Word, should also be endowed with an eternal immortality. "And," He says, "He shall straightway glorify Him;" predicting, to wit, by such an asseveration, His own resurrection in the immediate future, and not, as it were, ours in the end of the world. For it is this very glorification of which the evangelist had previously said, as I mentioned a little ago, that on this account the Spirit was not yet in their case given in that new way, in which He was yet to be given after the resurrection to those who believed, because that Jesus was not yet glorified: that is, mortality was not yet clothed with immortality, and temporal weakness transformed into eternal strength. This glorification may also be indicated in the words, "Now is the Son of man glorified;" so that the word "now" may be supposed to refer, not to His impending passion, but to His closely succeeding resurrection, as if what was now so near at hand had actually been accomplished. Let this suffice your affection to-day; we shall take up, when the Lord permits us, the words that follow.

Tractate 64

John XIII. 33.

1. It becomes us, dearly beloved, to keep in view the orderly connection of our Lord's words. For after having previously said, but subsequently to Judas' departure, and his separation from even the outward communion of the saints, "Now is the Son of man glorified, and God is glorified in Him;"-whether He said so as pointing to His future kingdom, when the wicked shall be separated from the good, or that His resurrection was then to take place, that is, was not to be delayed, like ours, till the end of the world;-and having then added, "If God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," whereby without any ambiguity He testified to the immediate fulfillment of His own resurrection; He proceeded to say, "Little children, yet a little while I am with you. To keep them, therefore, from thinking that God was to glorify Him in such a way that He would never again be joined with them in earthly intercourse, He said, "Yet a little while I am with you: as if He had said, Straightway indeed I shall be glorified in my resurrection; and yet I am not straightway to ascend into heaven, but "yet a little while I am with you. For, as we find it written in the Acts of the Apostles, He spent forty days with them after His resurrection, going in and out, and eating and drinking:

not indeed that He had any experience of hunger and thirst, but even by such evidences confirmed the reality of His flesh, which no longer needed, but still possessed the power, to eat and to drink. Was it, then, these forty days He had in view when He said, "Yet a little while I am with you," or something else? For it may also be understood in this way: "Yet a little while I am with you; still, like you, I also am in this state of fleshly infirmity, that is, till He should die and rise again: for after He rose again He was with them, as has been said, for forty days in the full manifestation of His bodily presence; but He was no longer with them in the fellowship of human infirmity.

2. There is also another form of His divine presence unknown to mortal senses, of which He likewise says, "Lo, I am with you alway, even to the end of the world." This, at least, is not the same as "yet a little while I am with you;" for it is not a little while until the end of the world. Or if even this is so (for time flies, and a thousand years are in God's sight as one day, or as a watch in the night,) yet we cannot believe that He intended any such meaning on this occasion, especially as He went on to say, "Ye shall seek me, and as I said

unto the Jews, Whither I go, ye cannot come." That is to say, after this little while that I am with you, "ye shall seek me, and whither I go, ye cannot come." Is it after the end of the world that, whither He goes, they will not be able to come? And where, then, is the place of which He is going to say a little after in this same discourse, "Father, I will that they also be with me where I am "? It was not then of that presence of His with His own which He is maintaining with them till the end of the world that He now spake, when He said, "Yet a little while I am with you;" but either of that state of mortal infirmity in which He dwelt with them till His passion, or of that bodily presence which He was to maintain with them up till His ascension. Whichever of these any one prefers, he can do so without being at variance with the faith.

3. That no one, however, may deem that sense inconsistent with the true one, in which we say that the Lord may have meant the communion of mortal flesh which He held with the disciples till His passion, when He said, "Yet a little while I am with you;" let those words also of His after His resurrection, as found in another evangelist, be taken into consideration, when He said, "These are the words which I spake unto you, while I was yet with you:" as if then He was no longer with them, even at the very time that they were standing by, seeing, touching, and talking with Him. What does He mean, then, by saying, "while I was yet with you," but, while I was yet in that state of mortal flesh wherein ye still remain? For then, indeed, He had been raised again in the same flesh; but He was no longer associated with them in the same mortality. And accordingly, as on that occasion, when now clothed in fleshly immortality, He said with truth, "while I was yet with you," to which we can attach no other meaning than, while I was yet with you in fleshly mortality; so here also, without any absurdity, we may understand His words, "Yet a little while I am with you," as if He had said, Yet a little while I am mortal like yourselves. Let us look, then, at the words that follow.

4. "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so say I to you now. That is, ye cannot come now. But when He said so to the Jews, He did not add the "now. The former, therefore, were not able at that time to come where He was going, but they were so afterwards; because He says so a little afterwards in the plainest terms to the Apostle Peter. For, on the latter inquiring, "Lord, whither goest Thou? He replied to him, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards" (ver. 36). But what it means is not to be carelessly passed over. For whither was it that the disciples could not then follow the Lord, but were able afterwards? If we say, to death, what time can be discovered when any one of the sons of men will find it impossible to die; since such, in this perishable body, is the lot of man, that therein life is not a whit easier than death? They were not, therefore, at that time less able to follow the Lord to death, but they were less able to follow Him to the life which is deathless. For thither it was the Lord was going, that, rising from the dead, He should die no more, and death should no more have dominion over Him.

For as the Lord was about to die for righteousness' sake, how could they have followed Him now, who were as yet unripe for the ordeal of martyrdom? Or, with the Lord about to enter the fleshly immortality, how could they have followed Him now, when, even though ready to die, they would have no resurrection till the end of the world? Or, on the point of going, as the Lord was, to the bosom of the Father, and that without any forsaking of them, just as He had never quitted that bosom in coming to them, how could they have followed Him now, since no one can enter on that state of felicity but he that is made perfect in love? And to show them, therefore, how it is that they may attain the fitness to proceed, where He was going before them, He says, "A new commandment I give unto you, that ye love one another" (ver. 34). These are the steps whereby Christ must be followed; but any fuller discourse thereon must be put off till another opportunity.

Tractate 65

John XIII. 34, 35.

1. The Lord Jesus declares that He is giving His disciples a new commandment, that they should love one another. "A new commandment," He says, "I give unto you, that ye love one another. But was not this already commanded in the ancient law of God, where it is written, "Thou shalt love thy neighbor as thyself"? Why, then, is it called a new one by the Lord, when it is proved to be so old? Is it on this account a new commandment, because He hath divested us of the old, and clothed us with the new man? For it is not indeed every kind of love that renews him that listens to it, or rather yields it obedience, but that love regarding which the Lord, in order to distinguish it from all carnal affection, added, "as I have loved you. For husbands and wives love one another, and parents and children, and all other human relationships that bind men together: to say nothing of the blame-worthy and damnable love which is mutually felt by adulterers and adulteresses, by fornicators and prostitutes, and all others who are knit together by no human relationship, but by the mischievous depravity of human life. Christ, therefore, hath given us a new commandment, that we should love one another, as He also hath loved us. This is the love that renews us, making us new men, heirs of the New Testament, singers of the new song.

It was this love, brethren beloved, that renewed also those of olden time, who were then the righteous, the patriarchs and prophets, as it did afterwards the blessed apostles: it is it, too, that is now renewing the nations, and from among the universal race of man, which overspreads the whole world, is making and gathering together a new people, the body of the newly-married spouse of the only-begotten Son of God, of whom it is said in the Song of Songs, "Who is she that ascendeth, made white? Made white indeed, because renewed; and how, but by the new commandment? Because of this, the members thereof have a mutual interest in one another; and if one member suffer, all the members suffer with it; and one member be honored, all the members rejoice with it. For this they hear and observe, "A new commandment I give unto you, that ye love one another: not as those love one another who are corrupters, nor as men love one another in a human way; but they love one another as those who are God's, and all of them sons of the Highest, and brethren, therefore, of His only Son, with that mutual love wherewith He loved them, when about to lead them on to the goal were all sufficiency should be theirs, and where their every desire should be satisfied

with good things. For then there will be nothing wanting they can desire, when God will be all in all. An end like that has no end.

No one dieth there, where no one arriveth save he that dieth to this world, not that universal kind of death whereby the body is bereft of the soul; but the death of the elect, through which, even while still remaining in this mortal flesh, the heart is set on the things which are above. Of such a death it is that the apostle said, "For ye are dead, and your life is hid with Christ in God. And perhaps to this, also, do the words refer,"Love is strong as death. For by this love it is brought about, that, While still held in the present corruptible body, we die to this world, and our life is hid with Christ in God; yea, that love itself is our death to the world, and our life with God. For if that is death when the soul quits the body, how can it be other than death when our love quits the world? Such love, therefore, is strong as death. And what is stronger than that which bindeth the world?

2. Think not then, my brethren, that when the Lord says, "A new commandment I give unto you, that ye love one another," there is any overlooking of that greater commandment, which requires us to love the Lord our God with all our heart, and with all our soul, and with all our mind; for along with this seeming oversight, the words "that ye love one another" appear also as if they had no reference to that second commandment, which says, "Thou shall love thy neighbor as thyself. For "on these two commandments," He says, "hang all the law and the prophets. But both commandments may be found in each of these by those who have good understanding. For, on the one hand, he that loveth God cannot despise His commandment to love his neighbor; and on theother, he who in a holy and spiritual way loveth his neighbor, what doth he love in him but God? That is the love, distinguished from all mundane love, which the Lord specially characterized, when He added, "as I have loved you. For what was it but God that He loved in us? Not because we had Him, but in order that we might have Him; and that He may lead us on, as I said a little ago, where God is all in all. It is in this way, also, that the physician is properly said to love the sick; and what is it he loves in them but their health, which at all events he desires to recall;

not their sickness, which he comes to remove? Let us, then, also so love one another, that, as far as possible, we may by the solicitude of our love be winning one another to have God within us. And this love is bestowed on us by Him who said, "As I have loved you, that ye also love one another. For this very end, therefore, did He love us, that we also should love one another; bestowing this on us by His own love to us, that we should be bound to one another in mutual love, and, united together as members by so pleasant a bond, should be the body of so mighty a Head.

3. "By this," He adds, "Shall all men know that ye are my disciples, if ye have love one to another:" as if He said, Other gifts of mine are possessed in common with you by those who are not mine,-not only nature, life, perception, reason, and that safety which is equally the privilege of men and beasts; but also languages, sacraments, prophecy, knowledge, faith, the bestowing of their goods upon the poor, and the giving of their body to the flames: but because destitute of charity, they only tinkle like cymbals; they are nothing, and by nothing

are they profited. It is not, then, by such gifts of mine, however good, which may be alike possessed by those who are not my disciples, but "by this it is that all men shall know that ye aremy disciples, that ye have love one to another." O thou spouse of Christ, fair amongst women! O thou who ascendest in whiteness, leaning upon thy Beloved! for by His light thou art made dazzling to whiteness, by His assistance thou art preserved from falling. How well becoming thee are the words in that Song of Songs, which is, as it were, thy bridal chant, "That there is love in thy delights"! This it is that suffers not thy soul to perish with the ungodly; it is this that judges thy cause, and is strong as death, and is present in thy delights. How wonderful is the character of that death, which was all but swallowed up in penal sufferings, had it not been over and above absorbed in delights! But here this discourse must now be closed; for we must make a new commencement in dealing with the words that follow.

Tractate 66

John XIII. 36-38.

1. While the Lord Jesus was commending to the disciples that holy love wherewith they should love one another, ”Simon Peter saith unto Him, Lord, whither goest Thou? So, at all events, said the disciple to his Master, the servant to his Lord, as one who was prepared to follow. Just as for the same reason the Lord, who read in his mind the purpose of such a question, made him this reply: ”Whither I go, thou canst not follow me now; as if He said, In reference to the object of thy asking, thou canst not now. Hedoes not say, Thou canst not; but ”Thou canst not now. He intimated delay, with out depriving of hope; and that same hope, which He took not away, but rather bestowed, in His next words He confirmed, by proceeding to say, ”Thou shall follow me afterwards. Why such haste, Peter? The Rock (petra) has not yet solidified thee by His Spirit. Be not lifted up with presumption, ”Thou canst not now; be not cast now into despair, ”Thou shalt follow afterwards. But what does he say to this? ”Why cannot I follow Thee now? I will lay down my life for Thy sake. He saw what was the kind of desire in his mind; but what the measure of his strength, he saw not. The weak man boasted of his willingness, but the Physician had an eye on the state of his health; the one promised, the Other foreknew: the ignorant was bold; He that foreknew all, condescended to teach.

How much had Peter taken upon himself, by looking only at what he wished, and having no knowledge of what he was able! How much had he taken upon himself, that, when the Lord had come to lay down His life for His friends, and so for him also, he should have the assurance to offer to do the same for the Lord; and while as yet Christ’s life was not laid down for himself, he should promise to lay down his own life for Christ! ”Jesus” therefore ”answered him, Wilt thoulay down thy life for my sake? Wilt thou do for me what I have not yet done for thee? ”Wilt thou lay down thy life for my sake? Canst thou go before, who art unable to follow? Why dost thou presume so far? what dost thou think of thyself? what dost thou imagine thyself to be? Hear what thou art: ”Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. See, that is how thou wilt speedily become manifest to thyself, who art now talking so loftily, and knowest not that thou art but a child. Thou promisest me thy death, and thou wilt deny me thy life. Thou, who now thinkest thyself able to die for me, learn to live first for thyself; for in fearing the death of

thy flesh, thou wilt occasion the death of thy soul. Just as much as it is life to confess Christ, it is death to deny Him.

2. Or was it that the Apostle Peter, as some with a perverse kind of favor strive to excuse him, did not deny Christ, because, when questioned by the maid, he replied that he did not know the man, as the other evangelists more expressly affirm? As if, indeed, he that denies the man Christ does not deny Christ; and so denies Him in respect of what He became on our account, that the nature He had given us might not be lost. Whoever, therefore, acknowledges Christ as God, and disowns Him as man, Christ died not for him; for as man it was that Christ died. He who disowns Christ as man, finds no reconciliation to God by the Mediator. For there is one God, and one Mediator between God and men, the man Christ Jesus. He that denies Christ as man is not justified: for as by the disobedience of one man, many were made sinners; so also by the obedience of one man shall many be made righteous. He that denies Christ as man, shall not rise again into the resurrection of life; for by man is death, and by man is also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive. And by what means is He the Head of the Church, but by His manhood, because the Word was made flesh, that is, God, the Only-begotten of God the Father, became man.

And how then canone be in the body of Christ who denies the man Christ? Or how can one be a member who disowns the Head? But why linger over a multitude of reasons when the Lord Himself undoes all the windings of human argumentation? For He says not, The cock shall not crow till thou hast denied the man; or, as He was wont to speak in His more familiar condescension with men, The cock shall not crow till thou hast thrice denied the Son of man; but He says, ”till thou hast denied me thrice. What is that ”me,” but just what He was, and what was He but Christ? Whatever of Him, therefore, he denied, he denied Himself, he denied the Christ, he denied the Lord his God. For Thomas also, his fellow-disciple, when he exclaimed, ”My Lord and my God,” did not handle the Word, but only His flesh; and laid not his inquisitive hands on the incorporeal nature of God, but on His human body. And so he touched the man, and yet recognized his God. If, then, what the latter touched, Peter denied; what the latter invoked, Peter offended. ”The cock shall not crow till thou hast denied me thrice. Although thou say, ”I know not the man; although thou say, ”Man, I know not what thou sayest; although thou say, ”I am not one of His disciples; thou wilt be denying me. If, which it were sinful to doubt, Christ so spake, and foretold the truth, then doubtless Peter denied Christ.

Let us not accuse Christ in defending Peter. Let infirmity acknowledge its sin; for there is no falsehood in the Truth. When Peter’s infirmity acknowledged its sin, his acknowledgment was full; and the greatness of the evil he had committed in denying Christ, he showed by his tears. He himself reproves his defenders, and for their conviction, brings his tears forward as witnesses. Nor have we, on our part, in so speaking, any delight in accusing the first of the apostles; but in looking on him, we ought to take home the lesson to ourselves, that no man should place his confidence in human strength. For what else had our Teacher and

Saviour in view, but to show us, by making the first of the apostles himself an example, that no one ought in any way to presume of himself? And that, therefore, really took place in Peter's soul, for which he gave cause in his body. And yet he did not go before in the Lord's behalf, as he rashly presumed, but did so otherwise than he reckoned. For before the death and resurrection of the Lord, he both died when he denied, and returned to life when he wept; but he died, because he himself had been proud in his presumption, and he lived again, because that Other had looked on him with kindness.

Tractate 67

John XIV. 1-3. 1.Our special attention, brethren, must be earnestly turned to God, in order that we may be able to obtain some intelligent apprehension of the words of the holy Gospel, which have just been ringing in our ears. For the Lord Jesus saith: ”Let not your heart be troubled. Believe in God, and believe [or, believe also] in me.” That they might not as men be afraid of death, and so be troubled, He comforts them by affirming Himself also to be God. ”Believe,” He says, ”in God, believe also in me.” For it follows as a consequence, that if ye believe in God, ye ought to believe also in me: which were no consequence if Christ were not God. ”Believe in God, and believe in” Him, who, by nature and not by robbery, is equal with God; for He emptied Himself; not, however, by losing the form of God, but by taking the form of a servant. You are afraid of death as regards this servant form, ”let not your heart be troubled,” the form of God will raise it again.

2. But why have we this that follows, ”In my Father’s house are many mansions,” but that they were also in fear about themselves? And therein they might have heard the words, ”Let not your heart be troubled. For, was there any of them that could be free from fear, when Peter, the most confident and forward of them all, was told, ”The cock shall not crow till thou hast denied me thrice”? Considering themselves, therefore, beginning with Peter, as destined to perish, they had cause to be troubled: but when they now hear, ”In my Father’s house are many mansions:if it were not so, I would have told you; for I go to prepare a place for you,” they are revived from their trouble, made certain and confident that after all the perils of temptations they shall dwell with Christ in the presence of God. For, albeit one is stronger than another, one wiser than another, one more righteous than another, ”in the Father’s house there are many mansions; none of them shall remain outside that house, where every one, according to his deserts, is to receive a mansion. All alike have that penny, which the householder orders to be given to all that have wrought in the vineyard, making no distinction therein between those who have labored less and those who have labored more: by which penny, of course, is signified eternal life, whereto no one any longer lives to a different length than others, since in eternity life has no diversity in its measure.

But the many mansions point to the different grades of merit in that one eternal life. For there is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory; and so also the resurrection of the dead. The

saints, like the stars in the sky, obtain in the kingdom different mansions of diverse degrees of brightness; but on account of that one penny no one is cut off from the kingdom; and God will be all in all in such a way, that, as God is love, love will bring it about that what is possessed by each will be common to all. For in this way every one really possesses it, when he loves to see in another what he has not himself. There will not, therefore, be any envying amid this diversity of brightness, since in all of them will be reigning the unity of love.

3. Every Christian heart, therefore, must utterly reject the idea of those who imagine that there are many mansions spoken of, because there will be some place outside the kingdom of heaven, which shall be the abode of those blessed innocents who have departed this life without baptism, because without it they cannot enter the kingdom of heaven. Faith like this is not faith, inasmuch as it is not the true and catholic faith. Are you not so foolish and blinded with carnal imaginations as to be worthy of reprobation, if you should thus separate the mansion, I say not of Peter and Paul, or any of the apostles, but even of any baptized infant from the kingdom of heaven; do you not think yourselves deserving of reprobation in thus putting a separation between these and the house of God the Father? For the Lord's words are not, In the whole world, or, In all creation, or, In everlasting life and blessedness, there are many mansions; but He says, "In my Father's house are many mansions. Is not that the house where we have a building of God, a house not made with hands, eternal in the heavens? Is not that the house whereof we sing to the Lord, "Blessed are they that dwell in Thy house; they shall praise Thee for ever and ever"?

Will you then venture to separate from the kingdom of heaven the house, not of every baptized brother, but of God the Father Himself, to whom all we who are brethren say, "Our Father, who art in heaven," or divide it in such a way as to make some of its mansions inside, and some outside, the kingdom of heaven? Far, far be it from those who desire to dwell in the kingdom of heaven, to be willing to dwell in such folly with you: far be it, I say, that since every house of sons that are reigning can be nowhere else but in the kingdom, any part of the royal house itself should be outside the kingdom.

4."And if I go," He says "and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." O Lord Jesus, how goest Thou to prepare a place, if there are already many mansions in Thy Father's house, where Thy people shall dwell with Thyself? Or if Thou receivest them unto Thyself, how wilt Thou come again, who never withdrawest Thy presence? Such subjects as these, beloved, were we to attempt to explain them with such brevity as seems within the proper bounds of our discourse to-day, would certainly suffer in clearness from compression, and the very brevity would become itself a second obscurity; we shall therefore deferthis debt, which the bounty of our Family head will enable us to repay at a more suitable opportunity.

Tractate 68

On the same passage.

1. We acknowledge, beloved brethren, that we are owing you, and ought now to repay, what was left over for consideration, how we can understand that there is no real mutual contrariety between these two statements, namely, that after saying, "In my Father's house are many mansions: if it were not so, I would have told you, that I go to prepare a place for you;"-where He makes it clear enough that He said so to them for the very reason that there are many mansions there already, and there is no need of preparing any; -the Lord again says: "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. How is it that He goes and prepares a place, if there are many mansions already? If there were not such, He would have said, "I go to prepare. Or if the place has still to be prepared, would He not then also properly have said, "I go to prepare"? Are these mansions in existence already, and yet needing still to be prepared? For if they were not in existence, He would have said, "I go to prepare. And yet, because their present state of existence is such as still to stand in need of preparation, He does not go to prepare them in the same sense as they already exist;

but if He go and prepare them as they shall be hereafter, He will come again and receive His own to Himself: that where He is, there they may be also. How then are there mansions in the Father's house, and these not different ones but the same, which already exist in a sense in which they can admit of no preparation, and yet do not exist, inasmuch as they are still to be prepared? How are we to think of this, but in the same way as the prophet, who also declares of God, that He has [already] made that which is yet to be. For he says not, Who will make what is yet to be, but, "Who has made what is yet to be. Therefore He has both made such things and is yet to make them. For they have not been made at all if He has not made them; nor will they ever be if He make them not Himself. He has made them therefore in the way of fore-ordaining them; He has yet to make them in the way of actual elaboration. Just as the Gospel plainly intimates when He chose His disciples, that is to say, at the time of His calling them; and yet the apostle says, "He chose us before the foundation of the world," to wit, by predestination, not by actual calling. "And whom He did predestinate, them He also called; He hath chosen by predestination before the foundation of the world, He chooses by calling before its close.

And so also has He prepared those mansions, and is still preparing them and He who has already made the things which are yet to be, is now preparing, not different ones, but the very mansions He has already prepared: what He has prepared in predestination, He is preparing by actual working. Already, therefore; they are, as respects predestination; if it were not so, He would have said, I will go and prepare, that is, I will predestinate. But because they are not yet in a state of practical preparedness He says, "And if I go and prepare a place for you, I will come again, and receive you unto myself."

2. But He is in a certain sense preparing the dwellings by preparing for them the dwellers. As, for instance, when He said, "In my Father's house are many dwellings," what else can we suppose the house of God to mean but the temple of God? And what that is, ask the apostle, and he will reply, "For the temple of God is holy, which [temple] ye are" This is also the kingdom of God, which the Son is yet to deliver up to the Father; and hence the same apostle says, "Christ, the beginning, and then they that are Christ's in His presence; then [cometh] the end, when He shall have delivered up the kingdom to God, even the Father; that is, those whom He has redeemed by His blood, He shall then have delivered up to stand before His Father's face. This is that kingdom of heaven whereof it is said, "The kingdom of heaven is likened unto a man who sowed good seed in his field. But the good seed are the children of the kingdom; and although now they are mingled with tares, at the end the King Himself shall send forth His angels, "and they shall gather out of His kingdom all things that offend. Then shall the righteous shine forth as the sun in the kingdom of their Father. The kingdom will shine forth in the kingdom when [those that are] the kingdom shall have reached the kingdom; just as we now pray when we say, "Thy kingdom come.

Even now, therefore, already is the kingdom called, but only as yet being called together. For if it were not now called, it could not be then said, "They shall gather out of His kingdom everything that offends. But the realm is not yet reigning. Accordingly it is already so far the kingdom, that when all offences shall have been gathered out of it, it shall then attain to sovereignty, so as to possess not merely the name of a kingdom, but also the power of government. For it is to this kingdom, standing then at the right hand, that it shall be said in the end, "Come, ye blessed of my Father, receive the kingdom; that is, ye who were the kingdom, but without the power to rule, come and reign; that what you formerly were only in hope, you may now have the power to be in reality. This house of God, therefore, this temple of God, this kingdom of God and kingdom of heaven, is as yet in the process of building, of construction, of preparation, of assembling. In it there will be mansions, even as the Lord is now preparing them; in it there are such already, even as the Lord has already ordained them.

3. But why is it that He went away to make such preparation, when, as it is certainly we ourselves that are the subjects in need of preparation, His doing so will be hindered by leaving us behind? I explain it, Lord, as I can: it was surely this Thou didst signify by the preparation of those mansions, that the just ought to live by faith. For he who is sojourning at a distance from the Lord has need to be living by faith, because by this we are prepared

for beholding His countenance. For ”blessed are the pure in heart, for they shall see God; and ”He purifieth their hearts by faith. The former we find in the Gospel, the latter in the Acts of the Apostles. But the faith by which those who are yet to see God have their hearts purified, while sojourning at a distance here, believeth what it cloth not see; for if there is sight, there is no longer faith. Merit is accumulating now to the believer, and then the reward is paid into the hand of the beholder. Let the Lord then go and prepare us a place; let Him go, that He may not be seen; and let Him remain concealed, that faith may be exercised. For then is the place preparing, if it is by faith we are living. Let the believing in that place be desired, that the place desired may itself be possessed; the longing of love is the preparation of the mansion.

Prepare thus, Lord, what Thou art preparing; for Thou art preparing us for Thyself, and Thyself for us, inasmuch as Thou art preparing a place both for Thyself in us, and for us in Thee. For Thou hast said, ”Abide in me, and I in you. As far as each one has been a partaker of Thee, some less, some more, such will be the diversity of rewards in proportion to the diversity of merits; such will be the multitude of mansions to suit the inequalities among their inmates; but all of them, none the less, eternally living, and endlessly blessed. Why is it that Thou goest away? Why is it Thou comest again? If I understand Thee aright, Thou withdrawest not Thyself either from the place Thou goest from, or from the place Thou comest from: Thou goest away by becoming invisible, Thou comest by again becoming manifest to our eyes. But unless Thou remainest to direct us how we may still be advancing in goodness of life, how will the place be prepared where we shall be able to dwell in the fullness of joy? Let what we have said suffice on the words which have been read from the Gospel as far as ”I will come again, and receive you to myself. But the meaning of what follows, ”That where I am, there ye may be also;

and whither I go ye know, and the way ye know,” we shall be in a better condition-after the question put by the disciple, that follows, and which we also may be putting, as it were, through him-for hearing, and more suitably situated for making the subject of our discourse.

Tractate 69

John XIV. 4-6.

1. We have now the opportunity, dearly, beloved, as far as we can, of understanding the earlier words of the Lord from the later, and His previous statements by those that follow, in what you have heard was His answer to the question of the Apostle Thomas. For when the Lord was speaking above of the mansions, of which He both said that they already were in His Father's house, and that He was going to prepare them; where we understood that those mansions already existed in predestination, and are also being prepared through the purifying by faith of the hearts of those who are hereafter to inhabit them, seeing that they themselves are the very house of God; and what else is it to dwell in God's house than to be in the number of His people, since His people are at the same time in God, and God in them? To make this preparation the Lord departed, that by believing in Him, though no longer visible, the mansion, whose outward form is always hid in the future, may now by faith be prepared: for this reason, therefore, He had said, "And if I go away and prepare a place for you, I will come i again, and receive you to myself; that whereI am, there ye may be also. And whither I goye know, and the way ye know. In replyto this "Thomas saith unto Him Lord, we know not whither Thou goest: and how can we know the way?

Both of these the Lord had said that they knew; both of them this other declares that he does not know, to wit, the place to which, and the way whereby, He is going. But he does not know that he is speaking falsely; they knew, therefore, and did not know that they knew. He will convince them that they already know what they imagine themselves still to be ignorant of. "Jesus saith unto him, I am the way, and the truth, and the life. What, brethren, does He mean? See, we have just heard the disciple asking, and the Master instructing, and we do not yet, even after His voice has sounded in our ears, apprehend the thought that lies hid in His words. But what is it we cannot apprehend? Could His apostles, with whom He was talking, have said to Him, We do not know Thee? Accordingly, if they knew Him, and He Himself is the way, they knew the way; if they knew Him who is Himself the truth, they knew the truth; if they knew Him who is also the life, they knew the life. Thus, you see, they were convinced that they knew what they knew not that they knew.

2. What is it, then, that we also have not apprehended in this discourse? What else, think you, brethren, but just that He said, "And whither I go ye know, and the way ye know"? And

here we have discovered that they knew the way, because they knew Him who is the way: the way is that by which we go; but is the way the place also to which we go? And yet each of these He said that they knew, both whither He was going, and the way. There was need, therefore, for His saying, "I am the way," in order to show those who knew Him that they knew the way, which they thought themselves ignorant of; but what need was there for His saying, "I am the way, and the truth, and the life," when, after knowing the way by which He went, they had still to learn whither He was going, but just because it was to the truth and to the life He was going? By Himself, therefore, He was going to Himself. And whither go we, but to Him, and by what way go we, but by Him? He, therefore, went to Himself by Himself, and we by Him to Him; yea, likewise both He and we go thus to the Father. For He says also in another place of Himself, "I go to the Father; and here on our account He says, "No man cometh unto the Father but by me.

And in this way, He goeth by Himself both to Himself and to the Father, and we by Him both to Him and to the Father. Who can apprehend such things save he who has spiritual discernment? and how much is it that even he can apprehend, although thus spiritually discerning? Brethren, how can you desire me to explain such things to you? Only reflect how lofty they are. You see what I am, I see what you are; in all of us the body, which is corrupted, burdens the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. Do we think we can say, "To Thee have I lifted up my soul, O Thou that dwellest in the heavens"? But burdened as we are with so great a weight, under which we groan, how shall I lift up my soul unless He lift it with me who laid His own down for me? I shall speak then as I can, and let each of you who is able receive it. As He gives, I speak; as He gives, the receiver receiveth; and as He giveth, there is faith for him who cannot yet receive with understanding. For, saith the prophet, "If ye will not believe, ye shall not understand."

3. Tell me, O my Lord, what to say to Thy servants, my fellow-servants. The Apostle Thomas had Thee before him in order to ask Thee questions, and yet could not understand Thee unless he had Thee within him; I ask Thee because I know that Thou art over me; and I ask, seeking, as far as I can, to let my soul diffuse itself in that same region over me where I may listen to Thee, who usest no external sound to convey Thy teaching. Tell me, I pray, how it is that Thou goest to Thyself. Didst Thou formerly leave Thyself to come to us, especially as Thou camest not of Thyself, but the Father sent Thee? I know, indeed, that Thou didst empty Thyself; but in taking the form of a servant, it was neither that Thou didst lay down the form of God as something to return to, or that Thou lost it as something to be recovered; and yet Thou didst come, and didst place Thyself not only before the carnal eyes, but even in the very hands of men. And how otherwise save in Thy flesh? By means of this Thou didst come, yet abiding where Thou wast; by this means Thou didst return, without leaving the place to which Thou hadst come. If, then, by such means Thou didst come and return, by such means doubtless Thou art not only the way for us to come unto Thee, but wast the way also for Thyself to come and to return.

For when Thou didst return to the life, which Thou art Thyself, then of a truth that same flesh of Thine Thou didst bring from death unto life. The Word of God, indeed, is one thing, and man another; but the Word was made flesh, or became man. And so the person of the Word is not different from that of the man, seeing that Christ is both in one person; and in this way, just as when His flesh died. Christ died, and when His flesh was buried, Christ was buried (for thus with the heart we believe unto righteousness, and thus with the mouth do we make confession unto salvation); so when the flesh came from death unto life, Christ came to life. And because Christ is the Word of God, He is also the life. And thus in a wonderful and ineffable manner He, who never laid down or lost Himself, came to Himself. But God, as was said, had come through the flesh to men, the truth to liars; for God is true, and every man a liar. When, therefore, He withdrew His flesh from amongst men, and carried it up there where no liar is found, He also Himself-for the Word was made flesh-returned by Himself, that is, by His flesh, to the truth, which is none other but Himself. And this truth, we cannot doubt, although found amongst liars, He preserved even in death; for Christ was once dead, but never false.

4. Take an example, very different in character and wholly inadequate, yet in some little measure helpful to the understanding of God, from things that are in peculiarly intimate subjection to God. See here in my own case, while as far as pertains to my mind I am just the same as yourselves, if I keep silence I am so to myself; but if I speak to you something suited to your understanding, in a certain sense I go forth to you without leaving myself, but at the same time approach you and yet quit not the place from which I proceed. But when I cease speaking, I return in a kind of way to myself, and in a kind of way I remain with you, if you retain what you have heard in the discourse I am delivering. And if the mere image that God made is capable of this, what may not God, the very image of God, not made by, but born of God; whose body, wherein He came forth to us and returned from us, has not ceased to be, like the sound of my voice, but abides there, where it shall die no more, and death shall have no more dominion over it? Much more, perhaps, might and ought to have been said on these words of the Gospel; but your souls ought not to be burdened with spiritual food, however pleasant, especially as the spirit is willing, but the flesh is weak.

Tractate 70

John XIV. 7-10.

1. The words of the holy Gospel, brethren, are rightly understood only if they are found to be in harmony with those that precede; for the premises ought to agree with the conclusion, when it is the Truth that speaks. The Lord had said before, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also: and then had added, "And whither I go ye know, and the way ye know; and showed that all He said was that they knew himself. What, therefore, the meaning was of His going to Himself by Himself,-for He also lets the disciples see that it is by Him that they are to come to Him,-we have already told you, as we could, in our last discourse. When He says, therefore, "That where I am, there ye may be also," where else were they to be but in Himself? In this way is He also in Himself, and they, therefore, are just where He is, that is, in Himself. Accordingly, He Himself is that eternal life which is yet to be ours, when He has received us unto Himself; and as He is that life eternal, so is it in Him, that where He is there shall we be also, that is to say, in Himself.

"For as the Father hath life in Himself," and certainly that life which He has is in no wise different from what He is Himself as its possessor, "so hath He given to the Son to have life in Himself," inasmuch as He is the very life which He hath in Himself. But shall we then actually be what He is, (namely), the life, when we shall have begun our existence in that life, that is, in Himself? Certainly not, for He, by His very existence as the life, hath life, and is Himself what He hath; and as the life, is in Him, so is He in Himself: but we are not that life, but partakers of His life, and shall be there in such wise as to be wholly incapable of being in ourselves what He is, but so as, while ourselves not the life, to have Him as our life, who has Himself the life on this very account that He Himself is the life. In short, He both exists unchangeably in Himself and inseparably in the Father. But we, when wishing to exist in ourselves, were thrown into inward trouble regarding ourselves, as is expressed in the words, "My soul is cast down within me: and changing from bad to worse, cannot even remain as we were.

But when by Him we come unto the Father, according to His own words, "No man cometh unto the Father but by me," and abide in Him, no one shall be able to separate us either from the Father or from Him.

2. Connecting, therefore, His previous words with those that follow, He proceeded to say, "If ye had known me, ye should certainly have known my Father also. This conforms to His previous words, "No man cometh unto the Father but by me. And then He adds: "And from henceforth ye know Him, and have seen Him. But Philip, one of the apostles, not understanding what he had just heard, said, "Lord, show us the Father, and it sufficeth us. And the Lord replied to him, "Have I been so long time with you, and yet have ye not known me, Philip? he that seeth me, seeth also the Father. Here you see He complains that He had been so long time with them, and yet He was not known. But had He not Himself said, "And whither Igo ye know, and the way ye know; and on their saying that they knew it not, had convinced them that they did know, by adding the words: "I am the way, and the truth, and the life"? How, then, says He now, "Have I been so long time with you, and have ye not known me? when, in fact, they knew both whither He went and the way, on no other grounds save that they really knew Himself? But this difficulty is easily solved by saying that some of them knew Him, and others did not, and that Philip was one of those who did not know Him;

so that, when He said, "And whither I go ye know, and the way ye know," He is understood as having spoken to those that knew, and not to Philip, who has it said to him, "Have I been so long time with you, and have ye not known me, Philip? To such, then, as already knew the Son, was it now also said of the Father, "And from henceforth ye know Him, and have seen Him: for such words were used because of the all-sided likeness subsisting between the Father and the Son; so that, because they knew the Son, they might henceforth be said to know the Father. Already, therefore, they knew the Son, if not all of them, those at least to whom it is said, "And whither I go ye know, and the way ye know; for He is Himself the way. But they knew not the Father, and so have also to hear, "If ye have known me, ye have known my Father also; that is, through me ye have known Him also. For I am one, and He another. But that they might not think Him unlike, He adds, "And from henceforth ye know Him, and have seen Him. For they saw His perfectly resembling Son, but needed to have the truth impressed on them, that exactly such as was the Son whom they saw,was the Father also whom they did not see. And to this points what is afterwards said to Philip, "He that seeth me, seeth also the Father.

Not that He Himself was Father and Son, which is a notion of the Sabellians, who are also called Patripassians, condemned by the Catholic faith; but that Father and Son are so alike, that hewho knoweth one knoweth both. For we are accustomed to speak in this way of two who closely resemble each other, to those who are in the habit of seeing one of them, and wish to know what like the other is, so that we say, In seeing the one, you have seen the other. In this way, then, is it said "He that seeth me, seeth also the Father. Not, certainly, that He who is the Son is also the Father, but that the Son in no respect disagrees with the likeness of the Father. For had not the Father and Son been two persons, it would not have been said, "If ye have known me, ye have known my Fatheralso"Such is certainly the case for "no one," He says, "cometh unto the Father but by me: if ye have known me, ye have known my Father also; because it is I, who am the only way to the Father, that will lead

you to Him, that He also may Himself become known to you. But as I am in all respects His perfect image, ”from henceforth ye know Him” in knowing me; ”and have seen Him,” if you have seen me with the spiritual eyesight of the soul.

3. Why, then, Philip, dost thou say,” Show us the Father, and it sufficeth us? Have I been so long time with you, and yet have ye not known me, Philip? He that seeth me, seeth the Father also. If it interests thee much to see this, believe at least what thou seest not. For ”how,” He says, ”sayest thou, Show us the Father? If thou hast seen me, who am His perfect likeness, thou hast seen Him to whom I am like. And if thou canst not directly see this, ”believest thou not,” at least, ”that I am in the Father, and the Father in me? But Philip might say here, ”I see Thee indeed, and believe Thy full likeness to the Father; but is one to be reproved and rebuked because, when he sees one who bears a likeness to another, he wishes to see that other to whom he is like? I know, indeed, the image, but as yet I know only the one without the other; it is not enough for me, unless I know that other whose likeness he bears. Show us, therefore, the Father, and it sufficeth us. But the Master really reproved the disciple because He saw into the heart of his questioner. For it was with the idea, as if the Father were somehow better than the Son, that Philip had the desire to know the Father: and so he did not even know the Son, because believing that He wasinferior to another.

It was to correct such a notion that it was said, ”He that seeth me, seeth the Father also. How sayest thou, Show us the Father? I see the meaning of thy words: it is not the original likeness thou seekest to see, but it is that other thou thinkest the superior. ”Believest thou not that I am in the Father, and the Father in me? Why desirest thou to discover some distance between those who are thus alike? why cravest thou the separate knowledge of those who cannot be separated?What, after this, He says not only to Philip, but to all of them together, must not now be thrust into a corner, in order that, by His help, it may be the more carefully expounded.

Tractate 71

John XIV. 10-14. 1. Give close attention, and try to understand, beloved; for while it is we who speak it is He Himself who never withdraweth His presence from us who is our Teacher. The Lord saith, what you have just heard read "The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, He doeth the works." Even His words, then, are works? Clearly so. For surely he that edifies a neighbor by what he says, works a good work. But what mean the words, "I speak not of myself," but, I who speak am not of myself? Hence He attributes what He does to Him, of whom He, that doeth them, is. For the Father is not God [as born, etc.] of any one else, while the Son is God, as equal, indeed, to the Father, but [as born] of God the Father. Therefore the former is God, but not of God; and the Light, but not of light: whereas the latter is God of God, Light of Light.

2. For in connection with these two clauses,-the one where it is said, "I speak not of myself; and the other, which runs, "but the Father that dwelleth in me, He doeth the works,"-we are opposed by two different classes of heretics, who, by each of them holding only to one clause, run off, not in one, but opposite directions, and wander far from the pathway of truth. For instance, the Arians say, See here, the Son is not equal to the Father, He speaketh not of Himself. The Sabellians, or Patripassians, on the other hand, say, See, He who is the Father is also the Son; for what else is this, "The Father that dwelleth in me, He doeth the works," but I that do them dwell in myself? You make contrary assertions, and that not only in the sense that any one thing is false, that is, contrary to truth, but in this also, when two things that are both false contradict one another. In your wanderings you have taken opposite directions; midway between the two is the path you have left. You are a far longer distance apart from each other than from the very way you have both forsaken. Come hither, you from the one side, and you from the other: pass not across, the one to the other, but come from both sides to us, and make this the place of your mutual meeting. Ye Sabellians, acknowledge the Being you overlook;

Arians, set Him whom you subordinate in His place of equality, and you will both be walking with us in the pathway of truth. For you have grounds on both sides that make mutual admonition a duty. Listen, Sabellian: so far is the Son from being the same as the Father, and so truly is He another, that the Arian maintains His inferiority to the Father. Listen, Arian: so truly is the Son equal to the Father, that the Sabellian declares Him to be identical

with the Father. Do thou restore the personality thou hast abstracted, and thou, the full dignity thou hast lowered, and both of you stand together on the same ground as ourselves: because the one of you [who has been an Arian], for the conviction of the Sabellian, never lets out of sight the personality of Him who is distinct from the Father, and the other [who has been a Sabellian] takes care, for the conviction of the Arian, of not impairing the dignity of Him who is equal with the Father. For to both of you He cries, "I and my Father are one. When He says "one," let the Arians listen; when He says, "we are," let the Sabellians give heed, and no longer continue in the folly of denying, the one, His equality [with the Father], the other, His distinct personality.

If, then, in saying, "The words that I speak unto you, I speak not of myself," He is thereby accounted of a power so inferior, that what He doeth is not what He Himself willeth; listen to what He also said, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. And so likewise, if in saying, "The Father that dwelleth in me, He doeth the works," He is on that account not to be regarded as distinct in person from the Father, let us listen to His other words, "What things soever the Father doeth, these also doeth the Son likewise; and He will be understood as speaking not of one person twice over, but of two who are one. But just because their mutual equality is such as not to interfere with their distinct personality, therefore He speaketh not of Himself, because He is not of Himself and the Father also, that dwelleth in Him, Himself doeth the works, because He, by whom and with whom He doeth them, is not, save of [the Father] Himself. And then He goes on to say, "Believe ye not that I am in the Father, and the Father in me? Or else believe me for the very works' sake. Formerly it was Philip only who was reproved, but now, it is shown that he was not the only one there that needed reproof. "For the very works' sake," He says, "believe ye that I am in the Father, and the Father in me:

for had we been separated, we should have been unable to do any kind of work inseparably.

3. But what is this that follows? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. And so He promised that He Himself would also do those greater works. Let not the servant exalt himself above his Lord, or the disciple above his Master. He says that they will do greater works than He doeth Himself; but it is all by His doing such in or by them, and not as if they did them of themselves. Hence the song that is addressed to Him, "I will love Thee, O Lord, my strength. But what, then, are those greater works? Was it that their very shadow, as they themselves passed by, healed the sick? For it is a mightier thing for a shadow, than for the hem of a garment, to possess the power of healing. The one work was done by Christ Himself, the other by them; and yet it was He that did both. Nevertheless, when He so spake, He was commending the efficacious power of His own words: for it was in this sense He had said, "The words that I speak unto you, I speak not of myself;

but the Father that dwelleth in me, He doeth the works. What works was He then referring to, but the words He was speaking? They were hearing and believing, and their faith was the fruit of those very words: howbeit, when the disciples preached the gospel, it was not small numbers like themselves, but nations also that believed; and such, doubtless, are greater works. And yet He said not, Greater works than these shall ye do, to lead us to suppose that it was only the apostles who would do so; for He added, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. Is the case then so, that he that believeth on Christ doeth the same works as Christ, or even greater than He did? Points like these are not to be treated in a cursory way, nor ought they to be hurriedly disposed of; and, therefore, as our present discourse must be brought to a close,we are obliged to defer their further consideration.

Tractate 72

On the same passage.

1. It is no easy matter to comprehend what is meant by, or in what sense we are to receive, these words of the Lord, ”He that believeth on me, the works that I do shall he do also: and then, to this great difficulty in the way of our understanding, He has added another still more difficult, ”And greater things than these shall he do. What are we to make of it? We have not found one who did such works as Christ did; and are we likely to find one who will do even greater? But we remarked in our last discourse, that it was a greater deed to heal the sick by the passing of their shadow, as was done by the disciples, than as the Lord Himself did by the touch of the hem of His garment; and that more believed on the apostles than on the Lord Himself, when preaching with His own lips; so that we might suppose works like these to be understood as greater: not that the disciple was to be greater than his Master, or the servant than his Lord, or the adopted son than the Only-begotten, or man than God, but that by them He Himself would condescend to do these greater works, while telling them in another passage, ”Without me ye can do nothing. While He Himself, on the other hand, to say nothing of His other works, which are numberless, made them without any aid from themselves,and without them made this world;

and because He Himself thought meet to become man, without them He made also Himself. But what have they [made or done] without Him, save sin? And last of all, He straightway also withdrew from the subject all that could cause us agitation; for after saying, ”He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; He immediately went on to add, ”Because I go unto the Father; and whatsoever ye shall ask in my name, that will I do. He who had said, ”He will do,” afterwards said, ”I will do; as if He had said, Let not this appear to you impossible; for he that believeth on me can never become greater than I am, but it is I who shall then be doing greater things than now; greater things by him that believeth on me, than by myself apart from him; yet it is I myself apart from him, and I myself by him [that will do the works]: and as it is apart from him, it is not he that will do them; and as, on the other hand, it is by him, although notby his own self, it is he also that will do them. And besides, to do greater things by one than apart from one, is not a sign of deficiency, but of condescension. For what can servants render unto the Lord for all His benefits towards them?

And sometimes He hath condescended to number this also amongst His other benefits towards them, namely, to do greater works by them than apart from them Did not that rich man go away sad from His presence, when seeking counsel about eternal life? He heard, and cast it away: and yet in after days the counsel that fell on his ears was followed, not by one, but by many, when the good Master was speaking by the disciples; He was an object of contempt to the rich man, when warned by Himself directly, and of love to those whom by means of poor men He transformed from rich into poor. Here, then, you see, He did greater works when preached by believers, than when speaking Himself to hearers.

2. But there is still something to excite thought in His doing such greater works by the apostles; for He said not, as if merely with reference to them, The works that I do shall ye do also; and greater works than these shall ye do: but wishing to be understood as speaking of all that belonged to His family, said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do. If, then, he that believeth shall do such works, he that shall do them not is certainly no believer: just as "He that loveth me, keepeth my commandments," implies, of course, that he who keepeth them not, loveth not. In another place, also, He says, "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man, who buildeth his house ripen a rock; and he, therefore, who is unlike this wise man, without doubt either heareth these sayings and doeth them not, or faileth even to hear them. "He that believeth in me," He says, "though he die, yet shall he live; and he, therefore, that shall not live, is certainly no believer now. In a similar way, also, it is said here, "He that believeth in me shall do [such works]: he is, therefore, no believer who shall not do so. What have we here, then, brethren? Is it that one is not to be reckoned among believers in Christ, who shall not do greater works than Christ?

It were hard, unreasonable, intolerable, to suppose so; that is, unless it be rightly understood. Let us listen, then, to the apostle, when he says, "To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness. This is the work in which we may be doing the works of Christ, for even our very believing in Christ is the work of Christ. It is this He worketh in us, not certainly without us. Hear now, then, and understand, "He that believeth on me, the works that I do shall he do also: I do them first, and he shall do them afterwards; for I do such works that he may do them also. And what are the works, but the making of a righteous man out of an ungodly one?

3. "And greater works than these shall he do. Than what, pray? Shall we say that one is doing greater works than all that Christ did who is working out his own salvation with fear and trembling? A work which Christ is certainly working in him, but not without him; and one which I might, without hesitation, call greater than the heavens and the earth, and all in both within the compass of our vision. For both heaven and earth shall pass away, but the salvation and justification of those predestinated thereto, that is, of those whom He foreknoweth, shall continue forever. In the former there is only the working of God, but in the latter there is also His image. But there are also in the heavens, thrones, governments, principalities, powers, archangels, and angels, which are all of them the work of Christ; and

is it, then, greater works also than these that he doeth, who, with Christ working in him, is a co-worker in his own eternal salvation and justification? I dare not call for any hurried decision on such a point: let him who can, understand, and let him who can, judge whether it is a greater work to create righteous beings than to make righteous the ungodly.

For at least, if there is equal power employed in both, there is greater mercy in the latter, For "this is the great mystery of godliness which was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. But when He said, "Greater works than these shall he do," there is no necessity requiring us to suppose that all of Christ's works are to be understood. For He spake, perhaps, only of these He was now doing; and the work He was doing at that time was uttering the words of faith, and of such works specially had He spoken just before when He said, "The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, He doeth the works. His words, accordingly, were Hisworks. And it is assuredly something less to preach the words of righteousness, which He did apart from us, than to justify the ungodly, which He does in such a way in us that we also are doing it ourselves. It remains for us to inquire how the words are to be understood, "Whatsoever ye shall ask in my name, I will do it. Because of the many things His believing ones ask, and receive not, there is no small question claiming our attention; but as this discourse must now be concluded, we must allow at least a little delay for its consideration and discussion.

Tractate 73

Again on the same passage.

1. The Lord, by His promise, gave those whose hopes were resting on Himself a special ground of confidence, when He said, ”For I go to the Father; and whatsoever ye shall ask in my name, I will do it. His proceeding, therefore, to the Father, was not with any view of abandoning the needy, but of hearing and answering their petitions. But what is to be made of the words, ”Whatsoever ye shall ask,” when we behold His faithful ones so often asking and not receiving? Is it, shall we say, for no other reason but that they ask amiss? For the Apostle James made this a ground of reproach when he said, ”Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. What one, therefore, wishes to receive, in order to turn to an improper use, God in His mercy rather refuses to bestow. Nay, more, if a man asks what would, if answered, only tend to his injury, there is surely greater cause to fear, lest what God could not withhold with kindness, He should give in His anger. Do we not see how the Israelites got to their own hurt what their guilty lusting craved? For while it was raining manna on them from heaven, they desired to have flesh to eat. They disdained what they had, and shamelessly sought what they had not:

as if it were not better for them to have asked not to have their unbecoming desires gratified with the food that was wanting, but to have their own dislike removed, and be made themselves to receive aright the food that was provided. For when evil becomes our delight, and what is good the reverse, we ought to be entreating God rather to win us back to the love of the good, than to grant us the evil. Not that it is wrong to eat flesh, for the apostle, speakingof this very thing, says, ”Every creature of God is good, and nothing to be refused which is received with thanksgiving; but because, as he also says, ”It is evil for thatman who eateth with offense; and if so,with offense to man, how much more so if to God, to whom it was no light offense, on the part of the Israelites, to reject what wisdom was supplying, and ask for that which lust was craving: although they would not actually make the request, but murmured because itwas wanting. But to let us know that the wrong lies not with any creature of God, but with obstinate disobedience and inordinate desire, it was not in swine’s flesh that the first man found death, but in an apple; and it was not for a fowl, but for a dish of pottage, that Esau lost his birthright.

2. How, then, are we to understand"Whatsoever ye shall ask, I will do it," if there are some things which the faithful ask, and which God, even purposely on their behalf, leaves undone? Or ought we to suppose that the words were addressed only to the apostles? Surely not. For what He has got the length of now saying is in the very line of what He had said before: "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do;" which was the subject of our previous discourse. And that no one might attribute such power to himself, but rather to make it manifest that even these greater works were done by Himself, He proceeded to say, "For I go to the Father; and whatsoever ye shall ask in my name, I will do it." Was it the apostles only that believed on Him? When, therefore, He said, "He that believeth on me," He spake to those, among whom we also by His grace are included, who by no means receive everything that we ask. And if we turn our thoughts even to the most blessed apostles, we find that he who labored more than they all, yet not he, but the grace of God that was with him, besought the Lord thrice that the messenger of Satan might depart from him, and received not what he had asked. What shall we say, beloved? Are we to suppose that the promise here made, "Whatsoever ye shall ask in my name, I will do it," was not fulfilled by Him even to the apostles? And to whom, then, will ever His promise be fulfilled, if therein He has deceived His own apostles?

3. Wake up, then, believer, and give careful heed to what is stated here, "in my name: for in these words He does not say, "whatsoever ye shall ask" in any way; but, "in my name. How, then, is He called, who promised so great a blessing? Christ Jesus, of course: Christ means King, and Jesus means Saviour! for certainly it is not any one who is a king that will save us, but only the Saviour-King; and therefore, whatsoever we ask that is adverse to the interests of salvation, we do not ask in the name of the Saviour. And yet He is the Saviour, not only when He does what we ask, but also when He refuses to do so; since by not doing what He sees to be contrary to our salvation, He manifests Himself the more fully as our Saviour. For the physician knows which of his patient's requests will be favorable, and which will be adverse, to his safety; and therefore yields not to his wishes when asking what is prejudicial, that he may effect his recovery. Accordingly, when we wish Him to do whatsoever we ask, let it not be in any way, but in His name, that is, in the name of the Saviour, that we present our petition. Let us not, then, ask aught that is contrary to our own salvation; for if He do that, He does it not as the Saviour, which is the name He bears to His faithful disciples.

For He who condescends to be the Saviour of the faithful, is also a Judge to condemn the ungodly. Whatsoever, therefore, any one that believeth on Him shall ask in that name which He bears to those who believe on Him, He will do it; for He will do it as the Saviour. But if one that believeth on Him asketh something through ignorance that is injurious to his salvation, he asketh it not in the name of the Saviour; for His Saviour He will no longer be if He do aught to impede his salvation. And hence, in such a case, in not doing what He is entreated to do, His way is kept the clearer for doing what His name imports. And on that account, not only as the Saviour, but also as the good Master, He taught us, in the very prayer He gave us, what we should ask, in order that, whatsoever we shall ask, He may do

it; and that we, too, might thereby understand that we cannot be asking in the Master's name anything that is inconsistent with the rule of His own instructions.

4. There are some things, indeed, which, although really asked in His name, that is, in harmony with His character as both Saviour and Master, He doeth not at the time we ask them, and yet He faileth not to do them. For when we pray that the kingdom of God may come, it does not imply that He is not doing what we ask, because we do not begin at once to reign with Him in the everlasting kingdom: for what we ask is delayed, but not denied. Nevertheless, let us not fail in praying, for in so doing we are as those that sow the seed; and in due season we shall reap. And even when we are asking aright, let us ask Him at the same time not to do what we ask amiss; for there is reference to this also in the Lord's Prayer, when we say, "Lead us not into temptation." For surely the temptation is no slight one if thine own request be hostile to thy cause. But we must not listen with indifference to the statement that the Lord (to prevent any from thinking that what He promised to do to those that asked, He would do without the Father, after saying, "Whatsoever ye shall ask in my name, I will do it") immediately added, "That the Father may be glorified in the Son: if ye shall ask anything in my name, I will do it." In no respect, therefore, does the Son act without the Father, since He so acts for the very purpose that in Him the Father may be glorified. The Father, therefore, acts in the Son, that the Son may be glorified in the Father: and the Son acts in the Father, that the Father may be glorified in the Son; for the Father and the Son are one.

Tractate 74

John XIV. 15-17.

1. We have heard, brethren, while the Gospel was read, the Lord saying: "If ye love me, keep my commandments: and I will ask the Father, and He shall give you another Comforter [Paraclete], that He may abide with you for ever; [even] the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him; for He shall dwell with you, and shall be in you. There are many points which might form the subject of inquiry in these few words of the Lord; but it were too much for us either to search into all that is here for the searching, or to find out all that we here search for. Nevertheless, as far as the Lord is pleased to grant us the power, and in proportion to our capacity and yours, attend to what we ought to say and you to hear, and receive, beloved, what we on our part are able to give, and apply to Him for that wherein we fail. It is the Spirit, the Comforter, that Christ has promised to His apostles; but let us notice the way inwhich He gave the promise. "If ye love me," He says, "keep my commandments: and I will ask the Father, and He shall give you another Comforter, that He may abide with you for ever: [even] the Spirit of truth. We have here, at all events, the Holy Spirit in the Trinity, whom the catholic faith acknowledges to be consubstantial and co-eternal with Father and Son:

He it is of whom the apostle says, "The love of God is shed abroad in our hearts by the Holy Spirit, who is given unto us. How, then, doth the Lord say, "If ye love me, keep my commandments: and I will ask the Father, and He shall give you another Comforter; when He saith so of the Holy Spirit, without [having] whom we can neither love God nor keep His commandments? How can we love so as to receive Him, without whom we cannot love at all? or how shall we keep the commandments so as to receive Him, without whom we have no power to keep them? Or can it be that the love wherewith we love Christ has a prior place within us, so that, by thus loving Christ and keeping His commandments, we become worthy of receiving the Holy Spirit, in order that the love, not of Christ, which had already preceded, but of God the Father, may be shed abroad in our hearts by the Holy Spirit, who is given unto us? Such a thought is altogether wrong. For he who believes that he loveth the Son, and loveth not the Father, certainly loveth not the Son, but some figment of his own imagination. And besides, this is the apostolic declaration, "No one saith, Lord Jesus, but

in the Holy Spirit: and who is it that calleth Him Lord Jesus but he that loveth Him, if he so call Him in the way the apostle intended to be understood?

For many call Him so with their lips, but deny Him in their hearts and works; just as He saith of such, "For they profess that they know God, but works they deny Him. If it is by works He is denied, it is doubtless also by works that His name is truly invoked. "No one," therefore, "saith, Lord Jesus," in mind, in word, in deed, with the heart, the lips, the labor of the bands,-no one saith, Lord Jesus, but in the Holy Spirit; and no one calls Him so but he that loveth, And accordingly the apostles were already calling Him Lord Jesus: and if they called Him so, in no way that implied a feigned utterance, with the mouth confessing, in heart and works denying Him; if they called Him so in all. truthfulness of soul, there can be no doubt they loved. And how, then, did they love, but in the Holy Spirit? And yet they are i commanded to love Him and keep His commandments, previous and in order to their receiving the Holy Spirit: and yet, without having that Spirit, they certainly could not love Him and keep His commandments.

2. We are therefore to understand that he who loves has already the Holy Spirit, and by what he has becomes worthy of a fuller possession, that by having the more he may love the more. Already, therefore, had the disciples that Holy Spirit whom the Lord promised, for without Him they could not call Him Lord; but they had Him not as yet in the way promised by the Lord. Accordingly they both had, and had Him not, inasmuch as they had Him not as yet to the same extent as He was afterwards to be possessed. They had Him, therefore, in a more limited sense: He was yet to be given them in an ampler measure. They had Him in a hidden way, they were yet to receive Him in a way that was manifest; for this present possession had also a bearing on that fuller gift of the Holy Spirit, that they might come to a conscious knowledge of what they had. It is in speaking of this gift that the apostle says: "Now we have received, not the spirit of this world, but the spirit which is of God, that we may know the things that are freely given to us of God. For that same manifest bestowal of the Holy Spirit the Lord made, not once, but on two separate occasions. For close on the back of His resurrection from the dead He breathed on them and said, "Receive ye the Holy Spirit.

And because He then gave [the Spirit], did He on that account fail in afterwards sending Him according to His promise? Or was it not the very same Spirit who was both then breathed upon them by Himself, and afterwards sent by Him from heaven? And so, why that same giving on His part which took place publicly, also took place twice, is another question: for it may be that this twofold bestowal of His in a public way took place because of the two Commandments of love, that is, to our neighbor and to God, in order that love might be impressively intimated as pertaining to the Holy Spirit, And if any other reason is to be sought for, we cannot at present allow our discourse to be improperly prolonged by such an inquiry: provided, however, it be admitted that, without the Holy Spirit, we can neither love Christ nor keep His commandments; while the less experience we have of His presence, the less also can we do so; and the fuller our experience, so much the greater our

ability. Accordingly, the promise is no vain one, either to him who has not [the Holy Spirit], or to him who has. For it is made to him who has not, in order that he may have; and to him who has, that he may have moreabundantly. For were it not that He was possessed by some in smaller measure than byothers, St. Elisha would not have said to St.

Elijah, "Let the spirit that is in thee be in a twofold measure in me.

3. But when John the Baptist said, "For God giveth not the Spirit by measure," he was speaking exclusively of the Son of God, who received not the Spirit by measure; for in Him dwelleth all the fullness of the Godhead. And no more is it independently of the grace of the Holy Spirit that the Mediator between God and men is the man Christ Jesus: for with His own lips He tells us that the prophetical utterance had been fulfilled in Himself: "The Spirit of the Lord is upon me; because He hath anointed me, and hath sent me to preach the gospel to the poor." For His being the Only-begotten, the equal of the Father, is not of grace, but of nature; but the assumption of human nature into the personal unity of the Only-begotten is not of nature, but of grace, as the Gospel acknowledges itself when it says, "And the child grew, and waxed strong, being filled with wisdom, and the grace of God was in Him." But to others He is given by measure,-a measure ever enlarging until each has received his full complement up to the limits of his own perfection. As we are also reminded by the apostle, "Not to think of ourselves more highly than we ought to think, but to think soberly; according as God hath dealt to every man the measure of faith." Nor is it the Spirit Himself that is divided, but the gifts bestowed by the Spirit: for there are diversities of gifts, but the same Spirit.

4. But when He says, "I will ask the Father, and He shall give you another Paraclete," He intimates that He Himself is also a paraclete. For paraclete is in Latin called advocatus (advocate); and it is said of Christ, "We have an advocate with the Father, Jesus Christ the righteous." But He said that the world could not receive the Holy Spirit, in much the same sense as it is also said, "The minding of the flesh is enmity against God: for it is not subject to the law of God; neither indeed can be;" just as if we were to say, Unrighteousness cannot be righteous. For in speaking in this passage of the world, He refers to those who love the world; and such a love is not of the Father. And thus the love of this world, which gives us enough to do to weaken and destroy its power within us, is in direct opposition to the love of God, which is shed abroad in our hearts by the Holy Spirit who is given unto us. "The world," therefore, "cannot receive Him, cause it seeth Him not, neither knoweth Him." For worldly love possesseth not those invisible eyes, whereby, save in an invisible way, the Holy Spirit cannot be seen.

5. But ye," He adds, "shall know Him; for He shall dwell with you, and be in you." He will be in them, that He may dwell with them; He will not dwell with them to the end that He may be in them: for the being anywhere is prior to the dwelling there. But to prevent us from imagining that His words, "He shall dwell with you," were spoken in the same sense as that in which a guest usually dwells with a man in a visible way, He explained what "He shall dwell with you" meant, when He added the words, "He shall be in you." He is seen,

therefore, in an invisible way: nor can we have any knowledge of Him unless He be in us. For it is in a similar way that we come to see our conscience within us: for we see the face of another, but we cannot see our own; but it is our own conscience we see, not another's. And yet conscience is never anywhere but within us: but the Holy Spirit can be also apart from us, since He is given that He may also be in us. But we cannot see and know Him in the only way in which He may be seen and known, unless He be in us.

Tractate 75

John XIV. 18-21. 1. After the promise of the Holy Spirit, lest any should suppose that the Lord was to give Him, as it were, in place of Himself, in any such way as that He Himself would not likewise be with them, He added the words: "I will not leave you orphans; I will come to you." Orphani [Greek] are pupilli [parent-less children] in Latin. The one is the Greek, the other the Latin name of the same thing: for in the psalm where we read, "Thou art the helper of the fatherless" [in the Latin version, pupillo], the Greek has orphano. Accordingly, although it was not the Son of God that adopted sons to His Father, or willed that we should have by grace that same Father, who is His Father by nature, yet in a sense it is paternal feelings toward us that He Himself displays, when He declares, "I will not leave you orphans; I will come to you." In the same way He calls us alsohe children of the bridegroom, when He says, "The time will come, when the bridegroom shall be taken away from them, and then shall the children of the bridegroom fast." And who is the bridegroom, but Christ the Lord?

2. He then goes on to say, "Yet a little while, and the world seeth me no more." How so the world saw Him then; for under the name of the world are to be understood those of whom He spake above, when saying of the Holy Spirit, "Whom the world cannot receive, because it seeth Him not, neitherknoweth Him." He was plainly visible to the carnal eyes of the world, while manifest in the flesh; but it saw not the Word that lay hid in the flesh: it saw the man, but it saw not God: it saw the covering, but not the Being within. But as, after the resurrection, even His very flesh, which He exhibited both to the sight and to the handling of His own, He refused to exhibit to others, we may in this way perhaps understand the meaning of the words, "Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also."

3. What is meant by the words, "Because I live, ye shall live also"? Why did He speak in the present tense of His own living, and in the future of theirs, but just by way of promise that the life also of the resurrection-body, as it preceded in His own case, would certainly follow in theirs? And as His own resurrection was in the immediate future, He put the word in the present tense to signify its speedy approach: but of theirs, as delayed till the end of the world, He said not, ye live; but, "ye shall live." With elegance and brevity, therefore, by means of two words, one of them in the present tense and the other in the future, He gave

the promise of two resurrections, to wit, His own in the immediate future, and ours as yet to come in the end of the world. "Because I live," He says, "ye shall live also:" because He liveth, therefore shall we live also. For as by man is death, by man also is the resurrection of the dead, For as in Adam all die, even so in Christ shall all be made alive. As it is only through the former that every one is liable to death, it is only through Christ that any one can attain unto life. Because we did not live, we are dead; because He lived, we shall live also. We were dead to Him, when we lived to ourselves; but, because He died in our behalf, He liveth both for Himself and for us. For, because He liveth, we shall live also. For while we were able of ourselves to attain unto death, it is not of ourselves also that life can come into our possession.

4. "In that day," He says, "ye shall know that I am in my Father, and ye in me, and I in you." In what day, but in that whereof He said, "Ye shall live also"? For then will it be that we can see what we believe. For even now is He in us, and we in Him: this we believe now, but then shall we also know it; although what we know even now by faith, we shall know then by actual vision. For as long as we are in the body, as it now is, to wit, corruptible, and encumbering to the soul, we live at a distance from the Lord; for we walk by faith, not by sight. Then accordingly it will be by sight, for we shall see Him as He is. For if Christ were not even now in us, the apostle would not say, "And if Christ be in you, the body is dead indeed because of sin; but the spirit is life because of righteousness." But that we are also in Him even then, He makes sufficiently clear, when He says, "I am the vine, ye are the branches." Accordingly in that day, when we shall be living the life, whereby death shall be swallowed up, we shall know that He is in the Father, and we in Him, and He in us; for then shall be completed that very state which is already in the present begun by Him, that He should be in us, and we in Him.

5. "He that hath my commmandments," He adds, "and keepeth them, he it is that loveth me." He that hath [them] in his memory, and keepeth them in his life; who hath them orally, and keepeth them morally; who hath them in the ear, and keepeth them in deed; or who hath them in deed, and keepeth them by perseverance;-"he it is," He says, "that loveth me." By works is love made manifest as no fruitless application of a name. "And he that loveth me," He says, "shall be loved of my Father, and I will love him, and will manifest myself to him." But what is this, "I will love"? Is it as if He were then only to love, and loveth not at present? Surely not. For how could the Father love us apart from the Son, or the Son apart from the Father? Working as They do inseparably, how can They love apart? But He said, "I will love him," in reference to that which follows, "and I will manifest myself to him." "I will love, and will manifest;" that is, I will love to the very extent of manifesting. For this has been the present aim of His love, that we may believe, and keep hold of the commandment of faith; but then His love will have this for its object, that we may see, and get that very sight as the reward of our faith: for we also love now, by believing in that which we shall see hereafter; but then shall we love in the sight of that which now we believe.

Tractate 76

John XIV. 22-24. 1. While the disciples thus question, and Jesus their Master replies to them, we also, as it were, are learning along with them, when we either read or listen to the holy Gospel. Accordingly, because the Lord had said, "Yet a little while, and the world seeth me no more; but ye shall see me," Judas-not indeed His betrayer, who was surnamed Iscariot, but he whose epistle is read among the canonical Scriptures-asked Him of this very matter: "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Let us, too, be as it were questioning disciples with them, and listen to our common Master. For Judas the holy, not the impure, the follower, but not the persecutor of the Lord, has inquired the reason why Jesus was to manifest Himself to His own, and not to the world; why it was that yet a little while, and the world should not see Him, but they should see Him.

2. "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings. Here we have set forth the reason why He is to manifest Himself to His own, and not to that other class whom He distinguishes by the name of the world; and such is the reason also why the one loveth Him, and the other loveth Him not. It is the very reason, whereof it is declared in the sacred psalm, "Judge me, O God, and plead my cause against an unholy nation. For such as love are chosen, because they love: but those who have not love, though they speak with the tongues of men and angels, are become a sounding brass and a tinkling cymbal; and though they had the gift of prophecy, and knew all mysteries and all knowledge, and had all faith so that they could remove mountains, they are nothing; and though they distributed all their substance, and gave their body to be burnt, it profiteth them nothing. The saints are distinguished from the world by that love which maketh the one-minded to dwell [together] in a house In this house Father and Son make their abode, and impart that very love to those whom They shall also honor at last with this promised self manifestation;

of which the disciple questioned his Master, that not only those who then listened might learn it from His own lips, but we also from his Gospel. For he had made inquiry about the manifestation of Christ, and heard [in reply] about His loving and abiding. There is therefore a kind of inward manifestation of God, which is entirely unknown to the ungodly,

who receive no manifestation of God the Father and the Holy Spirit: of the Son, indeed, there might have been such, but only in the flesh; and that, too, neither of the same kind as the other, nor able under any form to remain with them, save only for a little while; and even that, for judgment, not for rejoicing; for punishment, not for reward.

3. We have now, therefore, to understand, so far as He is pleased to unfold it, the meaning of the words, "Yet a little while, and the world seeth me no more; but ye shall see me." It is true, indeed, that after a little while He was to withdraw even His body, in which the ungodly also were able to see Him, from their sight; for none of them saw Him after His resurrection. But since it was declared on the testimony of angels, "He shall so come in like manner as ye have seen Him go into heaven;" and our faith stands to this, that He will come in the same body to judge the living and the dead; there can be no doubt that He will then be seen by the world, meaning by the name, those who are aliens from His kingdom. And, on this account, it is far better to understand Him as having intended to refer at once to that epoch, when He said, "Yet a little while, and the world seeth me no more," when in the end of the world He shall be taken away from the sight of the damned, that for the future He may be seen only of those with whom, as those that love Him, the Father and Himself are making their abode. But He said, "a little while," because that which appears tedious to men is very brief in the sight of God: for of this same "little while" our evangelist, John, himself says, "Little children, it is the last time."

4. But further, lest any should imagine that the Father and Son only, without the Holy Spirit, make their abode with those that love Them, let him recall what was said above of the Holy Spirit, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him; for He shall dwell with you, and shall be in you" (ver. 17). Here you see that, along with the Father and the Son, the Holy Spirit also taketh up His abode in the saints; that is to say, within them, as God in His temple. The triune God, Father, and Son, and Holy Spirit, come to us while we are coming to Them: They come with help, we come with obedience; They come to enlighten, we to behold; They come to fill, we to contain: that our vision of Them may not be external, but inward; and Their abiding in us may not be transitory, but eternal. The Son cloth not manifest Himself in such a way as this to the world: for the world is spoken of in the passage before us as those, of whom He immediately adds, "He that loveth me not, keepeth not my sayings." These are such as never see the Father and the Holy Spirit: and see the Son for a little while, not to their attainment of bliss, but to their condemnation; and even Him, not in the form of God, wherein He is equally invisible with the Father and the Holy Spirit, but in human form, in which it was His will to be an object of contempt in suffering, but of terror in judging the world.

5. But when He added, "And the saying which ye have heard is not mine, but the Father's who sent me," let us not be filled with wonder or fear: He is not inferior to the Father, and yet He is not, save of the Father: He is not unequal in Himself, but He is not of Himself. For it was no false word He uttered when He said, "He that loveth me not, keepeth not my sayings." He called them, you see, His own sayings; does He, then, contradict Himself when

He said again, ”And the saying which ye have heard is not mine”? And, perhaps, it was on account of some intended distinction that, when He said His own, He used ”sayings” in the plural; but when He said that ”the saying,” that is, the Word, was not His own, but the Father’s, He wished it to be understood of Himself. For in the beginning was the Word, and the Word was with God, and the Word was God. For as the Word, He is certainly not His own, but the Father’s: just as He is not His own image, but the Father’s; and is not Himself His own Son, but the Father’s. Rightly, therefore, does He attribute whatever He does, as equal, to the Author of all, of whom He has this very prerogative, that He is in all respects His equal.

Tractate 77

John XIV. 25-27. 1. In the preceding lesson of the holy Gospel, which is followed by the one that has just been read, the Lord Jesus had said that He and the Father would come to those who loved Them, and make Their abode with them. But He had also already said above of the Holy Spirit, "But ye shall know Him; for He shall dwell with you, and shall be in you" (ver. 17): by which we understood that the divine Trinity dwelleth together in the saints as in His own temple. But now He saith, "These things have I spoken unto you while [still] dwelling with you." That dwelling, therefore, which He promised in the future, is of one kind; and this, which He declares to be present, is of another. The one is spiritual, and is realized inwardly by the mind; the other is corporal, and is exhibited outwardly to the eye and the ear. The one brings eternal blessedness to those who have been delivered, the other pays its visits in time to those who await deliverance. As regards the one, the Lord never withdraws from those who love Him; as regards the other, He comes and goes. "These things, He says, "have I spoken unto you, while [still] dwelling with you;" that is, in His bodily presence, wherein He was visibly conversing with them.

2. "But the Comfort," He adds, "[which is] the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Is it, then, that the Son speaks, and the Holy Spirit teaches, so that we merely get hold of the words that are uttered by the Son, and then understand them by the teaching of the Spirit as if the Son could speak without the Holy Spirit, or the Holy Spirit teach without the Son: or is it not rather that the Son also teacheth and the Spirit speaketh, and, when it is God that speaketh and teacheth anything, that the Trinity itself is speaking and teaching? And just because it is a Trinity, its persons required to be introduced individually, so that we might hear it in its distinct personality, and understand its inseparable nature. Listen to the Father speaking in the passage where thou readest, "The Lord said unto me, Thou art my Son: listen to Him also teaching, in that where thou readest, "Ever man that hath heard, and hath learned of the Father, cometh unto me. The Son, on the other hand, thou hast just heard speaking; for He saith of Himself, "Whatsoever I have said unto you: and if thou wouldst also know Him as a Teacher, bethink thyself of the Master, when He saith, "One is your Master, even Christ.

Furthermore, of the Holy Spirit, whom thou hast just been told of as a Teacher in the words, "He shall teach you all things," listen to Him also speaking, where thou readest in the Acts of the Apostles, that the Holy Spirit said to the blessed Peter, "Go with them, for I have sent them. The whole Trinity, therefore, both speaketh and teacheth: but were it not also brought before us in its individual personality, it would certainly altogether surpass the power of human weakness to comprehend it. For as it is altogether inseparable in itself, it could never be known as the Trinity, were it always spoken of inseparably; for when we speak of the Father, and the Son, and the Holy Spirit, we certainly do not pronounce them simultaneously, and yet in themselves they cannot be else than simultaneous. But when He added," He will bring to your remembrance," we ought also to understand that we are commanded not to forget that these pre-eminently salutary admonitions are part of that grace which the Holy Spirit brings to our remembrance.

3. "Peace," He said, "I leave with you, my peace I give unto you." It is here we read in the prophet, "Peace upon peace:" peace He leaves with us when going away, His own peace He will give us when He cometh in the end. Peace He leaveth with us in this world, His own peace He will give us in the world to come. His own peace He leaveth with us, and abiding therein we conquer the enemy. His own peace He will give us when, with no more enemies to fight, we shall reign as kings. Peace He leaveth with us, that here also we may love one another: His own peace will He give us, where we shall be beyond the possibility of dissension. Peace He leaveth with us, that we may not judge one another of what is secret to each, while here on earth: His own peace will He give us, when He "will make manifest the counsels of the heart; and then shall every man have praise of God." And yet in Him and from Him it is that we have peace, whether that which He leaveth with us when going to the Father, or that which He will give us when we ourselves are brought by Him to the Father. And what is it He leaveth with us, when ascending from us, save His own presence, which He never withdraweth? For He Himself is our peace who hath made both one. It is He, therefore, that becomes our peace, both when we believe that He is, and when we see Him as He is. For if, so long as we are in this corruptible body that burdens the soul, and are walking by faith, not by sight, He forsaketh not those who are sojourning at a distance from Himself; how much more, when we have attained to that sight, shall He fill us with Himself?

4. But why is it that, when He said, "Peace I leave with you," He did not add, "my; but when He said, "I give unto you," He there made use of it? Is "my" to be understood even where it is not expressed, on the ground that what is expressed once may have a reference to both? Or may it not be that here also we have some underlying truth that has to be asked and sought for, and opened up to those who knock thereat? For what, if by His own peace He meant such to be understood as that which He possesses Himself? whereas the peace, which He leaves us in this world, may more properly be termed our peace than His. For He, who is altogether without sin, has no elements of discord in Himself; while the peace we possess, meanwhile, is such that in the midst of it we have still to be saying, "Forgive us our debts. A certain kind of peace, accordingly, we do possess, inasmuch as we delight in the law of

God after the inward man: but it is not a full peace, for we see another law in our members warring against the law of our mind. In the same way we have peace in our relations with one another, just because, in mutually loving, we have a mutual confidence in one another: but no more is such a peace as that complete, for we see not the thoughts of one another's hearts;

and we have severally better or worse opinions in certain respects of one another than is warranted by the reality. And so that peace, although left us by Him, is our peace: for were it not from Him, we should not be possessing it, such as it is; but such is not the peace He has Himself. And if we keep what we received to the end, then such as He has shall we have, when we shall have no elements of discord of our own, and we shall have no secrets hid from one another in our hearts. But I am not ignorant that these words of the Lord may be taken so as to seem only a repetition of the same idea, "Peace I leave with you, my peace I give unto you: so that after saying "peace," He only repeated it in saying "my peace; and what He had meant in saying "I leave with you," He simply repeated in saying "I give unto you. Let each one understand it as he pleases; but it is my delight, as I believe it is yours also, my beloved brethren, to keep such hold of that peace here, where our hearts are making common cause against the adversary, that we may be ever longing for the peace which there will be no adversary to disturb.

5. But when the Lord proceeded to say, "Not as the world giveth, give I unto you," what else does He mean but, Not as those give who love the world, give I unto you? For their aim in giving themselves peace is that, exempt from the annoyance of lawsuits and wars, they may find enjoyment, not in God, but in the friendship of the world; andalthough they give the righteous peace, in ceasing to persecute them, there can be no true peace where there is no real harmony, because their hearts are at variance. For asone is called a consort who unites his lot (sortem) with another, so may he be termed concordant whose heart has entered into a similar union. Let us, therefore, beloved, with whom Christ leaveth peace, and to whom He giveth His own peace, not after the world's way, but in a way worthy of Him by whom the world was made, that we should be of one heart with Himself. having our hearts run into one, that this one heart, set on that which is above, may escape the corruption of the earth.

Tractate 78

John XIV. 27, 28.

1. Wehave just heard, brethren, these words of the Lord, which He addressed to His disciples: "Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come unto you: if ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I. Their hearts might have become filled with trouble and fear, simply because of His going away from them, even though intending to return; lest, possibly, in the very interval of the shepherd's absence, the wolf should make an onset on the flock. But as God, He abandoned not those from whom He departed as man: and Christ Himself is at once both man and God. And so He both went away in respect of His visible humanity, and remained as regards His Godhead: He went away as regards the nature which is subject to local limitations, and remained in respect of that which is ubiquitous. Why, then, should their heart be troubled and afraid, when His quitting their eyesight was of such a kind as to leave unaltered His presence in their heart? Although even God, who has no local bounds to His presence, may depart from the hearts of those who turn away from Him, not with their feet, but their moral character; just as He comes to such as turn to Him, not with their faces, but in faith, and approach Him in the spirit, and not in the flesh.

But that they might understand that it was only in respect of His human nature that He said, "I go and come to you," He went on to say, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I. And so, then, in that very respect wherein the Son is not equal to the Father, in that was He to go to the Father, just as from Him is He hereafter to come to judge the quick and the dead: while in so far as the Only-begotten is equal to Him that begat, He never withdraws from the Father; but with Him is everywhere perfectly equal in that Godhead which knows of no local limitations. For "being as He was in the form of God," as the apostle says, "He thought it not robbery to be equal with God. For how could that nature be robbery, which was His, not by usurpation, but by birth? "But He emptied Himself, taking upon Him the form of a servant; and so, not losing the former, but assuming the latter, and emptying Himself in that very respect wherein He stood forth before us here in a humbler state than that wherein He still remained with the Father. For there was the accession of a servant-form, with no recession of the divine: in

the assumption of the one there was no consumption of the other. In reference to the one He says, "The Father is greater than I;

but because of the other, "I and my Father are one."

2. Let the Arian attend to this, and find healing in his attention; that wrangling may not lead to vanity, or, what is worse, to insanity. For it is the servant-form which is that wherein the Son of God is less, not only than the Father, but also than the Holy Spirit; and more than that, less also than Himself,for He Himself, in the form of God, is greater than Himself. For the man Christ does not cease to be called the Son ofGod, a name which was thought worthy of being applied even to His flesh alone as it lay in the tomb. And what else than this do we confess, when we declare that we believe in the only-begotten Son of God, who, under Pontius Pilate, was crucified, and buried? And what of Him was buried, save the flesh without the spirit? And so in believing in the Son of God, who was buried, we surely affix the name, Son of God, even to His flesh, which alone was laid in the grave. Christ Himself, therefore, the Son of God, equal with the Father because in the form of God, inasmuch as He emptied Himself, without losing the form of God, but assuming that of a servant, is greater even than Himself; because the unlost form of God is greater than the assumed form of a servant.

And what, then, is there to wonder at, or what is there out of place, if, in reference to this servant-form, the Son of God says, "The Father is greater than I; and in speaking of the form of God, the self-same Son of God declares, "I and my Father are one"? For one they are, inasmuch as "The Word was God; and greater is the Father, inasmuch as "the Word was made flesh. Let me add what cannot be gainsaid by Arians and Eunomians: in respect of this servant-form, Christ as a child was inferior also to His own parents, when, according to Scripture, "He was subject" as an infant to His seniors. Why, then, heretic, seeing that Christ is both God and man, when He speaketh as man, dost thou calumniate God? He in His own person commends our human nature; dost thou dare in Him to asperse the divine? Unbelieving and ungrateful as thou art, wilt thou degrade Him who made thee, just for the very reason that He is declaring what He became because of thee? For equal as He is with the Father, the Son, by whom man was made, became man, in order to be less than the Father: and had He not done so, what would have become of man?

3. May our Lord and Master bring home clearly to our minds the words, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I. Let us, along with the disciples, listen to the Teacher's words, and not, with strangers, give heed to the wiles of the deceiver. Let us acknowledge the twofold substance of Christ; to wit, the divine, in which he is equal with the Father, and the human, in respect to which the Father is greater. And yet at the same time both are not two, for Christ is one; and God is not a quaternity, but a Trinity. For as the rational soul and the body form but one man, so Christ, while both God and man, is one; and thus Christ is God, a rational soul, and a body. In all of these we confess Him to be Christ, we confess Him in each. Who, then, is He that made the world? Christ Jesus, but in the form of God. Who is it that was crucified under Pontius

Pilate? Christ Jesus, but in the form of a servant. And so of the several parts whereof He consists as man. Who is He who was not left in hell? Christ Jesus, but only in respect of His soul. Who was to rise on the third day, after being laid in the tomb? Christ Jesus, but solely in reference to His flesh.

In reference, then, to each of these, He is likewise called Christ And yet all of them are not two, or three, but one Christ. On this account, therefore, did He say, "If ye loved me, ye would surely rejoice, because I go unto the Father; for human nature is worthy of congratulation, in being so assumed by the only-begotten Word as to be constituted immortal in heaven, and, earthy in its nature, to be so sublimated and exalted, that, as incorruptible dust, it might take its seat at the right hand of the Father. In such a sense it is that He said He would go to the Father. For in very truth He went unto Him, who was always with Him. But His going unto Him and departing from us were neither more nor less than His transforming and immortalizing that which He had taken upon Him from us in its mortal condition, and exalting that to heaven, by means of which He lived on earth in man's behalf. And who would not draw rejoicing from such a source, who has such love to Christ that he can at once congratulate his own nature as already immortal in Christ, and cherish the hope that he himself will yet become so through Christ?

Tractate 79

John XIV. 29-31.

1. Our Lord and Saviour, Jesus Christ, had said unto His disciples, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I. And that He so spake in His servant-form, and not in that of God, wherein He is equal with the Father, is well known to faith as it resides in the minds of the pious, not as it is reigned by the scornful and senseless. And then He added, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe. What can He mean by this, when the fact rather is, that a man ought, before it comes to pass, to believe that which demands his belief? For it forms the very encomium of faith when that which is believed is not seen. For what greatness is there in believing what is seen, as in those words of the same Lord, when, in reproving a disciple, He said, "Because thou hast seen, thou hast believed; blessed are they that see not, and yet believe. And I hardly know whether any one can be said to believe what he sees; for this same faith is thus defined in the epistle addressed to the Hebrews: "Now faith is the substance of those that hope, the assurance of things not seen.

Accordingly, if faith is in things that are believed, and that, too, in things which are not seen, what mean these words of the Lord, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe"? Ought He not rather to have said, And now I have told you before it come to pass, that ye may believe what, when it is come to pass, ye shall see? For even he who was told, "Because thou hast seen, thou hast believed," did not believe only what he saw; but he saw one thing, and believed another: for he saw Him as man, and believed Him to be God. He perceived and touched the living flesh, which he had seen in the act of dying, and he believed in the Deity infolded in that flesh. And so he believed with the mind what he did not see, by the help of that which was apparent to his bodily senses. But though we may be said to believe what we see, just as every one says that he believes his own eyes, yet that is not to be mistaken for the faith which is built up by God in our souls; but from things that are seen, we are brought to believe in those which are invisible. Wherefore, beloved, in the passage before us, when our Lord says,"And now I have told you before it come to pass, that, when it is come to pass, ye might believe;

by the words, "when it is come to pass," He certainly means, that they would yet see Him after His death, alive, and ascending to His I Father; at the sight of which they should then

be compelled to believe that He was indeed the Christ, the Son of the living God, seeing He could do such a thing, even after predicting it, and also could predict it before He did it: and this they should then believe, not with a new, but with an augmented faith; or at least [with a faith] that had been impaired by His death, and was now repaired by His resurrection. For it was not that they had not previously also believed Him to be the Son of God, but when His own predictions were actually fulfilled in Him, that faith, which was still weak at the time of His here speaking to them, and at the time of His death almost ceased to exist, sprang up again into new life and increased vigor.

2. But what says He next? "Hereafter I will not talk much with you; for the prince of this world cometh; and who is that, but the devil? "And hath nothing in me; that is to say, no sin at all. For by such words He points to the devil, as the prince, not of His creatures, but of sinners, whom He here designates by the name of this world. And as often as the name of the world is used in a bad sense, He is pointing only to the lovers of such a world; of whom it is elsewhere recorded, "Whosoever will be a friend of this world, becomes the enemy of God. Far be it from us, then, so to understand the devil as prince of the world, as if he wielded the government of the whole world, that is, of heaven and earth, and all that is in them; of which sort of world it was said, when we were lecturing on Christ the Word, "And the world was made by Him. The whole world therefore, from the highest heavens to the lowest earth, is subject to the Creator, not to the deserter; to the Redeemer, not to the destroyer; to the Deliverer, not to the enslaver; to the Teacher, not to the deceiver.

And in what sense the devil is to be understood as the prince of the world, is still more clearly unfolded by the Apostle Paul, who, after saying, "We wrestle not against flesh and blood," that is, against men, went on to say, "but against principalities and powers, and the world-rulers of this darkness. For in the very next word he has explained what he meant by "world," when he added, "of this darkness; so that no one, by the name of the world, should understand the whole creation, of which in no sense are fallen angels the rulers. "Of this darkness," he says, that is, of the lovers of this world: of whom, nevertheless, there were some elected, not from any deserving of their own, but by the grace of God, to whom he says, "Ye were sometimes darkness; but now are ye light in the Lord. For all have been under the rulers of this darkness, that is, [under the rulers] of wicked men, or darkness, as it were, in subjection to darkness: but "thanks be to God, who hath delivered us," says the same apostle, "from the power of darkness, and hath translated us into the kingdom of the Son of His love. And in Him the prince of this world, that is, of this darkness, had nothing; for neither did He come with sin as God, nor had His flesh any hereditary taint of sin in its procreation by the Virgin.

And, as if it were said to Him, Why, then, dost Thou die, if Thou hast no sin to merit the punishment of death? He immediately added, "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do: arise, let us go hence. For He was sitting at table with those who were similarly occupied. But "let us go," He said, and whither, but to the place where He, who had nothing in Him deserving of death,

was to be delivered up to death? But He had the Father's commandment to die, as the very One of whom it had been foretold, "Then I paid for that which I took not away; and so appointed to pay death to the full, while owing it nothing, and to redeem us from the death that was our due. For Adam had seized on sin as a prey, when, deceived, he presumptuously stretched forth his hand to the tree, and attempted to invade the incommunicable name of that Godhead I which was disallowed him, and with which the Son of God was endowed by nature, and not by robbery.

Tractate 80

John XV. 1-3. 1. This passage of the Gospel, brethren, where the Lord calls Himself the vine, and His disciples the branches, declares in so many words that the Mediator between God and men, the man Christ Jesus, is the head of the Church, and that we are His members. For as the vine and its branches are of one nature, therefore, His own nature as God being different from ours, He became man, that in Him human nature might be the vine, and we who also are men might become branches thereof. What mean, then, the words, "I am the true vine"? Was it to the literal vine, from which that metaphor was drawn, that He intended to point them by the addition of "true"? For it is by similitude, and not by any personal propriety, that He is thus called a vine; just as He is also termed a sheep, a lamb, a lion, a rock, a corner-stone, and other names of a like kind, which are themselves rather the true ones, from which these are drawn as similitudes, not as realities. But when He says, "I am the true vine," it is to distinguish Himself, doubtless, from that [vine] to which the words are addressed: "How art thou turned into sourness, as a strange vine?" For how could that be a true vine which was expected to bring forth grapes and brought forth thorns?

2. "I am," He says, "the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away; and every one that beareth fruit, He purgeth it, that it may bring forth more fruit. Are, then, the husbandman and the vine one? Christ is the vine in the same sense as when He said, "The Father is greater than I; but in that sense wherein He said, "I and myFather are one," He is also the husbandman. And yet not such a one as those, whose whole service is confined to external labor; but such, that He also supplies the increase from within. "For neither is he that planteth anything, neither he that watereth; but God that giveth the increase. But Christ is certainly God, for the Word was God; and so He and the Father are one: and if the Word was made flesh,-that which He was not before,-He nevertheless still remains what He was. And still more, after saying of the Father, as of the husbandman, that He taketh away the fruitless branches, and pruneth the fruitful, that they may bring forth more fruit, He straightway points to Himself as also the purger of the branches, when He says, "Now ye are clean through the word which I have spoken unto you. Here, you see, He is also the pruner of the branches-a work which belongs to the husbandman, and not to the vine; and more than that, He maketh the branches His workmen.

For although they give not the increase, they afford some help; but not of themselves: "For without me," He says, "ye can do nothing."' And listen, also, to their own confession: "What, then, is Apollos, and what is Paul but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered. And this, too, "as the Lord gave to every man; and so not of themselves. In that, however, which follows, "but God gave the increase," He works not by them, but by Himself; for work like that exceeds the lowly capacity of man, transcends the lofty powers of angels, and rests solely and entirely in the hands of the Triune Husbandman. "Now ye are clean," that is, clean, and yet still further to be cleansed. For, had they not been clean, they could not have borne fruit; and yet every one that beareth fruit is purged by the husbandman, that he may bring forth more fruit. He bears fruit because he is clean; and to bear more, he is cleansed still further. For who in this life is so clean as not to be in need of still further and further cleansing? seeing that, "if we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;

to cleanse in very deed the clean, that is, the fruitful, that they may be so much the more fruitful, as they have been made the cleaner.

3. "Now ye are clean through the word which I have spoken unto you. Why does He not say, Ye are clean through the baptism wherewith ye have been washed, but "through the word which I have spoken unto you," save only that in the water also it is the word that cleanseth? Take away the word, and the water is neither more nor less than water. The word is added to the element, and there results the Sacrament, as if itself also a kind of visible word. For He had said also to the same effect, when washing the disciples' feet, "He that is washed needeth not, save to wash his feet, but is clean every whit. And whence has water so great an efficacy, as in touching the body to cleanse the soul, save by the operation of the word; and that not because it is uttered, but because it is believed? For even in the word itself the passing sound is one thing, the abiding efficacy another. "This is the word of faith which we preach," says the apostle, "that if thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shall be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Accordingly, we read in the Acts of the Apostles, "Purifying their hearts by faith;

and, says the blessed Peter in his epistle, "Even as baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience. "This is the word of faith which we preach," whereby baptism, doubtless, is also consecrated, in order to its possession of the power to cleanse. For Christ, who is the vine with us, and the husbandman with the Father, "loved the Church, and gave Himself for it. And then read the apostle, and see what he adds: "That He might sanctify it, cleansing it with the washing of water by the word. The cleansing, therefore, would on no account be attributed to the fleeting and perishable element, were it not for that which is added, "by the word. This word of faith possesses such virtue in the Church of God, that through the medium of him who in faith

presents, and blesses, and sprinkles it, He cleanseth even the tiny infant, although itself unable as yet with the heart to believe unto righteousness, and to make confession with the mouth unto salvation. All this is done by means of the word, whereof the Lord saith, "Now ye are clean through the word which I have spoken unto you."

Tractate 81

John XV. 4-7. 1. Jesus called Himself the vine, and His disciples the branches, and His Father the husbandman; whereon we have already discoursed as we were able. But in the present passage, while still speaking of Himself as the vine, and of His branches, or, in other words, of the disciples, He said, "Abide in me, and I in you." They are not in Him in the same kind of way that He is in them. And yet both ways tend to their advantage, and not to His. For the relation of the branches to the vine is such that they contribute nothing to the vine, but from it derive their own means of life; while that of the vine to the branches is such that it supplies their vital nourishment, and receives nothing from them. And so their having Christ abiding in them, and abiding themselves in Christ, are in both respects advantageous, not to Christ, but to the disciples. For when the branch is cut off, another may spring up from the living root; but that which is cut off cannot live apart from the root.

2. And then He proceeds to say: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." A great encomium on grace, my brethren,-one that will instruct the souls of the humble, and stop the mouths of the proud. Let those now answer it, if they dare, who, ignorant of God's righteousness, and going about to establish their own, havenot submitted themselves unto the righteousness of God. Let the self-complacent answer it, who think they have no need of God for the performance of good works. Fight they not against such a truth, those men of corrupt mind, reprobate concerning the faith, whose reply is only full of impious talk, when they say: It is of God that we have our existence as men, but it is of ourselves that we are righteous? What is it you say, you who deceive yourselves, and, instead of establishing freewill, cast it headlong down from the heights of its self-elevation through the empty regions of presumption into the depths of an ocean grave? Why, your assertion that man of himself worketh righteousness, that is the height of your self-elation. But the Truth contradicts you, and declares, "The branch cannot bear fruit of itself, except it abide in the vine." Away with you now over your giddy precipices, and, without a spot whereon to take your stand, vapor away at your windy talk. These are the empty regions of your presumption. Butlook well at what is tracking your steps, and, if you have any sense remaining, let your hair stand on end. For whoever imagines that he is bearing fruit of himself is not in the vine, and he that is not in the vine is not in Christ, and he that is not in Christ is not a Christian. Such are the ocean depths into which you have plunged.

3. Ponder again and again what the Truth has still further to say: "I am the vine," He adds, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. For just to keep any from supposing that the branch can bear at least some little fruit of itself, after saying, "the same bringeth forth much fruit," His next words are not, Without me ye can do but little, but "ye can do nothing. Whether then it be little or much, without Him it is impracticable; for without Him nothing can be done. For although, when the branch beareth little fruit, the husbandman purgeth it that it may bring forth more; yet if it abide not in the vine, and draw its life from the root, it can bear no fruit whatever of itself. And although Christ would not have been the vine had He notbeen man, yet He could not have supplied such grace to the branches had He not also been God. And just because such grace is so essential to life, that even death itself ceases to be at the disposal of free-will, He adds, "If any one abide not in me, he shall be cast forth as a branch, and wither; and they shall gather him, and cast him into the fire, and he is burned.

The wood of the vine, therefore, is in the same proportion the more contemptible if it abide not in the vine, as it is glorious while so abiding; in fine, as the Lord likewise says of them in the prophet Ezekiel, when cut off, they are of no use for any purpose of the husbandman, and can be applied to no labor of the mechanic. The branch is suitable only for one of two things, either the vine or the fire: if it is not in the vine, its place will be in the fire; and that it may escape the latter, may it have its place in the vine.

4. "If ye abide in me," He says, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you. For abiding thus in Christ, is there aught they can wish but what will be agreeable to Christ? So abiding in the Saviour, can they wish anything that is inconsistent with salvation? Some things, indeed, we wish because we are in Christ, and other things we desire because still in this world. For at times, in connection with this our present abode, we are inwardly prompted to ask what we know not it would be inexpedient for us to receive. But God forbid that such should be given us if we abide in Christ, who, when we ask, only does what will be for our advantage. Abiding, therefore, ourselves in Him, when His words abide in us we shall ask what we will, and it shall be done unto us. For if we ask, and the doing follows not, what we ask is not connected with our abiding in Him, nor with His words which abide in us, but with that craving and infirmity of the flesh which are not in Him, and have not His words abiding in them. For to His words, at all events, belongs that prayer which He taught, and in which we say, "Our Father, who art in heaven. Let us only not fall away from the words and meaning of this prayer in our petitions, and whatever we ask, it shall be done unto us.

For then only may His words be said to abide in us, when we do what He has commanded us, and love what He has promised. But when His words abide only in the memory, and have no place in the life, the branch is not to be accounted as in the vine, because it draws not its life from the root. It is to this distinction that the word of Scripture has respect, "and to those that remember His commandments to do them. For many retain them in their memory only

to treat them with contempt, or even to mock at and assail them. It is not in such as have only some kind of contact, but no connection, that the words of Christ abide; and to them, therefore, they will not be a blessing, but a testimony against them; and because they are present in them without abiding in them, they are held fast by them for the very purpose of being judged according to them at last.

Tractate 82

John XV. 8-10. 1. The Saviour, in thus speaking to the disciples, commends still more and more the grace whereby we are saved, when He says, "Herein is my Father glorified, that ye bear very much fruit, and be made my disciples." Whether we say glorified, or made bright, both are the rendering given us of one Greek verb, namely doxazein (docazein). For what is doxa (doca) in Greek, is in Latin glory. I have thought it worth while to mention this, because the apostle says, "If Abraham was justified by works, he hath glory. but not before God." For this is the glory before God, whereby God, and not man, is glorified, when he is justified, not by works, but by faith, so that even his doing well is imparted to him by God; just as the branch, as I have stated above, cannot bear fruit of itself. For if herein God the Father is glorified, that we bear much fruit, and be made the disciples of Christ, let us not credit our own glory therewith, as if we had it of ourselves. For of Him is such a grace, and accordingly therein the glory is not ours, but His. Hence also, in another passage, after saying, "Let your light so shine before men that they may see your good works;" to keep them from the thought that such good works were of themselves, He immediately added, "and may glorify your Father who is in heaven." For herein is the Father glorified, that we bear much fruit, and be made the disciples of Christ. And by whom are we so made, but by Him whose mercy hath forestalled us? For we are His workmanship, created in Christ Jesus unto good works.

2. "As the Father hath loved me," He says, "so have I loved you: continue ye in my love." Here, then, you see, is the source of our good works. For whence should we have them. were it not that faith worketh by love? And how should we love, were it not that we were first loved? With striking clearness is this declared by the same evangelist in his epistle: "We love God because He first loved us." But when He says, "As the Father hath loved me, so have I loved you," He indicates no such equality between our nature and His as there is between Himself and the Father, but the grace whereby the Mediator between God and men is the man Christ Jesus. For He is pointed out as Mediator when He says, "The Father-me, and I-you." For the Father, indeed, also loveth us, but in Him; for herein is the Father glorified, that we bear fruit in the vine, that is, in the Son, and so be made His disciples.

3. "Continue ye," He says, "in my love. How shall we continue? Listen to what follows: "If ye keep my commandments, ye shall abide in my love. Love brings about the keeping of

His commandments; but does the keeping of His commandments bring about love? Who can doubt that it is love which precedes? For he has no true ground for keeping the commandments who is destitute of love. And so, in saying, "If ye keep my commandments, ye shall abide in my love," He shows not the source from which love springs, but the means whereby it is manifested. As if He said, Think not that ye abide in my love if ye keep not my commandments; for it is only if ye have kept them that ye shall abide. In other words, it will thus be made apparent that ye shall abide in my love if ye keep my commandments. So that no one need deceive himself by saying that he loveth Him, if he keepeth not His commandments. For we love Him just in the same measure as we keep His commandments; and the less we keep them, the less we love. And although, when He saith, "Continue ye in my love," it is not apparent what love He spake of; whether the love we bear to Him, or that which He bears to us: yet it is seen at once in the previous clause. For He had there said, "So have I loved you; and to these words He immediately adds, "Continue ye in my love:

accordingly, it is that love which He bears to us. What, then, do the words mean, "Continue ye in my love," but just, continue ye in my grace? And what do these mean, "If ye keep my commandments, ye shall abide in my love," but, hereby shall ye know that ye shall abide in the love which I bear to you, if ye keep my commandments? It is not, then, for the purpose of awakening His love to us that we first keep His commandments; but this, that unless He loves us, we cannot keep His commandments. This is a grace which lies all disclosed to the humble, but is hid from the proud.

4. But what are we to make of that which follows: "Even as I have kept my Father's commandments, and abide in His love"? Here also He certainly intended us to understand that fatherly love wherewith He was loved of the Father. For this was what He has just said, "As the Father hath loved me, so have I loved you; and then to these He added the words, "Continue ye in my love; in that, doubtless, wherewith I have loved you. Accordingly, when He says also of the Father, "I abide in His love," we are to understand it of that love which was borne Him by the Father. But then, in this case also, is that love which the Father bears to the Son referable to the same grace as that wherewith we are loved of the Son: seeing that we on our part are sons, not by nature, but by grace; while the Only-begotten is so by nature and not by grace? Or is this even in the Son Himself to be referred to His condition as man? Certainly so. For in saying, "As the Father hath loved me, so have I loved you," He pointed to the grace that was His as Mediator. For Christ Jesus is the Mediator between God and men, not in respect to His Godhead, but in respect to His manhood. And certainly it is in reference to this His human nature that we read, "And Jesus increased in wisdom and age, and in favor [grace] with God and men.

In harmony, therefore, with this, we may rightly say that while human nature belongs not to the nature of God, yet such human nature does by grace belong to the person of the only-begotten Son of God; and that by grace so great, that there is none greater, yea, none that even approaches equality. For there were no merits that preceded that assumption of humanity, but all His merits began with that very assumption. The Son, therefore, abideth

in the love wherewith the Father hath loved Him, and so hath kept His commandments. For what are we to think of Him even as man, but that God is His lifter up? for the Word was God, the Only-begotten, co-eternal with Him that begat; but that He might be given to us as Mediator, by grace ineffable, the Word was made flesh, and dwelt among us.

Tractate 83

John XV. 11, 12.

1. You have just heard, beloved, the Lord saying to His disciples, "These things have I spoken unto you, that my joy might be in you, and that your joy might be full. And what else is Christ's joy in us, save that He is pleased to rejoice over us? And what is this joy of ours which He says is to be made full, but our having fellowship with Him? On this account He had said to the blessed Peter, "If I wash thee not, thou shall have no part with me. His joy, therefore, in us is the grace He hath bestowed upon us: and that is also our joy. But over it He rejoiced even from eternity, when He chose us before the foundation of the world. Nor can we rightly say that His joy was not full; for God's joy was never at any time imperfect. But that joy of His was not in us: for we, in whom it could be, had as yet no existence; and even when our existence commenced, it began not to be in Him. But in Him it always was, who in the infallible truth of His own foreknowledge rejoiced that we should yet be His own. Accordingly, He had a joy over us that was already full, when He rejoiced in foreknowing and foreordaining us: and as little could there be any fear intermingling in that joy of His, lest there should be any possible failure in what He foreknew would be done by Himself.

Nor, when He began to do what He foreknew that He would do, was there any increase to His joy as the expression of His blessedness; otherwise His making of us must have added to His blessedness. Be such a supposition, brethren, far from our thoughts; for the blessedness of God was neither less without us, nor became greater because of us. His joy, therefore, over our salvation, which was always in Him, when He foreknew and foreordained us, began to be in us when He called us; and this joy we properly call our own, as by it we, too, shall yet be blessed: but this joy, as it is ours, increases and advances, and presses onward perseveringly to its own completion. Accordingly, it has its beginning in the faith of the regenerate, and its completion in the reward when they rise again. Such is my opinion of the purport of the words, "These things have I spoken unto you, that my joy might be in you, and that your joy might be made full: that mine "might be in you; that yours "might be made full. For mine was always full, even before ye were called, when ye were foreknown as those whom I was afterwards to call; but it finds its place in you also, when ye are transformed into that which I have foreknown regarding you. And "that yours may be full: for ye shall be blessed, what ye are not as yet; just as ye are now created, who had no existence before.

2. "This," He says, "is my injunction, that ye love one another, as I have loved you." Whether we call it injunction or commandment. both are the rendering of the same Greek word, entole (entolh). But He had already made this same announcement on a former occasion, when, as ye ought to remember, I repounded it to you to the best of my ability. For this is what He says there, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." And so the repetition of this commandment is its commendation: only that there He said, "A new commandment I give unto you;" and here, "This is my commandment:" there, as if there had been no such commandment before; and here, as if He had no other commandment to give them. But there it is spoken of as "new," to keep us from persevering in our old courses; here, it is called "mine," to keep us from treating it with contempt.

3. But when He said in this way here, "This is my commandment," as if there were none else, what are we to think, my brethren? Is, then, the commandment about that love where-with we love one another, His only one? Is there not also another that is still greater,-that we should love God? Or has God in very truth given us such a charge about love alone, that we have no need of searching for others? There are three things at least that the apostle commends when he says, "But now abide faith, hope, charity, these three; but the greatest of these is charity. And although in charity, that is, in love, are comprehended the two commandments; yet it is here declared to be the greatest only, and not the sole one. Accordingly, what a host of commandments are given us about faith, what a multitude about hope! who is there that could collect them together, or suffice to number them? But let us ponder the words of the same apostle: "Love is the fullness of the law. And so, where there is love, what can be wanting? and where it is not, what is there that can possibly be profitable? The devil believes, but does not love: no one loveth who doth not believe. One may, indeed, hope for pardon who does not love, but he hopes in vain; but no one can despair who loves. Therefore, where there is love, there of necessity will there be faith and hope;

and where there is the love of our neighbor, there also of necessity will be the love of God. For he that loveth not God, how loveth he his neighbour as himself, seeing that he loveth not even himself? Such an one is both impious and iniquitous; and he that loveth iniquity, manifestly loveth not, but hateth his own soul. Let us, therefore, be holding fast to this precept of the Lord, to love one another; and then all else that is commanded we shall do, for all else we have contained in this. But this love is distinguished from that which men bear to one another as such; for in order to mark the distinction, it is added, "as I have loved you. And wherefore is it that Christ loveth us, but that we may be fitted to reign with Christ? With this aim, therefore, let us also be loving one another, that we may manifest the difference of our love from that of others, who have no such motive in loving one another, because the love itself is wanting. But those whose mutual love has the possession of God Himself for its object, will truly love one another; and, therefore, even for the very purpose of loving one another, they love God. There is no such love as this in all men; for few have this motive for their love one to another, that God may be all in all.

Tractate 84

John XV. 13.

1. The Lord, beloved brethren, hath defined that fullness of love which we ought to bear to one another, when He said: "Greater love hath no man than this, that a man lay down his life for his friends. Inasmuch, then, as He had said before, "This is my commandment, that ye love one another, as I have loved you; and appended to these words what you have just been hearing, "Greater love hath no man than this, that a man lay down his life for his friends; there follows from this as a consequence, what this same Evangelist John says in his epistle, "That as Christ laid down His life for us, even so we also ought to lay down our lives for the brethren; loving one another in truth, as He hath loved us, who laid down His life for us. Such also is doubtless the meaning of what we read in the Proverbs of Solomon: "If thou sittest down to supper at the table of a ruler, consider wisely what is set before thee; and so put to thy hand, knowing that thou art bound to make similar preparations. For what is the table of the ruler, but that from which we take the body and blood of Him who laid down His life for us? And what is it to sit thereat, but to approach in humility? And what is it to consider intelligently what is set before thee, but worthily to reflect on the magnitude of the favor?

And what is it, so to put to thy hand, as knowing that thou art bound to make similar preparations, but as I have already said, that, as Christ laid down His life for us, so we also ought to lay down our lives for the brethren? For as the Apostle Peter also says, "Christ suffered for us, leaving us an example, that we should follow His steps. This is to make similar preparations. This it was that the blessed martyrs did in their burning love; and if we celebrate their memories in no mere empty form, and, in the banquet whereat they themselves were filled to the full, approach the table of the Lord, we must, as they did, be also ourselves making similar preparations. For on these very grounds we do not commemorate them at that table in the same way, as we do others who now rest in peace, as that we should also pray for them, but rather that they should do so for us, that we may cleave to their footsteps; because they have actually attained that fullness of love, than which, our Lord hath told us, there cannot be a greater. For such tokens of love they exhibited for their brethren, as they themselves had equally received at the table of the Lord.

2. But let us not be supposed to have so spoken as if on such grounds we might possibly arrive at an equality with Christ the Lord, if for His sake we have undergone witness-bearing even unto blood. He had power to lay down His life, and to take it again; but we have no power to live as long as we wish; and die we must, however unwilling: He, by dying, straightway slew death in Himself; we, by His death, are delivered from death: His flesh saw no corruption; ours, after corruption, shall in the end of the world be clothed by Him with incorruption: He had no need of us, in order to work out our salvation; we, without Him, can do nothing: He gave Himself as the vine, to us the branches; we, apart from Him, can have no life. Lastly, although brethren die for brethren, yet no martyr's blood is ever shed for the remission of the sins of brethren, as was the case in what He did for us; and in this respect He bestowed not on us aught for imitation, but something for congratulation. In as far, then, as the martyrs have shed their blood for the brethren, so far have they exhibited such tokens of love as they themselves perceived at the table of the Lord. (One might imitate Him in dying, but no one could, in redeeming.

In all else, then, that I have said, although it is out of my power to mention everything, the martyr of Christ is far inferior to Christ Himself. But if any one shall set himself in comparison, I say, not with the power. but with the innocence of Christ, and (I would not say) in thinking that he is healing the sins of others, but at least that he has no sins of his own, even so far is his avidity overstepping the requirements of the method of salvation; it is a matter of considerable moment for him, only he attains not his desire. And well it is that he is admonished in that passage of the Proverbs, which immediately goes on to say, "But if thy greed is too great, be not desirous of his dainties; for it is better that thou take nothing thereof, than that thou shouldst take more than is befitting. For such things," it is added, "have a life of deceit," that is, of hypocrisy. For in asserting his own sinlessness,he cannot prove, but only pretend, that he is righteous. And so it is said," For such have a deceiving life. There is only One who could at once have human flesh and be free from sin. Appropriately are we commanded that which follows; and such a word and proverb is well adapted to human weakness, when it is said, "Lay not thyself out, seeing thou art poor, against him that is rich.

For the rich man is Christ, who was never obnoxious to punishment either through hereditary or personal debt and is righteous Himself, and justifies others. Lay not thyself out against Him, thou who art so poor, that thou art manifestly to the eyes of all the daily beggar that thou art in thy prayer for the remission of sins. "But keep thyself," he says, "from thine own counsel" ["cease from thine own wisdom"-E. V.]. From what, but from this delusive presumption? For He, indeed, inasmuch as He is not only man but also God, can never be chargeable with evil. "For if thou turn thine eye upon Him, He will nowhere be visible. "Thine eye," that is, the human eye, wherewith thou distinguishest that which is human; "if thou turn it upon Him, He will nowhere be visible," because He cannot be seen with such organs of sight as are thine. "For He will provide Himself wings like an eagle's, and will depart to the house of His overseer," from which, at all events, He came to us, and found us not such as He Himself was who came. Let us therefore love one another, even as Christ

hath loved us, and given Himself for us. "For greater love hath no man than this, that a man lay down his life for his friends. And let us be imitating Him in such a spirit of reverential obedience, that we shall never have the boldness to presume on a comparison between Him and ourselves.

Tractate 85

John XV. 14, 15. 1. When the Lord Jesus had commended the love which He manifested toward us in dying for us, and had said, "Greater love hath no man than this, that a man lay down his life for his friends," He added, "Ye are my friends, if ye do whatsoever I command you." What great condescension! when one cannot even be a good servant unless he do his lord's commandments; the very means, which only prove men to be good servants, He wished to be those whereby His friends should be known. But the condescension, as I have termed it, is this, that the Lord condescends to call those His friends whom He knows to be His servants. For, to let us know that it is the duty of servants to yield obedience to their master's commands, He actually in another place reproaches those who are servants, by saying, "And why call ye me, Lord, Lord, and do not the things that I say?" Accordingly, when ye say Lord, prove what you say by doing my commandments. Is it not to the obedient servant that He is yet one day to say, "Well done, thou good servant; because thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"? One, therefore, who is a good servant, can be both servant and friend.

2. But let us mark what follows. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth." How, then are we to understand the good servant to be both servant and friend, when He says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth"? He introduces the name of friend in such a way as to withdraw that of servant; not as if to include both in the one term, but in order that the one should succeed to the place vacated by the other. What does it mean? Is it this, that even in doing the Lord's commandments we shall not be servants? Or this, that then we shall cease to be servants, when we have been good servants? And yet who can contradict the Truth, when He says, "Henceforth I call you not servants?" and shows why He said so: "For the servant," He adds, "knoweth not what his lord doeth." Is it that a good and tried servant is not likewise entrusted by his master with his secrets? What does He mean, then, by saying, "The servant knoweth not what his lord doeth"? Be it that "he knoweth not what he doeth," is he ignorant also of what he commands? For if he were so, how can he serve? Or how is he a servant who does no service? And yet the Lord speaks thus: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants." Truly a marvellous statement! Seeing we cannot serve the Lord but by doing His commandments, how is it that in doing so we

shall cease to be servants? If I be not a servant in doing His commandments, and yet cannot be in His service unless I so do, then, in my very service, I am no longer a servant.

3. Let us, brethren, let us understand, and may the Lord enable us to understand, and enable us also to do what we understand. And if we know this, we know of a truth what the Lord doeth; for it is only the Lord that so enables us, and by such means only do we attain to His friendship. For just as there are two kinds of fear, which produce two classes of fearers; so there are two kinds of service, which produce two classes of servants. There is a fear, which perfect love casteth out; and there is another fear, which is clean, and endureth for ever. The fear that lies not in love, the apostle pointed to when he said, "For ye have not received the spirit of service again to fear. But he referred to the clean fear when he said, "Be not high-minded, but fear. In that fear which love casteth out, there has also to be cast out the service along with it: for both were joined together by the apostle, that is, the service and the fear, when he said, "For ye have not received the spirit of service again to fear. And it was the servant connected with this kind of service that the Lord also had in His eye when He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth. Certainly not the servant characterized by the clean fear, to whom it is said, "Well done, thou good servant:

enter thou into the joy of thy lord; but the servant who is characterized by the fear which love casteth out, of whom He elsewhere saith, "The servant abideth not in the house for ever, but the Son abideth ever. Since, therefore, He hath given us power to become the sons of God, let us not be servants, but sons: that, in some wonderful and indescribable but real way, we may as servants have the power not to be servants; servants, indeed, with that clean fear which distinguishes the servant that enters into the joy of his lord, but not servants with the fear that i has to be cast out, and which marketh him that abideth not in the house for ever. But let us bear in mind that it is the Lord that enableth us to serve so as not to be servants. And this it is that is unknown to the servant, who knoweth not what his Lord doeth; and who, when he doeth any good thing, is lifted up as if he did it himself, and not his Lord; and so, glories not in the Lord, but in himself, thereby deceiving himself, because glorying, as if he had not received. But let us, beloved, in order that we may be the friends of the Lord, know what our Lord doeth. For it is He who makes us not only men, but also righteous, and not we ourselves. And who but He is the doer, in leading us to such a knowledge?

For "we have received not the spirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Whatever good there is, is freely given by Him. And so because this also is good, by Him who graciously imparteth all good is this gift of knowing likewise bestowed; that, in respect of all good things whatever, he that glorieth may glory in the Lord. But the words that follow, "But I have called you friends; for all things that I have heard of my Father I have made known unto you," are so profound, that we must by no means compress them within the limits of the present discourse, but leave them over till another.

Tractate 86

John XV. 15, 16.

1. It is a worthy subject of inquiry how these words of the Lord are to be understood, ”But I have called you friends: for all things that I have heard of my Father I have made known unto you. For who is there that dare affirm or believe that any man knoweth all things that the only-begotten Son hath heard of the Father; when there is no one that can comprehend even how He heareth any word of the Father, being as He is Himself the only Word of the Father? Nay more, is it not the case that a little afterwards, in this same discourse, which He delivered to the disciples between the Supper and His passion, He said, ”I have yet many things to say unto you, but ye cannot bear them now”? How, then, are we to understand that He made known unto the disciples all that He had heard of the Father, when there are many things that He saith not, just because He knows that they cannot bear them now? Doubtless what He is yet to do He says that He has done as the same Being who hath made those things which are yet to be. For as He says by the prophet, ”They pierced my hands and my feet,” and not, They will yet pierce; but speaking as it were of the past, and yet predicting what Was still in the future:

so also in the passage before us He declares that He has made known to the disciples all, that He knows He will yet make known in that fullness of knowledge, whereof the apostle says, ”But when that which is perfect is come, then that which is in part shall be done away. For in the same place he adds: ”Now I know in part, but then shall I know, even as also I am known; and now through a glass in a riddle, but then face to face. For the same apostle also says that we have been saved by the washing of regeneration, and yet declares in another place, ”We are saved by hope: but hope that is seen is no hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. To a similar purpose it is also said by his fellow-apostle Peter, ”In whom, though now seeing Him not, ye believe; and in whom, when ye see Him, ye shall rejoice with a joy unspeakable and glorious: receiving the reward of faith, even the salvation of your souls. If, then, it is now the season of faith, and faith’s reward is the salvation of our souls; who, in that faith which worketh by love, can doubt that the day must come to an end, and at its close the reward be received;

not only the redemption of our body, whereof the Apostle Paul speaketh, but also the salvation of our souls, as we are told by the Apostle Peter? For the felicity springing from both is at this present time, and in the existing state of mortality, a matter rather of hope than of actual possession. But this it concerns us to remember, that our outward man, to wit the body, is still decaying; but the inward, that is, the soul, is being renewed day by day. Accordingly, while we are waiting for the immortality of the flesh and salvation of our souls in the future, yet with the pledge we have received, it may be said that we are saved already; so that knowledge of all things which the Only-begotten hath heard of the Father we are to regard as a matter of hope still lying in the future, although declared by Christ as something He had already imparted.

2. "Ye have not chosen me," He says, "but I have chosen you. Grace such as that is ineffable. For what were we so long as Christ had not yet chosen us, and we were therefore still destitute of love? For he who hath chosen Him, how can he love Him? Were we, think you, in that condition which is sung of in the psalm: "I had rather be an abject in the house of the Lord, than dwell in the tents of wickedness"? Certainly not. What were we then, but sinful and lost? We had not yet come to believe on Him, in order to lead to His choosing us; for if it were those who already believed that He chose, then was He chosen Himself, prior to His choosing. But how could He say, "Ye have not chosen me," save only because His mercy anticipated us? Here surely is at fault the vain reasoning of those who defend the foreknowledge of God in opposition to His grace, and with this view declare that we were chosen before the foundation of the world, because God foreknew that we should be good, but not that He Himself would make us good. So says not He, who declares, "Ye have not chosen me. For had Hechosen us on the ground that He foreknew that we should be good, then would He also have foreknown that we would not be the first to make choice of Him. For in no other way could we possibly be good:

unless, forsooth, one could be called good who has never made good his choice. What was it then that He chose in those who were not good? For they were not chosen because of their goodness, inasmuch as they could not be good without being chosen. Otherwise grace is no more grace, if we maintain the priority of merit. Such, certainly, is the election of grace, whereof the apostle says: "Even so then at this present time also there is a remnant saved according to the election of grace. To which he adds: "And if by grace, then is it no more of works; otherwise grace is no more grace. Listen, thou ungrateful one, listen: "Ye have not chosen me, but I have chosen you. Not that thou mayest say, I am chosen because I already believed. For if thou wert believing in Him, then hadst thou already chosen Him. But listen: "Ye have not chosen me. Not that thou mayest say, Before I believed I was already doing good works, and therefore was I chosen. For what good work can be prior to faith, when the apostle says, "Whatsoever is not of faith is sin"? What, then, are we to say on hearing such words, "Ye have not chosen me," but that we were evil, and were chosen in order that we might be good through the grace of Him who chose us? For it is not by grace, if merit preceded: but it is of grace: and therefore that grace did not find, but effected the merit.

3. See then, beloved, how it is that He chooseth not the good, but maketh those whom He has chosen good. "I have chosen you," He saith, "and appointed you that ye should go and bring forth fruit, and [that] your fruit should remain." And is not that the fruit, whereof He had already said, "Without me ye can do nothing"? He hath chosen therefore, and appointed that we should go and bring forth fruit; and no fruit, accordingly, had we to induce His choice of us. "That ye should go," He said, "and bring forth fruit." We go to bring forth, and He Himself is the way wherein we go, and wherein He hath appointed us to go. And so His mercy hath anticipated us in all. "And that your fruit," He saith, "should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." Accordingly let love remain; for He Himself is our fruit. And this love lies at present in longing desire, not yet in fullness of enjoyment; and whatsoever with that longing desire we shall ask in the name of the only-begotten Son, the Father giveth us. But what is not expedient for our salvation to receive, let us not imagine that we ask that in the Saviour's name: but we ask in the name of the Saviour only that which really belongs to the way of salvation.

Tractate 87

John XV. 17-19.

1. In the Gospel lesson which precedes this one, the Lord had said: "Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bring forth fruit, and [that] your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you. On these word you remember that we have already discoursed, as the Lord enabled us. But here, that is, in the succeeding lesson which you have heard read, He says: "These things I command you, that ye love one another. And thereby we are to understand that this is our fruit, of which He had said, "I have chosen you, that ye should go and bring forth fruit, and [that] your fruit should remain. And what He subjoined, "That whatsoever ye shall ask of the Father in my name, He may give it you," He will certainly give us if we love one another; seeing that this very thing He has also given us, in choosing us when we had no fruit, because we had chosen Him not; and appointing us that we should bring forth fruit,-that is, that we should love one another,-a fruit that we cannot have apart from Him, just as the branches can do nothing apart from the vine. Our fruit, therefore, is charity, which the apostle explains to be, "Out of a pure heart, and a good conscience, and faith unfeigned. So love we one another, and so love we God.

For it would be with no true love that we loved one another, if we loved not God. For every one loves his neighbor as himself if he loves God; and if he loves not God, he loves not himself. For on these two commandments of love hang all the law and the prophets: this is our fruit. And it is in reference, therefore, to such fruit that He gives us commandment when He says, "These things I command you, that ye love one another. In the same way also the Apostle Paul, when wishing to commend the fruit of the Spirit in opposition to the deeds of the flesh, posited this as his principle, saying, "The fruit of the Spirit is love; and then, as if springing from and bound up in this principle, he wove the others together, which are "joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance. For who can truly rejoice who loves not good as the source of his joy? Who can have true peace, if he have it not with one whom he truly loves? Who can be long-enduring through persevering continuance in good, save through fervent love? Who can be kind, if he love not the person he is aiding? Who can be good, if he is not made so by loving? Who can be sound in the faith, without that faith

which worketh by love? Whose meekness can be beneficial in character, if not regulated by love?

And who will abstain from that which is debasing, if he love not that which dignifies? Appropriately, therefore, does the good Master so frequently commend love, as the only thing needing to be commended, without which all other good things can be of no avail, and which cannot be possessed without bringing with it those other good things that make a man truly good.

2. But alongside of this love we ought also patiently to endure the hatred of the world. For it must of necessity hate those whom it perceives recoiling from that which is loved by itself. But the Lord supplies us with special consolation from His own case, when, after saying, "These things I command you, that ye love one another," He added, "If the world hate you, know that it hated me before [it hated] you." Why then should the member exalt itself above the head? Thou refusest to be in the body if thou art unwilling to endure the hatred of the world along with the Head. "If ye were of the world," He says, "the world would love its own." He says this, of course, of the whole Church, which, by itself, He frequently also calls by the name of the world: as when it is said, "God was in Christ, reconciling the world unto Himself." And this also: "The Son of man came not to condemn the world, but that the world through Him might be saved." And John says in his epistle: "We have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also [for those] of the whole world." The whole world then is the Church, and yet the whole world hateth the Church. The world therefore hateth the world, the hostile that which is reconciled, the condemned that which is saved, the polluted that which is cleansed.

3. But that world which God is in Christ reconciling unto Himself, which is saved by Christ, and has all its sins freely pardoned by Christ, has been chosen out of the world that is hostile, condemned, and defiled. For out of that mass, which has all perished in Adam, are formed the vessels of mercy, whereof that world of reconciliation is composed, that is hated by the world which belongeth to the vessels of wrath that are formed out of the same mass and fitted to destruction. Finally, after saying, "If ye were of the world, the world would love its own," He immediately added, "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And so these men were themselves also of that world, and, that they might no longer be of it, were chosen out of it, through no merit of their own, for no good works of theirs had preceded; and not by nature, which through free-will had become totally corrupted at its source: but gratuitously, that is, of actual grace. For He who chose the world out of the world, effected for Himself, instead of finding, what He should choose: for "there is a remnant saved according to the election of grace. And if by grace," he adds, "then is it no more of works: otherwise grace is no more grace."

4. But if we are asked about the love which is borne to itself by that world of perdition which hateth the world of redemption; we reply, it loveth itself, of course, with a false love, and not with a true. And hence, it loves itself falsely, and hates itself truly. For he that loveth wickedness, hateth his own soul. And yet it is said to love itself, inasmuch as it

loves the wickedness that makes it wicked; and, on the other hand, it is said to hate itself, inasmuch as it loves that which causes it injury. It hates, therefore, the true nature that is in it, and loves the vice: it hates what it is, as made by the goodness of God, and loves what has been wrought in it by free-will. And hence also, if we rightly understand it, we are at once forbidden and commanded to love it: thus, we are forbidden, when it is said to us, "Love not the world;" and we are commanded, when it is said to us, "Love your enemies." These constitute the world that hateth us. And therefore we are forbidden to love in it that which it loves in itself; and we are enjoined to love in it what it hates in itself, namely, the workmanship of God, and the various consolations of His goodness. For we are forbidden to love the vice that is in it, and enjoined to love the nature, while it loves the vice in itself, and hates the nature: so that we may both love and hate it in a right manner, whereas it loves and hates itself perversely.

Tractate 88

John XV. 20, 21. 1. The Lord, in exhorting His servants to endure with patience the hatred of the world, proposes to them no greater and better example than His own; seeing that, as the Apostle Peter says, "Christ suffered for us, leaving us an example, that we should follow His steps." And if we really do so, we do it by His assistance, who said, "Without me ye can do nothing." But further, to those to whom He had already said, "If the world hate you, know that it hated me before it hated] you," He now also says in the word you have just been hearing, when the Gospel was read, "Remember my word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Now in saying, "The servant is not greater than his lord," does He not clearly indicate how He would have us understand what He had said above, "Henceforth I call you not servants"? For, you see, He calleth them servants. For what else can the words imply, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you"? It is clear, therefore, that when it is said, "Henceforth I call you not servants," He is to be understood as speaking of that servant who abideth not in the house for ever, but is characterized by the fear which love casteth out; whereas, when it is here said, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you," that servant is meant who is distinguished by the clean fear which endureth for ever. For this is the servant who is yet to hear, "Well done, thou good servant: enter thou into the joy of thy Lord."

2. "But all these things," He says, "will they do unto you for my name's sake, because they know not Him that sent me." And what are "all these things" that "they will do," but what He has just said, namely, that they will hate and persecute you, and despise your word? For if they kept not their word, and yet neither hated nor persecuted them; or if they even hated, but did not persecute them: it would not be all these things that they did. But "all these things will they do unto you for my name's sake,"-what else is that but to say, they will hate me in you, they will persecute me in you; and your word, just because it is mine, they will not keep? For "all these things will they do unto you for my name's sake:" not for yours, but mine. So much the more miserable, therefore, are those who do such things on account of that name, as those are blessed who suffer such things in its behalf: as He Himself elsewhere saith, "Blessed are they that suffer persecution for righteousness' sake." For that is on my account, or "for my name's sake:" because, as we are taught by the apostle,

"He is made of God unto us wisdom, and righteousness, and santification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." For the wicked do such things to the wicked, but not for righteousness' sake; and therefore both are alike miserable, those who do, and those who suffer them. The good also do such things to the wicked: where, although the former do so for righteousness' sake, yet the latter suffer them not on the same behalf.

3. But some one says, If, when the wicked persecute the good for the name of Christ, the good suffer for righteousness' sake, then surely it is for righteousness' sake that the wicked do so to them; and if such is the case, then also, when the good persecute the wicked for righteousness' sake, it is for righteousness' sake likewise that the wicked suffer. For if the wicked can assail the good with persecution for the name of Christ, why cannot the wicked suffer persecution at the hands of the good on the same account; and what is that, hut for righteousness' sake? For if the good act not so on the same account as that on which the wicked suffer, because the good do so for righteousness' sake, while the wicked suffer for unrighteousness, so then neither can the wicked act so on the same account as that for which the good suffer, because the wicked do so by unrighteousness, while the good suffer for righteousness' sake. And how then will that be true, "All these things will they do unto you for my name's sake," when the former do it not for the name of Christ, that is, for righteousness' sake, but because of their own iniquity? Such a question is solved in this way, if only we understand the words,

All these things will they do unto you for my name's sake," as referring entirely to the righteous, as if it had been said, All these things will ye suffer at their hands for my name's sake, so that the words, "they will do unto you," are equivalent to these, Ye will suffer at their hands. But if "for my name's sake" is to be taken as if He had said, For my name's sake which they hate in you, so also may the other be taken for that righteousness' sake which they hate in you; and in this way the good, when they institute persecution against the wicked, may be rightly said to do so both for righteousness' sake, in their love for which they persecute the wicked, and for that wickedness' sake which they hate in the wicked themselves; and so also the wicked may be said to suffer both for the iniquity that is punished in their persons, and for the righteousness which is exercised in their punishment.

4. It may also be inquired, if the wicked also persecute the wicked, just as ungodly princes and judges, while they were the persecutors of the godly, certainly also punished murderers and adulterers, and all classes of evil-doers whom they ascertained to be acting contrary to the public laws, how are we to understand the words of the Lord, "If ye were of the world, the world would love its own"? (ver. 19.) For those whom it punisheth cannot be loved by the world, which, we see, generally punisheth the classes of crimes mentioned above, save only that the world is both in those who punish such crimes, and in those that love them. Therefore that world, which is to be understood as existing in the wicked and ungodly, both hateth its own in respect of that section of men in whose case it inflicts injury on the criminal, and loveth its own in respect of that other section in whose case it shows favor

to its own partners in criminality. Hence, ”All these things will they do unto you for my name’s sake,” is said either reference to that for the sake of which ye suffer, or to that on account of which they themselves so deal with you, because that which is in you they both hate and persecute. And He added, ”Because they know not Him that sent me.” This is to be understood as spoken of that knowledge of which it is also elsewhere recorded, ”But to know Thee is perfect intelligence.” For those who with such a knowledge know the Father, by whom Christ was sent, can in no wise persecute those whom Christ is gathering; for they also themselves are being gathered by Christ along with the others.

Tractate 89

John XV. 22, 23.

1. The Lord had said above to His disciples, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me. And if we inquire of whom He so spake, we find that He was led on to these words from what He had said before, "If the world hate you, know ye that it hated me before lit hated] you; and now in adding, "If I had not come and spoken unto them, they had not had sin," He more expressly pointed to the Jews. Of them, therefore, He also uttered the words that precede, for so does the context itself imply. For it is of the same parties that He said, "If I had not come and spoken unto them, they had not had sin; of whom He also said, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also; but all these things will they do unto you for my name's sake, because they know not Him that sent me; for it is to these words that He also subjoins the following: "If I had not come and spoken unto them, they had not had sin. The Jews, therefore, persecuted Christ, as the Gospel very clearly indicates, and Christ spake to the Jews, not to other nations;

and it is they, therefore, that He meant to be understood by the world, that hateth Christ and His disciples; and, indeed, not those alone, but even these latter were shown by Him to belong to the same world. What, then, does He mean by the words, "If I had not come and spoken unto them, they had not had sin"? Was it that the Jews were without sin before Christ came to them in the flesh? Who, though he were the greatest fool, would say so? But it is some great sin, and not every sin, that He would have to be understood, as it were, under the general designation. For this is the sin wherein all sins are included; and whosoever is free from it, has all his sins forgiven him: and this it is, that they believed not on Christ, who came for the very purpose of enlisting their faith. From this sin, had He not come, they would certainly have been free. His advent has become as much fraught with destruction to unbelievers, as it is with salvation to those that believe; for He, the Head and Prince of the apostles, has Himself, as it were, become what they declared of themselves, "to some, indeed, the savour of life unto life; and to some the savor of death unto death."

2. But when He went on to say, "But now they have no excuse for their sin," some may be moved to inquire whether those to whom Christ neither came nor spake, have an excuse for

their sin. For if they have not, why is it said here that these had none, on the very ground that He did come and speak to them? And if they have, have they it to the extent of thereby being barred from punishment, or of receiving it in a milder degree? To these inquiries, with the Lord's help and to the best of my capacity, I reply, that such have an excuse, not for every one of their sins, but for this sin of not believing on Christ, inasmuch as He came not and spake not to them. But it is not in the number of such that those are to be included, to whom He came in the persons of His disciples, and to whom He spake by them, as He also does at present; for by His Church He has come, and by His Church He speaks to the Gentiles. For to this are to be referred the words that He spake, "He that receiveth you, receiveth me;" and, "He that despiseth you, despiseth me." "Or would ye," says the Apostle Paul, "have a proof of Him that speaketh in me, namely Christ."

3. It remains for us to inquire, whether those who, prior to the coming of Christ in His Church to the Gentiles and to their hearing of His Gospel, have been, or are now being, overtaken by the close of this life, can have such an excuse? Evidently they can, but not on that account can they escape damnation. "For as many as have sinned without the law, shall also perish without the law; and as many as have sinned in the law, shall be judged by the law." And these words of the apostle, inasmuch as his saying, "they shall perish," has a more terrible sound than when he says, "they shall be judged," seem to show that such an excuse can not only avail them nothing, but even becomes an additional aggravation. For those that excuse themselves because they did not hear, "shall perish without the law."

4. But it is also a worthy subject of inquiry, whether those who met the words they heard with contempt, and even with opposition, and that not merely by contradicting them, but also by persecuting in their hatred those from whom they heard them, are to be reckoned among those in regard to whom the words, "they shall be judged by the law," convey somewhat of a milder sound. But if it is one thing to perish without the law, and another to be judged by the law; and the former is the heavier, the latter the lighter punishment: such, without a doubt, are not to have their place assigned in that lighter measure of punishment; for, so far from sinning in the law, they utterly refused to accept the law of Christ, and, as far as in them lay, would have had it altogether annihilated. But those that sin in the law, are such as are in the law, that is, who accept it, and confess that it is holy, and the commandment holy, and just, and good; but fail through infirmity in fulfilling what they cannot doubt is most righteously enjoined therein. These are they in regard to whose fate there may perhaps be some distinction made from the perdition of those who are without the law:

and yet if the apostle's words, "they shall be judged by the law," are to be understood as meaning, they shall not perish, what a wonder if it were so For his discourse was not about infidels and believers to lead him to say so, but about Gentiles and Jews, both of whom, certainly, if they find not salvation in that Saviour who came to seek that which was lost, shall doubtless become the prey of perdition; although it may be said that some shall perish in a more terrible, others in a more mitigated sense; in other words, that some shall suffer a heavier, and others a lighter penalty in their perdition. For he is rightly said to perish as

regards God, whoever is separated by punishment from that blessedness which He bestows on His saints, and the diversity of punishments is as great as the diversity of sins; but the mode thereof is accounted too deep by divine wisdom for human guessing to scrutinize or express. At all events, those to whom Christ came, and to whom He spake, have not, for their great sin of unbelief, any such excuse as may enable them to say, We saw not, we heard not: whether it be that such an excuse would not be sustained by Him whose judgments are unsearchable, or whether it would, and that, if not for their entire deliverance from damnation, at least for its partial alleviation.

5. "He that hateth me," He says, "hateth my Father also." Here it may be said to us, Who can hate one whom he knows not? And certainly before saying, "If I had not come and spoken unto them, they had not had sin," He had said to His disciples, "These things will they do unto you, because they know not Him that sent me." How, then, do they both know not, and hate? For if the notion they have formed of Him is not that which He is in Himself, but some unknown conjecture of their own, then certainly it is not Himself they are found to hate, but that figment which they devise or rather suspect in their error. And yet, were it not that men could hate that which they know not, the Truth would not have asserted both, namely, that they both know not, and hate His Father. But such a possibility, if by the Lord's help we are able to show it, cannot be demonstrated at present, as this discourse must now be brought to a close.

Tractate 90

John XV. 23.

1. The Lord says, as you have just been hearing, "He that hateth me, hateth my Father also: and yet He had said a little before, "These things will they do unto you, because they know not Him that sent me. A question therefore arises that cannot be overlooked, how they can hate one whom they know not? For if it is not God as He really is, but something else, I know not what, that they suspect or believe Him to be, and hate this; then assuredly it is not God Himself that they hate, but the thing they conceive in their own erroneous suspicion or baseless credulity; and if they think of Him as He really is, how can they be said to know Him not? It may be the case, indeed, with regard to men, that we frequently love those whom we have never seen; and in this way it can, on the other hand, be none the less impossible that we should hate those whom we have never seen. The report, for instance, whether good or bad, about some preacher, leads us not improperly to love or to hate the unknown. But if the report is truthful, how can one, of whom we have got such true accounts, be spoken of as unknown? Is it because we have not seen his face? And yet, though he himself does not see it, he can be known to no one better than to himself.

The knowledge of any one, therefore, is not conveyed to us in his bodily countenance, but only lies open to our apprehension when his life and character are revealed. Otherwise no one would be able to know himself, because unable to see his own face. But surely he knows himself more certainly than he is known to others, inasmuch as by inward inspection he can the more certainly see what he is conscious of, what he desires, what he is living for; and it is when these are likewise laid open to us, that he becomes truly known to ourselves. And as these, accordingly, are commonly brought to us regarding the absent, or even the dead, either by hearsay or correspondence, it thus comes about that people whom we have never seen by face (and yet of whom we are not entirely ignorant), we frequently either hate or love.

2. But in such cases our credulity is frequently at fault; for sometimes even history, and still more ordinary report, turns out to be false. Yet, it ought to be our concern, in order not to be misled by an injurious opinion, seeing we cannot search into the consciences of men, to have a true and certain sentiment about things themselves. I mean, that in regard to this or that man, if we know not whether he is immodest or modest, we should at all

events hate immodesty and love modesty: and if in regard to some one or other we know not whether he is unjust or just, we should at any rate love justice and abhor injustice; not such things as we erroneously fancy to ourselves, but such as we believingly perceive according to God's truth, the one to be desired, the other to be shunned; so that, when in regard to things themselves we do desire what ought to be desired, and utterly avoid what ought to be avoided, we may find pardon for the mistaken feelings which we at times, yea, at all times, entertain regarding the actual state of others which is hidden from our eyes. For this, I think, has to do with human temptation, without which we cannot pass through this life, so that the apostle said, "No temptation should befall you but such as is common to man. For what is so common to man as inability to inspect the heart of man;

and therefore, instead of scrutinizing its inmost recesses, to suspect for the most, part something very different from what is going on therein? And although in these dark regions of human realities, that is, of other people's inward thoughts, we cannot clear up our suspicions, because we are only men, yet we ought to restrain our judgments, that is, all definite and fixed opinions, and not judge anything before the time, until the Lord come, and bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall every man have praise of God. When, therefore, we are falling into no error in regard to the thing itself, so that there is an accordance with right in our reprobation of vice and approbation of virtue; surely, if a mistake is committed in connection with individuals, a temptation so characteristic of man is within the scope of forgiveness.

3. But amid all these darknesses of human hearts, it happens as a thing much to be wondered at and mourned over, that one, whom we account unjust, and who nevertheless is just, and in whom, without knowing it, we love justice, we sometimes avoid, and turn away from, and hinder from approaching us, and refuse to have life and living in common with him; and, if necessity compel the infliction of discipline, whether to save others from harm or bring the person himself back to rectitude, we even pursue him with a salutary harshness; and so afflict a good man as if he were wicked, and one whom unknowingly we love. This takes place if one, for example's sake, who is modest is believed by us to be the opposite. For, beyond doubt, if I love a modest person, he is himself the very object that I love; and therefore I love the man himself, and know it not. And if I hate an immodest person, it is on that account, not him that I hate: for he is not the thing that I hate; and yet to that object of my love, with whom my heart makes continual abode in the love of modesty, I am ignorantly doing an injury, erring as I do, not in the distinction I make between virtue and vice, but in the thick darkness of the human heart.

Accordingly, as it may so happen that a good man may unknowingly hate a good man, or rather loves him without knowing it (for the man himself he loves in loving that which is good; for what the other is, is the very thing that he loves); and without knowing it, hates not the man himself, but that which he supposes him to be: so may it also be the case that an unjust man hates a just man, and, while he opines that he loves one who is unjust like himself, unknowingly loves the just man; and yet so long as he believes him to be unjust,

he loves not the man himself, but that which he imagines him to be. And as it is with another man, so is it also with God. For, to conclude, had the Jews been asked if they loved God, what other answer would they have given but that they did love Him, and that not with any intentional falsehood, but because erroneously fancying that they did so? For how could they love the Father of the truth, who were filled with hatred to the truth itself? For they do not wish their own conduct to be condemned, and it is the truth's task to condemn such conduct; and thus they hated the truth as much as they hated their own punishment, which the truth awards to such. But they know not that to be the truth which lays its condemnation on such as they: therefore they hate that which they know not;

and hating it, they certainly cannot but also hate Him of whom it is born. And in this way, because they know not the truth, by whose judgment they are condemned, as that which is born of God the Father; of a surety also they both know not, and hate [the Father] Himself. Miserable men! who, because wishing to be wicked, deny that to be the truth whereby the wicked are condemned. For they refuse to own that to be what it is, when they ought themselves to refuse to be what they are; in order that, while it remains the same, they may be changed, lest by its judgment they fall into condemnation.

Tractate 91

John XV. 24, 25. 1. The Lord had said, "He that hateth me, hateth my Father also." For of a certainty he that hateth the truth must also hate Him of whom the truth is born; on which subject we have already spoken, as we were granted ability. And then He added the words on which we have now to discourse: "If I had not done among [in] them the works which none other man did, they had not had sin." To wit, that great sin whereof He also says before, "If I had not come and spoken unto them, they had not had sin." Their sin was that of not believing on Him who thus spake and wrought. For they were not without sin before He so spake to them and did such works among them; but this sin of theirs, in not believing on Him, is thus specially mentioned because really inclusive in itself of all sins besides. For had they been clear of this one, and believed on Him, all else would also have been forgiven.

2. But what is meant when, after saying, "If I had not done among them works," He immediately added, "which none other man did"? Of a certainty, among all the works of Christ, none seem to be greater than the raising of the dead; and yet we know that the same was done by the prophets of olden time. For Elias did so; and Elisha also, both when alive in the flesh, and when he lay buried in his sepulchre. For when certain men, who were carrying a dead person, had fled thither for refuge from an onset of their enemies, and had laid him down therein, he instantly came again. to life. And yet there were some works that Christ did which none other man did: as, when He fed the five thousand men with five loaves, and the four thousand with seven; when He walked on the waters, and gave Peter power to do the same; when He changed the water into wine; when He opened the eyes of a man that was born blind, and many besides, which it would take long to mention. But we are answered, that others also have done works which even He did not, and which no other man has done. For who else save Moses smote the Egyptians with so many and mighty plagues, as when He led the people through the parted waters of the sea, when he obtained manna for them from heaven in their hunger, and water from the rock in their thirst?

Who else save Joshua the son of Nun divided the stream of the Jordan for the people to pass over, and by the utterance of a prayer to God bridled and stopped the revolving sun? Who save Samson ever quenched his thirst with water flowing forth from the jawbone of a dead ass? Who save Elias was carried aloft in a chariot of fire? Who save Elisha, as I have just

mentioned, after his own body was buried, restored the dead body of another to life? Who else besides Daniel lived unhurt amid the jaws of famishing lions, that were shut up with him? And who else save the three men Ananias, Azariah, and Mishael, ever walked about unharmed in flames that blazed and did not burn?

3. I pass by other examples, as these I consider to be sufficient to show that some of the saints have done wonderful works, which none other man did. But we read of no one whatever of the ancients who cured with such power so many bodily defects, and bad states of the health, and troubles of mortals. For, to say nothing of those individual cases which He healed, as they occurred, by the word of command, the Evangelist Mark says in a certain place: "And at even, when the sun had set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils. And Matthew, in giving us the same account, has also added the prophetic testimony, when he says: "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sickness. In another passage also it is said by Mark: "And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole. None other man did such things in them. For so are we to understand the words in them, not among them, or in their presence; but directly in them, because He healed them.

For He wished them to understand the works as those which not only occasioned admiration, but conferred also manifest healing, and were benefits which they ought surely to have requited with love, and not with hatred. He transcends, indeed, the miracles of all besides, in being born of a virgin, and in possessing alone the power, both in His conception and birth, to preserve inviolate the integrity of His mother: but that was done neither before their eyes nor in them. For the knowledge of the truth of such a miracle was reached by the apostles, not through any onlooking that they had in common with others, but in the course of their separate discipleship. Moreover, the fact that on the third day He restored Himself to life from the very tomb, in the flesh wherein He had been slain, and, never thereafter to die, with it ascended into heaven, even surpasses all else that He did: but just as little was this done either in the Jews or before their eyes; nor had it yet been done, when He said, "If I had not done among them the works which none other man did."

4. The works, then, are doubtless those miracles of healing in connection with their bodily complaints which He exhibited to such an extent as no one before had furnished amongst them: for these they saw, and it is in reproaching them therewith that He proceeds to say, "But now have they both seen and hated both me and my Father: but [this cometh to pass] that the word might be fulfilled that is written in their law, They hated me without a cause [gratuitously]. He calls it, their law, not as invented by them, but given to them: just as we say, "Our daily bread; which, nevertheless, we ask of God in conjoining the words "Give us. But one hates gratuitously who neither seeks advantage from the hatred nor avoids

inconvenience: so do the wicked hate the Lord; and so also is He loved by the righteous, that is to say, gratuitously [gratis, freely,] inasmuch as they expect no other gifts beyond Himself, for He Himself will be all in all. But whoever would be disposed to look for something more profound in the words of Christ, "If I had not done among them the works which none other man did" (for although such were done by the Father, or the Holy Spirit, yet no one else did them, for the whole Trinity is one and the same in substance), he will find that it was He who did it even when some man of God did something similar. For in Himself He can do everything by Himself;

but without Him no one can do anything. For Christ with the Father and the Holy Spirit are not three Gods, but one God, of whom it is written, "Blessed be the Lord God of Israel, who only doeth wondrous things. No one else, therefore, really himself did the works which He did amongst them; for any one else who did any such works, did them only through His doing. But He Himself did them without any doing on their part.

Tractate 92

John XV. 26, 27.

1. The Lord Jesus, in the discourse which He addressed to His disciples after the supper, when Himself in immediate proximity to His passion, and, as it were, on the eve of departure, and of depriving them of His bodily presence while continuing His spiritual presence to all His disciples till the very end of the world, exhorted them to endure the persecutions of the wicked, whom He distinguished by the name of the world: and from which He also told them that He had chosen, the disciples themselves, that they might know it was by the grace of God they were what they were, and by their own vices they had been what they had been. And then His own persecutors and theirs He clearly signified to be the Jews, that it might be perfectly apparent that they also were included in the appellation of that damnable world that persecuteth the saints. And when He had said of them that they knew not Him that sent Him, and yet hated both the Son and the Father, that is, both Him who was sent and Him who sent Him,-of all which we have already treated in previous discourses,-He reached the place where it is said, "This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. And then He added, as if by way of consequence, the words whereon we have undertaken at present to discourse:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall bear witness of me: and ye also shall bear witness, because ye have been with me from the beginning. But what connection has this with what He had just said, "But now have they both seen and hated both me and my Father: but that the word might be fulfilled that is written in their law, They hated me without a cause"? Was it that the Comforter, when He came, even the Spirit of truth, convicted those, who thus saw and hated, by a still clearer testimony? Yea, verily, some even of those who saw, and still hated, He did convert, by this manifestation of Himself, to the faith that worketh by love. To make this view of the passage intelligible, we recall to your mind that so it actually befell. For when on the day of Pentecost the Holy Spirit fell upon an assembly of one hundred and twenty men, among whom were all the apostles; and when they, filled therewith were speaking in the language of every nation;

a goodly number of those who had hated, amazed at the magnitude of the miracle (especially when they perceived in Peter's address so great and divine a testimony borne in behalf of

Christ, as that He, who was slain by them and accounted amongst the dead, was proved to have risen again, and to be now alive), were pricked in their hearts and converted; and so became aware of the beneficent character of that precious blood which had been so impiously and cruelly shed, because themselves redeemed by the very blood which they had shed. For the blood of Christ was shed so efficaciously for the remission of all sins, that it could wipe out even the very sin of shedding it. With this therefore in His eye, the Lord said, "They hated me without a cause: but when the Comforter is come, He shall bear witness of me; saying, as it were, They hated me, and slew me when I stood visibly before their eyes; but such shall be the testimony borne in my behalf by the Comforter, that He will bring them to believe in me when I am no longer visible to their sight.

2. "And ye also," He says," shall bear witness, because ye have been with me from the beginning. The Holy Spirit shall bear witness, and so also shall ye. For, just because ye have been with me from the beginning, they can preach what ye know; which ye cannot do at present, because the fullness of that Spirit is not yet present within you. "He therefore shall testify of me, and ye also shall bear witness: for the love of God shed abroad in your hearts by the Holy Spirit, who shall be given unto you, will give you the confidence needful for such witness-bearing. And that certainly was still wanting to Peter, when, terrified by the question of a lady's maid, he could give no true testimony; but, contrary to his own promise, was driven by the greatness of his fear thrice to deny Him. But there is no such fear in love, for perfect love casteth out fear. In fine, before the Lord's passion, his slavish fear was questioned by a bond-woman; but after the Lord's resurrection, his free love by the very Lord of freedom: and so on the one occasion he was troubled, on the other tranquillized; there he denied the One he had loved, here he loved the One he had denied. But still even then that very love was weak and straitened, till strengthened and expanded by the Holy Spirit.

And then that Spirit, pervading him thus with the fullness of richer grace, kindled his hitherto frigid heart to such a witness-bearing for Christ, and unlocked those lips that in their previous tremor had suppressed the truth, that, when all on whom the Holy Spirit had descended were speaking in the tongues of all nations to the crowds of Jews collected around, he alone broke forth before the others in the promptitude of his testimony in behalf of the Christ, and con-rounded His murderers with the account of His resurrection. And if any one would enjoy the pleasure of gazing on a sight so charming in its holiness, let him read the Acts of the Apostles: and there let him be filled with amazement at the preaching of the blessed Peter, over whose denial of his Master he had just been mourning; there let him behold that tongue, itself translated from diffidence to confidence, from bondage to liberty, converting to the confession of Christ the tongues of so many of His enemies, riot one of which he could bear when lapsing himself into denial. And what shall I say more?

In him there shone forth such an effulgence of grace, and such a fullness of the Holy Spirit, and such a weight of most precious truth poured from the lips of the preacher, that he transformed that vast multitude of Jews who were the adversaries and murderers of Christ

into men that were ready to die for His name, at whose hands he himself was formerly afraid to die with his Master. All this did that Holy Spirit when sent, who had previously only been promised. And it was these great and marvellous gifts of His own that the Lord foresaw, when He said, "They have both seen and hated both me and my Father: that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me: and ye also shall bear witness. For He, in bearing witness Himself, and inspiring such witnesses with invincible courage, divested Christ's friends of their fear, and transformed into love the hatred of His enemies.

Tractate 93

John XVI. 1-4.

1. In the words preceding this chapter of the Gospel, the Lord strengthened His disciples to endure the hatred of their enemies, and prepared them also by His own example to become the more courageous in imitating Him: adding the promise, that the Holy Spirit should. come to bear witness of Him, and also that they themselves could become His witnesses, through the effectual working of His Spirit in their hearts. For such is His meaning when He saith, "He shall bear witness of me, and ye also shall bear witness. That is to say, because He shall bear witness, ye also shall bear witness: He in your hearts, you in your voices; He by inspiration, you by utterance: that the words might be fulfilled, "Their sound hath gone forth into all the earth. For it would have been to little purpose to have exhorted them by His example, had He not also filled them with His Spirit. Just as we see that the Apostle Peter, after having heard His words, when He said, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you; and seen that already fulfilled in Him, wherein, had example been sufficient, he ought to have imitated the patient endurance of his Lord, yet succumbed and fell into denial, as utterly unable to bear what He saw his Master enduring. But when he really received the gift of the Holy Spirit, he preached Him whom he had denied;

and whom he had been afraid to confess, he had no fear now in openly proclaiming. Already, indeed, had he been sufficiently taught by example to know what was proper to be done; but not yet was he inspired with the power to do what he knew: he had got instruction to stand, but not the strength to keep him from falling. But after this was supplied by the Holy Spirit, he preached Christ even to the death, whom, in his fear of death, he had previously denied. And so the Lord in this succeeding chapter, on which we have now to address you, saith, "These things have I spoken unto you, that ye should not be offended. As it is sung in the psalm, "Great peace have they who love Thy law, and nothing shall offend them. Properly enough, therefore, with the promise of the Holy Spirit, by whose operation in their hearts they should be made His witnesses, He added, "These things have I spoken unto you, that ye should not be offended. For when the love of God is shed abroad in our hearts by the Holy Spirit given unto us, they have great peace who love God's law, so that nothing may offend them.

2. And then He expressly declares what they were to suffer: "They shall put you out of the synagogues. But what harm was it for the apostles to be expelled from the Jewish synagogues, as if they were not to separate themselves therefrom, although no one expelled them? Doubtless He meant to announce with reprobation, that the Jews would refuse to receive Christ, from whom they as certainly would refuse to withdraw; and so it would come to pass that the latter, who could not exist without Him, would also be cast out along with Him by those who would not have Him as their place of abode. For certainly, as there was no other people of God than that seed of Abraham, they would, had they only acknowledged and received Christ, have remained as the natural branches in the olive tree; nor would the churches of Christ have been different from the synagogues of the Jews, for they would have been one and the same, had they also desired to abide in Him. But having refused, what remained but that, continuing themselves out of Christ, they put out of the synagogues those who would not abandon Christ? For having received the Holy Spirit, and so become His witnesses, they would certainly not belong to the class of whom it is said: "Many of the chief rulers of the Jews believed on Him; but for fear of the Jews they dared not confess Him, lest they should be put out of the synagogue:

for they loved the praise of men more than the praise of God. And so they believed on Him, but not in the way He wished them to believe when He said: "How can ye believe, who expect honor one of another, and seek not the honor that cometh from God only? It is, therefore, with those disciples who so believe in Him, that, filled with the Holy Spirit, or, in other words, with the gift of divine grace, they no longer belong to those who, "ignorant of the righteousness of God, and going about to establish their own, have not submitted themselves to the righteousness of God; nor to those of whom it is said, "They loved the praise of men more than the praise of God: that the prophecy harmonizes, which finds its fulfillment in their own case: "They shall walk, O Lord, in the light of Thy countenance: and in Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted: for Thou art the glory of their strength. Rightly enough is it said to such, "They shall cast you out of the synagogues; that is, they who "have a zeal for God, but not according to knowledge; because, "ignorant of God's righteousness, and going about to establish their own," they expel those who are exalted, not in their own righteousness, but in God's, and have no cause to be ashamed at being expelled by men, since He is the glory of their strength.

3. Finally, to what He had thus told them, He added the words: "But the hour cometh, that whosoever killeth you will think that he doeth God service: and these things will they do unto you, because they have not known the Father, nor me. That is to say, they have not known the Father, nor His Son, to whom they think they will be doing service in slaying you. Words which the Lord added in the way of consolation to His own, who should be driven out of the Jewish synagogues. For it is in thus announcing beforehand what evils they would have to endure for their testimony in His behalf, that He said, "They will put you out of the synagogues. Nor does He say, And the hour cometh, that whosoever killeth you will think that he doeth God service. What then? "But the hour cometh: just in the way He would have spoken, were He foretelling them of something good that would follow such evils. What,

then, does He mean by the words, "They will put you out of the synagogues: but the hour cometh"? As if He would have gone on to say this: They, indeed, will scatter you, but I will gather you; or, They shall, indeed, scatter you, but the hour of your joy cometh.

What, then, has the word which He uses, "but the hour cometh," to do here, as if He were going on to promise them comfort after their tribulation, when apparently He ought rather to have said, in the form of continuous narration, And the hour cometh? But He said not, And it cometh, although predicting the approach of one tribulation after another, instead of comfort after tribulation. Could it have been that such a separation from the synagogues would so discompose them, that they would prefer to die, rather than remain in this life apart from the Jewish assemblies? Far surely would those be from such discomposure, who were seeking, not the praise of men, but of God. What, then, of the words, "They will put you out of the synagogues: but the hour cometh; when apparently He ought rather to have said, And the hour cometh, "that whosoever killeth you will think that he doeth God service"? For it is not even said, But the hour cometh that they shall kill you, as if implying that their comfort for such a separation would be found in the death that would befall them; but "The hour cometh," He says, "that whosoever killeth you will think that he doeth God service.

On the whole, I do not think He wished to convey any further meaning than that they might understand and rejoice that they themselves would gain so many to Christ, by being driven out of the Jewish congregations, that it would be found insufficient to expel them, and they would not suffer them to live for fear of all being converted by their preaching to the name of Christ, and so turned away from the observance of Judaism, as if it were the very truth of God. For so ought we to understand the reference of His words to the Jews, when He said of them, "They will put you out of the synagogues. For the witnesses, in other words, the martyrs of Christ, were likewise slain by the Gentiles: they, however, thought not that it was to the true God, but to their own false deities, that they were doing service when they so acted. But every Jew that slew the preachers of Christ reckoned that he was doing God service; believing as he did that all who were converted to Christ were deserting the God of Israel. For it was also by the same reasoning that they were incited to the murder of Christ Himself: because their own words on this subject have also been put on record. "Ye perceive that the whole world is gone after him: "If we let him live, the Romans will come, and take away both our place and nation. And those of Caiaphas:

"It is expedient for us that one man should die for the people, and not that the whole nation should perish. And accordingly in this address He sought by His own example to stimulate His disciples, to whom He had just been saying, "If they have persecuted me, they will also persecute you; that as in slaying Him they thought they had done God a service, so also would it be in reference to them.

4. Such, then, is the meaning of these words: "They will put you out of the synagogues; but have no fear of solitude: inasmuch as, when separated from their assembly, you will assemble so many in my name, that they, in very fear lest the temple, that was with them, and all the sacraments of the old law, should be deserted, will slay you: actually, in thus

shedding your blood, full of the notion that they are doing God service. An illustration surely of the apostle's words, "They have a zeal for God, but not according to knowledge; when they imagine that they are doing God service in slaying His servants. Appalling mistake! Is it thus thou wouldst please God by striking down the God-pleaser; and is the living temple of God by thy blows laid level with the ground, that God's temple of stone may not be deserted? Accursed blindness! But it is in part that it has happened to Israel, that the fullness of the Gentiles might come in: in part, I say, and not totally, has it happened. For not all, but only some of the branches have been broken off, that the wild olive might be ingrafted.

For just at the time when the disciples of Christ, filled with the Holy Spirit, were speaking in the tongues of all nations, and performing many divine miracles, and scattering divine utterances on every side, Christ, even though slain, was so beloved, that His disciples, when expelled from the congregations of the Jews, gathered into a congregation of their own a vast multitude of those very Jews, and had no fear of being left to solitude. hereupon, accordingly, the others, reprobate and blind, being inflamed with wrath, and having a zeal of God, but not according to knowledge, and believing that they were doing God service, put them to death. But He, who was slain for them, gathered those together; just as He had also, before He was slain, instructed them in what was to happen, lest their minds, left ignorant and unprepared, should be cast into trouble by evils, however transient, that were unexpected and unprovided for; but rather by knowing of them beforehand, and sustaining them with patience, might be led onward to everlasting blessing. For that such was the cause of His making these announcements to them beforehand, is shown also by His words that followed: "But these things have I told you, that, when their time shall come, ye may remember that I told you of them. Their hour was an hour of darkness, a midnight hour. But the Lord commanded His loving-kindness in the daytime, and made them sing of it in the night:

when the Jewish night threw no confusion of darkness into the day of the Christians, separated as it was from themselves; and when that which could slay the flesh had no power to darken their faith.

Tractate 94

John XVI 4-7

1. When the Lord Jesus had foretold His disciples the persecutions they would have to suffer after His departure, He went on to say: "And these things I said not unto you at the beginning, because I was with you; but now I go my way to Him that sent me. And here the first thing we have to look at is, whether He had not previously foretold them of the sufferings that were to come. And the three other evangelists make it sufficiently clear that He had uttered such predictions prior to the approach of the supper: which was over, according to John, when He spake, and added, "And these things I said not unto you at the beginning, because I was with you. Are we, then, to settle such a question in this way, that they, too, tell us that He was near His passion when He said these things? Then it was not when He was with them at the beginning that He so spake, for He was on the very eve of departing, and proceeding to the Father: and so also, even according to these evangelists, it is strictly true what is here said, "And these things I said not unto you at the beginning.

But what are we to do with the credibility of the Gospel according to Matthew, who relates that such announcements were made to them by the Lord, not only when He was on the eve of sitting down with His disciples to the passover supper, but also at the beginning, when the twelve apostles are for the first time expressed by name, and sent forth on the work of God? What, then, is the meaning of what He says here, "And these things I said not unto you at the beginning, because I was with you; but that what He says here of the Holy Spirit who was to come to them, and to bear witness, when they should have such ills to endure, this He said not unto them at the beginning, because He was with themselves?

2. The Comforter then, or Advocate (for both form the interpretation of the Greek word, paraclète), had become necessary on Christ's departure: and therefore He had not spoken of Him at the beginning, when He was with them, because His own presence was their comfort; but on the eve of His own departure it behoved Him to speak of His coming, by whom it would be brought about that with love shed abroad in their hearts they would preach the word of God with all boldness; and with Him inwardly bearing witness with them of Christ, they also should bear witness, and feel it to be no cause of stumbling when their Jewish enemies put them out of the synagogues, and slew them, with the thought that they were doing God service; because the charity beareth all things, which was to be shed

abroad in their hearts by the gift of the Holy Spirit. In this, therefore, is the whole meaning to be found, that He was to make them His martyrs, that is, His witnesses through the Holy Spirit; so that by His effectual working within them, they would endure the hardships of all kinds of persecution, and, set aglow at that divine fire, lose none of their warmth in the love of preaching. "These things," therefore, He says, "have I told you, that, when their time shall come, ye may remember that I told you of them" (ver. 4).

These things, I say, I have told you, not merely because ye shall have to endure such things, but because, when the Comforter is come, He shall bear witness of me, that ye may not keep them back through fear, and by whom ye yourselves shall also be enabled to bear witness. "And these things I said not unto you at the beginning, because I was with you," and I myself was your comfort through my bodily presence exhibited to your human senses, and which, as infants, ye were able to comprehend.

3. "But now I go my way to Him that sent me; and none of you," He says, "asketh me, Whither goest Thou?" He means that His departure would be such that none would ask Him of that which they should see taking place in broad daylight before their eyes: for previously to this they had asked Him whither He was going, and had been answered that He was going whither they themselves could not then come. Now, however, He promises that He will go away in such a manner that none of them shall ask Him whither He goes. For a cloud received Him when He ascended up from their side; and of His going into heaven they made no verbal inquiry, but had ocular evidence.

4. "But because I have said these things unto you," He adds, "sorrow hath filled your heart. He saw, indeed, what effect these words of His were producing in their hearts; for having not yet within them the spiritual consolation, which they were afterwards to have by the Holy Spirit, what they still saw objectively in Christ they were afraid of losing; and because they could have no doubt they were about to lose Him whose announcements were always true, their human feelings were saddened, because their carnal view of Him was to be left a blank. But He knew what was most expedient for them, because that inward sight, wherewith the Holy Spirit was yet to comfort them, was undoubtedly superior; not by bringing a human body into the bodies of those who saw, but by infusing Himself into the hearts of those who believed. And then He adds, "Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you: as if He had said, It is expedient for you that this form of a servant be taken away from you; as the Word made indeed flesh I dwell among you; but I would not that ye should continue to love me carnally, and, content with such milk, desire to remain infants always. "It is expedient for you that I go away:

for if I go not away, the Comforter will not come unto you. If I withdraw not the tender nutriment wherewith I have nourished you, ye will acquire no keen relish of solid food; if ye adhere in a carnal way to the flesh, ye will not have room for the Spirit. For what is this, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you"? Was it that He could not send Him while located here Himself? Who would venture to

say so? Neither was it, that where He was, thence the Other had withdrawn, or that He had so come from the Father as that He did not still abide with the Father. And still further, how could He, even when having His own abode on earth, be unable to send Him, who we know came and remained upon Him at His baptism; yea, more, from whom we know that He was never separable? What does it mean, then, "If I go not away, the Comforter will not come unto you; but that ye cannot receive the Spirit so long as ye continue to know Christ after the flesh? Hence one who had already been made a partaker of the Spirit says, "Though we have known Christ after the flesh, yet now henceforth know we [Him] no more.

For now even the very flesh of Christ he did not know in a carnal way, when brought to a spiritual knowledge of the Word that had been made flesh. And such, doubtless, did the good Master wish to intimate, when He said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

5. But with Christ's bodily departure, both the Father and the Son, as well as the Holy Spirit, were spiritually present with them. For had Christ departed from them in such a sense that it would be in His place, and not along with Him, that the Holy Spirit would be present in them, what becomes of His promise when He said, "Lo, I am with you always, even to the end of the world;" and, I and the Father "will come unto him, and will make Our abode with him;" seeing that He also promised that He would send the Holy Spirit in such a way that He would be with them for ever? In this way it was, on the other hand, that seeing they were yet out of their present carnal or animal condition to become spiritual, with undoubted certainty also were they yet to have in a more comprehensive way both the Father, and the Son, and the Holy Spirit. But in no one are we to believe that the Father is present without the Son and the Holy Spirit, or the Father and the Son without the Holy Spirit, or the Son without the Father and the Holy Spirit, or the Holy Spirit without the Father and the Son, or the Father and the Holy Spirit without the Son; but wherever any one of Them is, there also is the Trinity, one God. But here the Trinity had to be suggested in such a way that, although there was no diversity of essence, yet the personal distinction of each one separately should be presented to notice; where those who have a right understanding can never imagine a separation of natures.

6. But that which follows, "And when He is come, He will convince the world of sin, and of righteousness, and of judgment: of sin, indeed, because they believe not on me; but of righteousness, because I go to the Father, and ye shall see me no more; and of judgment, because the prince of this world is judged" (vers. 8-11); as if it were sin simply not to believe on Christ; and as if it were very righteousness not to see Christ; and as if that were the very judgment, that the prince of this world, that is, the devil, is judged: all this is very obscure, and cannot be included in the present discourse, lest; brevity only increase the obscurity; but must rather be deferred till another occasion for such explanation as the Lord may enable us to give.

Tractate 95

1. The Lord, when promising that He would send the Holy Spirit, said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment. What does it mean? Is it that the Lord Jesus Christ did not reprove the world of sin, when He said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin"? And that no one may take it to his head to say that this applied properly to the Jews, and not to the world, did He not say in another place, "If ye were of the world, the world would love his own"? Did He not reprove it of righteousness, when He said, "O righteous Father, the world hath not known Thee"? And did He not reprove it of judgment when He declared that He would say to those on the left hand, "Depart ye into everlasting fire, prepared for the devil and his angels"? And many other passages are to be found in the holy evangel, where Christ reproveth the world of these things. Why is it, then, He attributeth this to the Holy Spirit, as if it were His proper prerogative? Is it that, because Christ spake only among the nation of the Jews, He does not appear to have reproved the world, inasmuch as one may be understood to be reproved who actually hears the reprover;

while the Holy Spirit, who was in His disciples when scattered throughout the whole world, is to be understood as having reproved not one nation, but the world? For mark what He said to them when about to ascend into heaven: "It is not for you to know the times or the moments, which the Father hath put in His own power. But ye shall receive the power of the Holy Spirit, that cometh upon you: and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Surely this is to reprove the world. But would any one venture to say that the Holy Spirit reproveth the world through the disciples of Christ, and that Christ Himself doth not, when the apostle exclaims, "Would ye receive a proof of Him that speaketh in me, namely Christ? And so those, surely, whom the Holy Spirit reproveth, Christ. reproveth likewise. But in my opinion, because there was to be shed abroad in their hearts by the Holy Spirit that love which casteth out the fear, that might have hindered them from venturing to reprove the world which bristled with persecutions, therefore it was that He said, "He shall reprove the world: as if He would have said, He shall shed abroad love in your hearts, and, having your fear thereby expelled, ye shall have freedom to reprove. We have frequently said, however, that the operations of the Trinity are inseparable;

but the Persons needed to be set forth one by one, that not only without separating Them, but also without confounding Them together, we may have a right understanding both of Their Unity and Trinity.

2. He next explains what He has said" of sin, and of righteousness, and of judgment. "Of sin indeed," He says, "because they have believed not on me. For this sin, as if it were the only one, He has put before the others; because with the continuance of this one, all others are retained, and in the removal of this, the others are remitted. "But of righteousness," He adds, "because I go to the Father, and ye shall see me no more. And here we have to consider in the first place, if any one is rightly reproved of sin, how he may also be rightly reproved of righteousness. For if a sinner ought to be reproved just because he is a sinner, will any one imagine that a righteous man is also to be reproved because he is righteous? Surely not. For if at any time a righteous man also is reproved, he is rightly reproved on this account, that, according to Scripture, "There is not a just man upon earth, that doeth good, and sinneth not. And accordingly, when a righteous man is reproved, he is reproved of sin, and not of righteousness. Since in that divine utterance also, where we read, "Be not made righteous over-much," there is notice taken, not of the righteousness of the wise man, but of the pride of the presumptuous. The man, therefore, that becomes "righteous over-much," by that very excess becomes unrighteous.

For he makes himself righteous over-much who says that he has no sin, or who imagines that he is made righteous, not by the grace of God, but by the sufficiency of his own will: nor is he righteous through living righteously, but is rather self-inflated with the imagination of being what he is not. By what means, then, is the world to be reproved of righteousness, if not by the righteousness of believers? Accordingly, it is convinced of sin, because it believeth not on Christ; and it is convinced of the righteousness of those who do believe. For the very comparison with believers is itself a reproving of unbelievers. And this the exposition itself sufficiently indicates. For in wishing to open up what He has said, He adds, "Of righteousness, because I go to the Father, and ye shall see me no more. He does not say, And they shall see me no more; that is, those of whom He had said, "because they have believed not on me. Of them He spake, when expounding what He denominated sin, in the words, "because they have believed not on me; but when expounding what He called righteousness, whereof the world is convicted, He turned to those to whom He was speaking, and said, "because I go to the Father, and ye shall see me no more. Wherefore it is of its own sins, but of others' righteousness, that the world is convicted, just as darkness is reproved by the light:

"For al things," says the apostle, "that are reproved, are made manifest by the light. For the magnitude of the evil chargeable on those who do not believe, may be made apparent not only by itself, but also by the goodness of those who do believe. And since the cry of unbelievers usually is, How can we believe what we do not see so the righteousness of unbelievers just required this very definition, "Because I go to the Father, and ye shall see me no more. For blessed are they who see not, and yet do believe. For of those also who saw Christ, the faith

in Him that met with commendation was not that they believed what they saw, namely, the Son of man; but that they believed what they did not see, namely, the Son of God. But after His servant-form was itself also withdrawn from their view, then in every respect was the word truly fulfilled, "The just liveth by faith. For "faith," according to the definition in the Epistle to the Hebrews, "is the confidence of those that hope, the conviction of things that are not seen."

3. But how are we to understand, "Ye shall see me no more"? For He saith not, I go to the Father, and ye shall not see me, so as to be understood as referring to the interval of time when He would not be seen, whether short or long, but at all events terminable; but in saying, "Ye shall see me no more," as if a truth announced beforehand that they would never see Christ in all time coming. Is this the righteousness we speak of, never to see Christ, and yet to believe on Him; seeing that the faith whereby the just liveth is commended on the very ground of believing that the Christ whom it seeth not meanwhile, it shall see some day? Once more, in reference to this righteousness, are we to say that the Apostle Paul was not righteous when confessing that He had seen Christ after His ascension into heaven, which was undoubtedly the time of which He had already said, "Ye shall see me no more"? Was Stephen, that hero of surpassing renown, not righteous in the spirit of this righteousness, who, when they were stoning him, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God"? What, then, is meant by "I go to the Father, and ye shall see me no more," but just this, As I am while with you now? For at that time He was still mortal in the likeness of sinful flesh.

He could suffer hunger and thirst, be wearied, and sleep; and this Christ,that is, Christ in such a condition, they were , no more to see after He had passed from this e world to the Father; and such, also, is therighteousness of faith, whereof the apostle t says, "Though we have known Christ after f the flesh, yet now henceforth know we Him f no more. This, then, He says, will be your . righteousness whereof the world shall be reproved, "because I go to the Father, and ye shall see me no more: seeing that ye shall believe in me as in one whom ye shall not see; and when ye shall see me as I shall be then, we shall not see me as I am while with you meanwhile; ye shall not see me in my humility, but in my exaltation; nor in my mortality, but in my eternity; nor at the bar, but on the throne of judgment: and by this faith of yours, in other words, your righteousness, the Holy Spirit will reprove an unbelieving world.

4. He will also reprove it "of judgment, because the prince of this world is judged. Who is this, save he of whom He saith in another place, "Behold, the prince of the world cometh, and shall find nothing in me; that is, nothing within his jurisdiction, nothing belonging to him; in fact, no sin at all? For thereby is the devil the prince of the world. For it is not of the heavens and of the earth, and of all that is in them, that the devil is prince, in the sense in which the world is to be understood, when it is said, "And the world was made by Him; but the devil is prince of that world, whereof in the same passage He immediately afterwards subjoins the words, "And the world knew Him not; that is, unbelieving men, wherewith the

world through its utmost extent is filled: among whom the believing world groaneth, which He, who made the world, chose out of the world; and of whom He saith Himself, "The Son of man came not to judge the world, but that the world through Him might be saved. He is the judge by whom the world is condemned, the helper whereby the world is saved: for just as a tree is full of foliage and fruit, or a field of chaff and wheat, so is the world full of believers and unbelievers.

Therefore the prince of this world, that is, the prince of the darkness thereof, or of unbelievers, out of whose hands that world is rescued, to which it is said, "Ye were at one time darkness, but now are ye light in the Lord: the prince of this world, of whom He elsewhere saith, "Now is the prince of this world cast out," is assuredly judged, inasmuch as he is irrevocably destined to the judgment of everlasting fire. And so of this judgment, by which the prince of the world is judged, is the world reproved by the Holy Spirit; for it is judged along with its prince, whom it imitates in its own pride and impiety. "For if God," in the words of the Apostle Peter, "spared not the angels that sinned, but thrust them into prisons of infernal darkness, and gave them up to be reserved for punishment in the judgment," how is the world otherwise than reproved of this judgment by the Holy Spirit, when it is in the Holy Spirit that the apostle so speaketh? Let men, therefore, believe in Christ, that they be not convicted of the sin of their own unbelief, whereby all sins are retained: let them make their way into the number of believers, that they be not convicted of the righteousness of those, whom, as justified, they fail to imitate: let them beware of that future judgment, that they be not judged with the prince of the world, whom, judged as he is, they continue to imitate.

For the unbending pride of mortals can have no thought of being spared itself, as it is thus called to think with terror of the punishment that overtook the pride of angels.

Tractate 96

John XVI. 12, 13.

1. In this portion of the holy Gospel, where the Lord says to His disciples, "I have yet many things to say unto you, but ye cannot bear them now," there meets us first this subject of needful inquiry, how it was that He said a little before, "All things that I have heard of my Father I have made known unto you," and yet says here, "I have yet many things to say unto you, but ye cannot bear them now. But how it was that He spake of what He had not yet done as if it were done, just as the prophet testifies that God has made those things which are still to come, when He says, "Who hath made those things which are still to come," we have already explained as well as we could when dealing with those words themselves. Now, however, you are perhaps wishing to know what those things were which the apostles were then unable to bear. But which of us would venture to assert his own present capacity for what they wanted the ability to receive? And on this account you are neither to expect me to tell you things which perhaps I could not comprehend myself were they told me by another; nor would you be able to bear them, even were I talented enough to let you hear of things that are above your comprehension. It may be, indeed, that some among you are fit enough already to comprehend things which are still beyond the grasp of others;

and if not all about which the divine Master said, "I have yet many things to say unto you," yet perhaps some of them: but what they were which He Himself thus omitted to tell them, it would be rash to have even the wish to presume to say. For at that time the apostles were not yet fitted even to die for Christ, when He said to them, "Ye cannot follow me now," and when the very foremost of them, Peter, who had presumptuously declared that he was already able, met with a different experience from what he anticipated: and yet afterwards a countless number both of men and women, boys and girls, youths and maidens, old and young, were crowned with martyrdom; and the sheep were found able for that which, when the Lord spake these words, the shepherds were still unable to bear. Ought, then, those sheep to have been asked, in that extremity of trial, when required to contend for the truth even unto death, and to shed their blood for the name or doctrine of Christ;-ought they, I say, to have been asked, Which of you would venture to account himself ready for martyrdom, for which Peter was still unfitted, even when taught face to face by the Lord Himself?

In the same way, therefore, one may say that Christian people, even when desiring to hear, ought not to be told what those things are of which the Lord then said, "I have yet many things to say unto you, but ye cannot bear them now. If the apostles were still unable, much more so are ye: although it may be that many now can bear what Peter then could not, in the same way as many are able to be crowned with martyrdom which at that time was still beyond the power of Peter, more especially that now the Holy Spirit has been sent, as He was not then, of whom He went on immediately to add the words "Howbeit when He, the Spirit of truth, is come, He will teach you all truth," thereby showing of a certainty that they could not bear what He had still to say, because the Holy Spirit had not yet come upon them.

2. Well, then, let us grant that it is so, that many can now bear those things when the Holy Spirit has been sent, which could not then, prior to His coming, be borne by the disciples: do we on that account know what it is that He would not say, as we should know it were we reading or hearing it as uttered by Himself? For it is one thing to know whether we or you could bear it; but quite another to know what it is, whether able to be borne or not. But when He Himself was silent about such things, which of us could say, It is this or that? Or if he venture to say it, how will he prove it? For who could manifest such vanity or recklessness as when saying what he pleased to whom he pleased, even though true, to affirm without any divine authority that it was the very thing which the Lord on that occasion refused to utter? Which of us could do such a thing without incurring the severest charge of rashness,-a thing which gets no countenance from prophetic or apostolic authority?

For surely if we had read any such thing in the books confirmed by canonical authority, which were written after our Lord's ascension, it would not have been enough to have read such a statement, had we not also read in the same place that this was actually one of those things which the Lord was then unwilling to tell His disciples, because they were unable to bear them. As if, for example, I were to say that the words which we read at the opening of this Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God: and those which follow, because they were written afterwards, and yet without any mention of their being uttered by the Lord Jesus when He was here in the flesh, but were written by one of His apostles, to whom they were revealed by His Spirit, were some of those which the Lord would not then utter, because the disciples were unable to bear them; who would listen to me in making so rash a statement? But if in the same passage where we read the one we were also to read the other, who would not give due credence to such an apostle?

3. But it seems to me also very absurd to say that the disciples could not then have borne what we find recorded, about things invisible and of profoundest import, in the apostolic epistles, which were written in after days, and of which there is no mention that the Lord uttered them when His visible presence was with them. For why could they not bear then what is now read in their books, land borne by every one, even though not understood? Some things there are, indeed, in the Holy Scriptures which unbelieving men both have

no understanding of when they read or hear them, and cannot bear when they are read or heard: as the pagans, that the world was made by Him who was crucified; as the Jews, that He could be the Son of God, who broke up their mode of observing the Sabbath; as the Sabellians, that the Father, and Son, and Holy Spirit are a Trinity; as the Arians, that the Son is equal to the Father, and the Holy Spirit to the Father and Son; as the Photinians, that Christ is not only man like ourselves, but God also, equal to God the Father; as the Manicheans, that Christ Jesus, by whom we must be saved, condescended to be born in the flesh and of the flesh of man:

and all others of divers perverse sects, who can by no means bear whatever is found in the Holy Scriptures and in the Catholic faith that stands out in opposition to their errors, just as we cannot bear their sacrilegious vaporings and mendacious insanities. For what else is it not to be able to bear, but not to retain in our minds with calmness and composure? But what of all that has been written since our Lord's ascension with canonical truth and authority, is it not read and heard with equanimity by every believer, and catechumen also, before in his baptism he receive the Holy Spirit, even although it is not yet understood as it ought to be? How then, could not the disciples bear any of those things which were written after the Lord's ascension, even though the Holy Spirit was not yet sent to them, when now they are all borne by catechumens prior to their reception of the Holy Spirit? For although the sacramental privileges of believers are not exhibited to them, it does not therefore happen that they cannot bear them; but in order that they may be all the more ardently desired by them, they are honorably concealed from their view.

4. Wherefore, beloved, you need not expect to hear from us what the Lord then refrained from telling His disciples, because they were still unable to bear them: but rather seek to grow in the love that is shed abroad in your hearts by the Holy Spirit who is given unto you; that, fervent in spirit, and loving spiritual things, you may be able, not by any sign apparent to your bodily eyes, or any sound striking on your bodily ears, but by the inward eyesight and hearing, to become acquainted with that spiritual light and that spiritual word which carnal men are unable to bear. For that cannot be loved which is altogether unknown. But when what is known, in however small a measure, is also loved, by the self-same love one is led on to a better and fuller knowledge. If, then, you grow in the love which the Holy Spirit spreads abroad in your hearts, "He will teach you all truth; or, as other codices have it, "He will guide you in all truth: as it is said, "Lead me in Thy way, O Lord, and I will walk in Thy truth. So shall the result be, that not from outward teachers will you learn those things which the Lord at that time declined to utter, but be all taught of God;

so that the very things which you have learned and believed by means of lessons and sermons supplied from without regarding the nature of God, as incorporeal, and unconfined by limits, and yet not rolled out as a mass of matter through infinite space, but everywhere whole and perfect and infinite, without the gleaming of colors, without the tracing of bodily outlines, without any markings of letters or succession of syllables,-your minds themselves may have the power to perceive. Well, now, I have just said something which is perhaps of

that same character, and yet you have received it; and you have not only been able to bear it, but have also listened to it with pleasure. But were that inward Teacher, who, while still speaking in an external way to the disciples, said, ”I have still many things to say unto you, but ye cannot bear them now,” wishing to speak inwardly to us of what I have said of the incorporeal nature of God in the same way as He speaks to the angels, who always behold the face of the Father we should still be unable to bear them.

Accordingly, when He says, ”He will teach you all truth,” or ”will guide yon into all truth,” I do not think the fulfillment is possible in any one’s mind in this present life(for who is there, while living in this corruptible and soul-oppressing body, that can know all truth, when even the apostle says, ”We know in part ”?), but because it is effected by the Holy Spirit, of whom we have now received the earnest, that we shall attain also to the actual fullness of knowledge: whereof iris said by the same apostle, ”But then face to face; and, ”Now I know in part, but then shall I know even as also I am known; not as a thing which he knows fully in this life, but which, as a thing that would still be future on to the attainment of that perfection, the Lord promised us through the love of the Spirit, when He said, ”He will teach you all truth,”’ or ”will guide you unto all truth.”

5. As these things are so, beloved, I warn you in the love of Christ to beware of impure seducers and sects of obscene filthiness, whereof the apostle says, ”But it is a shame even to speak of those things which are done of them in secret: lest, when they begin to teach their horrible impurities, which no human ear whatever can bear, they declare them to be the very things whereof the Lord said, ”I have yet many things to say unto you, but ye cannot bear them now;” and assert that it is the Holy Spirit’s agency that makes such impure and detestable things possible to be borne. The evil things which no human modesty whatever can endure are of one kind, and of quite another are the good things which man’s little understanding is unable to bear: the former are wrought in unchaste bodies, the latter are beyond the reach of all bodies; the one is perpetrated in the filthiness of the flesh, the other is scarcely perceivable by the pure mind. ”Be ye therefore renewed in the spirit of your mind,” and ”understand what is the will of God, which is good, and acceptable, and perfect;” that, ”rooted and grounded in love, ye may be able to comprehend, with all saints, what is the length, and breadth, and height, and depth, even to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God.” For in such a way will the Holy Spirit teach you all truth, when He shall shed abroad that love ever more and more largely in your hearts.

Source. 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. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them,

and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.