Commentary on the Gospel of John (part 1 of 4)

Cyril of Alexandria (c. AD 376–444)

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Introduction

[Translated by P. E. Pusey]

EXEGETIC COMMENTARY GOSPEL ACCORDING TO JOHN OF OUR HOLY FATHER CYRIL
Archbishop of Alexandria.

BOOK I.

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

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

idea and utterance is the God-befitting dignity, and hard to utter and most difficult of unfolding are the properties of the Divine Nature.

But since it was necessary in some sort to mete out heaven with the span, and to suffer the scant measures of human nature to approach to what is by all unattainable and hard to be explained, that the approach might not be opened out for those who teach otherwise to come against the more simple, in that no voice of the saints who have been eyewitnesses and ministers of the word held in check their ill-surmisings, keen comes he to the very essence of the Divine dogmas, crying aloud, In the beginning was the Word, and the Word, was with God and the Word was God: the Same was in the beginning with God. But I think that those who are engaged on the Holy Scriptures ought to admit all writings that are honest and good and free from harm. For thus collecting together the varied thoughts of many and bringing them together into one scope and understanding, they will mount up to a good measure of knowledge, and imitating the bee, wise workwoman, will compact the sweet honeycomb of the Spirit.

Some then of those of most research, say that after our Saviour's Cross and Ascension into Heaven, certain false shepherds and false teachers falling like wild beasts on the Saviour's flocks terrified them not a little, speaking out of their own heart, as it is written, and not out of the mouth of the Lord; yea rather, not merely out of their own heart, but out of the teachings of their own father, I mean the devil. For if no one can call Jesus Anathema, save in Beelzebub, how is not what we say of them clearly true? What things then are they which these men belched forth against their own head? They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both move and are, was then first called into being, when He was born Man of the Holy Virgin, and taking this our common fashion, shewed Himself upon earth, as it is written, and conversed with men. On those then who are thus disposed, and who dare to slander the ineffable and eternal Generation of the Son, the word of the Prophet comes heavily, saying thus: But draw near hither, ye sons of the sorceress, the seed of the adulteress and the whore, against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue? not bringing forth good things out of a good heart, but spueing forth the venom of the blood-defiled dragon, of whom saith the Psalmist unto the one God That is over all: Thou brakest the heads of the dragons in the waters.

But since there was no slight disturbance in regard to these things amongst them that had believed, and the ill of the scandal thereof was consuming like a plague the souls of the simpler (for some drawn away from the true doctrines by their prattle imagined that the Word was then barely called to the beginning of Being, when He became Man), those of the believers who were wiser being assembled and met together, came to the Disciple of the Saviour (I mean this John) and declared

the disease that was pressing upon the brethren, and unfolded to him the prattle of them that teach otherwise, and besought that he would both strenuously assist themselves with the illumination through the Spirit, and stretch forth a saving hand to those who were already within the devil's meshes. The disciple grieving then over them that were lost and corrupted in mind, and at the same time thinking it most unnatural to take no forethought for those that should succeed and come after, betakes himself to making the book: and the more human side, the genealogy of the legal and natural Birth according to the flesh, he left to the other Evangelists to tell at fuller length; himself with extreme ardour and courage of soul springs upon the prattle of those who are introducing such things, saying, IN THE BEGINNING WAS THE WORD.

CHAPTER I. That Everlasting and before the ages is the Only-Begotten.

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

But this same word of the Evangelist shall be proposed again for a finer test: In the Beginning was the Word. Than the beginning is there nothing older, if it have, retained to itself, the definition of the beginning (for a beginning of beginning there cannot be); or it will wholly depart from being in truth a beginning, if something else be imagined before it and arise before it. Otherwise, if anything can precede what is truly beginning, our language respecting it will go off to infinity, another beginning ever cropping up before, and making second the one under investigation. There will then be no beginning of beginning, according to exact and true reasoning, but the account of it will recede unto the long-extended and incomprehensive. And since its ever-backward flight has no terminus, and reaches up to the limit of the ages, the Son will be found to have been not made in time, but rather invisibly existing with the Father: for in the beginning was He. But if He was in the beginning, what mind, tell me, can over-leap the force of the was? When will the was stay as at its terminus, seeing that it ever runs before the pursuing reasoning, and springs forward before the conception that follows it?

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

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

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

existing ever, and shining forth from Him, according to the ineffable mode of the Divine generation.

But that God the Father is spoken of by the saints too as the Beginning of the Son in the sense only of ”whence,” hear the Psalmist through the Holy Ghost foretelling the second Appearance of our Saviour and saying as to the Son: With Thee the Beginning in the Day of Thy Power in the beauty of Thy Saints. For the day of the Son’s Power is that whereon He shall judge the world and render to every one according to his works. Yerily shall He then come, Himself in the Father, and having in Himself the Father, the so to say unbeginning Beginning of His Nature in regard only to the ”whence,” by reason of His Being of the Father. In the Beginning was the Word. Unto many and various ideas does our discourse respecting the here signified beginning diversify itself, on all sides zealous to capture things that tend to profit, and after the manner of a hound, tracking the true apprehension of the Divine dogmas, and exactitude in the mysteries. For search, saith the Saviour, the Holy Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me. The Blessed Evangelist, then, seems here to name the Father Ἀρχὴ 1, that is the Power over all, that the Divine Nature Which is over all may be shewn, having under Its feet every thing which is originate, and borne above those things which are by It called into being.

In this Ἀρχὴ then that is above all and over all was the Word, not, with all things, under Its feet, but apart from all things, in It by Nature as Its Co-Eternal Fruit, having the Nature of Him Who begat Him as it were a place the most ancient of all. Wherefore He Begotten Free of Free Father, will with Him possess the Sovereignty over all. What then now too will be the nature of the argument in this, it is meet to see. Hazardful have certain, as we said above, asserted that the Word of God was then first called into being, when taking the Temple that is of the Holy Virgin He became Man for us. What then will be the consequence, if the Son’s Nature be thus, or originate and made and of like nature with all things else, to which birth out of not being, and the name and fact of servitude, are rightfully and truly predicated? For what of things that are made can with impunity escape servitude under the God That is Lord of all? what does not stoop under the sovereignty and power and lordship that is over all, which Solomon himself too signifies to us when he says, For the throne of Sovereignty is established with righteousness? For ready and exceeding prepared unto righteousness is the Throne of the Sovereignty, that I mean which is over all. And what throne that is of which we are now speaking, hear God saying by one of the Saints, The Heaven is My Throne. Ready therefore unto righteousness is the Heaven, that is, the holy spirits in the heavens.

Since then one must needs confess that the Son is with the rest of the creatures subject to God the Father, as having the position of a servant, and together with the rest falling under the authority of the Ἀρχὴ, if He be according to them late in

Birth and one of those who have been made in time:----of necessity does the Blessed Evangelist spring with energy on those who teach otherwise, and withdraw the Son from all bondage. And he shews that He is of the Essence that is Free and Sovereign over all, and declares that He is in Him by Nature saying, In the beginning was the Word. But to the word Ἀρχὴ he fitly annexes the was, that He may be thought of as not only of renown, but also before the ages. For the word was is here put, carrying on the idea of the thinker to some deep and incomprehensible Generation, the Ineffable Generation that is outside of time. For that was, spoken indefinitely, at what point will it rest, its nature being ever to push forward before the pursuing mind, and whatever point of rest any might suppose that it has, that it makes the starting point of its further course? The Word was then in the Ἀρχὴ, that is in Sovereignty over all things, and possessing the dignity of Lord, as being by Nature from It. But if this be true, how is He any longer originate or made? And where the was wholly is, how will the "was not" come in, or what place will it have at all as regards the Son?

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

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

For see now again I pray, the vigilance of this bearer within him of the Spirit. He taught in the foregoing, that the Word was in Ἀρχὴ, that is, in God the Father, as we said. But since, with the eye of his understanding illumined, he was not ignorant, as we may suppose, that certain would arise, of their great ignorance saying that the Father and Son are one and the same, and distinguishing the Holy Trinity only by name, but not suffering Them to exist in Their several Persons, so that the Father should be conceived of as in truth Father and not Son, the Son again to be by Himself Son, not Father, as the word of truth is:----needs against this heresy too as already confronting him, and mooted at that time, or about so to be, does he

arm himself, and for its destruction, by the side of In the beginning was the Word he puts forthwith, And the Word was with God: every where adding of necessity the was on account of His Generation before the ages, yet by saying that the Word was with God, shewing that the Son is One, having existence by Himself, God the Father again, with Whom was the Word, Another. For how can that which is one in number be conceived of as itself with itself, or beside itself?

But that the reasoning of the heretics about these things also will be found without learning, we will teach by the considerations below, making an exact test of the questions regarding it. Proof by demonstration and Scripture testimonies, that the Father is in His Own Person, and the Son likewise, the Holy Ghost being counted with Them as God, even though nothing is for the present enquired into regarding Him. Consubstantial is the Son with the Father and the Father with the Son, wherefore They arrive at an unchangeable Likeness, so that the Father is seen in the Son, the Son in the Father, and Each flashes forth in the Other, even as the Saviour Himself says, He that hath seen Me hath seen the Father, and again, I in the Father and the Father in Me. But even though He be in the Father, and have again the Father in Him, Himself full well, as has been already said, perfectly exact unto the Form of Him Who begat Him, and depicting again in Himself without any shortcome, the Father whence He is:----not therefore will He be deprived of His separate existence, nor will the Father lose His own special Being; but neither will the surpassing Likeness and Resemblance work any confusion of Persons, so that the Father Who begat and the Son Who is Begotten of Him should be considered as one in number. But sameness of Nature will be confessed of Both, yet the Individual Existence of Each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Ghost being numbered with them and counted as God, the Holy and Adorable Trinity will have Its Proper Fullness.

Another. If the Son Himself is Father too, what place has the distinction of names? For if He begat not at all, why is He called Father? How Son, if He were not begotten of the Father? For the Names ask as of necessity such an idea regarding them. But since the Divine Scriptures preach that the Son was Begotten, and the truth is so, He has therefore an existence by Himself. The Father too is again by Himself, if indeed that which is begotten is plainly one thing from another as regards that which begets. Another. The blessed Paul writing his letter to the Philippians says of the Son, Who being in the Form of God, thought it not robbery to be Equal with God. Who then is He Who would not that His being Equal with God should be thought robbery? For must one not needs say, that One is He Who is in the Form of God, Another again He Whose Form it was? But this is clear and confessed by all. Therefore not one and the same in number are Father and Son, but of distinct Being and beheld in One Another, according to sameness of Essence, even if They be One of One, to wit the Son of the Father.

Another. I and My Father are One, said the Saviour, as knowing, that is, that Himself has a separate existence and the Father too. But if the truth of the fact be not so, why did He not, keeping what belongs to oneness, say, I and My Father am One? But since He explains what He means by the plural number, clearly He overthrows the surmise of those who think otherwise. For we are will not be with sense taken of one. Another. At the fashioning of man the voice of God is introduced saying, Let Us make man in Our Image, after Our likeness. If then the amplitude, if I may so call it, of the Holy Trinity is contracted into a One in number, and they impiously take away from the Father and the Son Their separate Existence: who is he who says, and to whom, Let us make man in Our Image? For He ought forsooth to say, if it be as they in their silly nonsense say, Let us make man in my image, after my likeness. But now the writer of the Book, not saying this indeed, but allotting the creation to the plural number and adding Our image, well-nigh with clear and mighty voice proclaims the enumeration of the Holy Trinity to be above One.

Another. If the Son is the Brightness of the Father, as Light of Light, how is He not other than Him, as of distinct Being? For that which is the embrightened, is so in very deed from other, that namely which brightens it, and not itself from itself. Another. The Son shewing Himself of the Essence of God the Father says again, I came forth from the Father and am come; again I go to the Father. How then will He not be Other than the Father in Person and number, when all reason persuades us to conceive of that which proceeds from ought as other than that from whence it proceeded? Not true therefore is the contrary argument. Another. Believing in God the Father, in His Only-Begotten Son, and in the Holy Ghost we are justified. Wherefore the Saviour Himself too enjoins His own Disciples saying Go ye therefore and teach all nations baptizing them in the Name of the Father and of the Son and of the Holy Ghost. If then the difference of the Names is to contribute nothing to our conception, but when one says the Father, he means the Son, and in naming the Son makes mention of the Father, what need was there of bidding that the believers should be baptized not into Unity but into Trinity? But since the tale of the Divine Nature runs forth into the number three, it is I suppose wholly manifest to all that Each of those so numbered exists in His Own Person, but by reason of there being no change in the Nature, It arrives at One Godhead and has the same worship.

Another. The Divine Scripture says that the cities of the Sodomites were burned by the Anger of God, and explaining how the Divine wrath was brought upon them, and clearly describing the mode of the destruction, The Lord, it says, rained upon Sodom brimstone and fire from, the Lord, since this too is the portion of the cup most befitting those who are wont to commit such sins. What Lord then from what Lord sent the fire on and consumed the cities of the Sodomites? It is clear that it was the Father Who worketh all things through the Son, since He is too His Might and His Arm, Who caused Him to rain the fire upon the Sodomites. Since therefore

the Lord sends the fire from the Lord upon them, how is not the Father Other, in respect to His own Being, than the Son,, and the Son again than the Father? For the One is here signified as being from One.

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

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

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

And the Word was God. He who bare within him the Spirit was not ignorant that there should arise some in the last times who should accuse the Essence of the Only Begotten and deny the Lord that bought them, by supposing that the Word Who appeared from God the Father is not by Nature God, but should bring in besides Him some so to speak spurious and false-called god, having about him the name of Sonship and Deity, but not so in truth. Such do they, who give the Jewish impiety of Arius an abode in their own mind; wherefore they put forth out of a dead heart, no life-giving word of pious thought, but that which looketh and tendeth unto death. Their tongue verily is as an arrow shot out; deceitful the words of their mouth.

As though then some one were already resisting the words of truth, and were almost saying to the Holy Evangelist; The Word was with God, Sir, be it so, we agree fully to what you have written as to this. Be the Father and Exist He separately, and the Son likewise. What now ought one to suppose that the Word is by Nature? for His Being with God, does not at all reveal His Essence. But since the Divine Scriptures proclaim One God, we will allot this to the Father only, with Whom the Word was. What then replies Truth's herald? Not only was the Word with God, but He was also God, that through His being with God, He might be known to be Other than the Father and might be believed to be Son distinct and by Himself; through being God, He might be conceived of as Consubstantial and of Him by Nature, as being both God and coming forth from God. For it were inconceivable, since the Godhead is by all confessed to be One, that the Holy Trinity should not in every wise arrive at Sameness of Essence and so reach one relation of Godhead. He was then also God. He did not become so at last, but He was, if indeed eternal being

will most specially and surely follow on being God: for that which became in time, or was at all brought from not being into being, will not be by Nature God.

Seeing then that God the Word has Eternity through the word was, Consubstantiality with the Father through being God, how great punishment and vengeance must we needs think that they shall be found to incur, who think that He is in ought whatever inferior, or unlike Him who begat Him, and shudder not to go forward to that height of impiety, as even to dare to utter such things to others also, understanding neither what they say, nor whereof they affirm? But that the Son Who is of Him of a truth is in no wise inferior to the Father, we shall know again from the accompanying considerations.

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

Another. If the Son having inferiority to God the Father, is worshipped both by us and by the Holy Angels, we shall be taken in the act of serving two gods, since that which lacks perfection will never attain to sameness of essence with the Perfect; but vast is the difference sundering unto alienship things unlike as regards their nature. But the faith is not in plurality of gods, but One is God the Father, the Son and Holy Ghost attaining unto unity with Him. The charge against the Son then comes to nothing. For how yet will that which is inferior be admitted into unity with the Perfect Father, and be united as to Nature in unity of Essence? Another. If the Son is fulness (for of His fulness have all we received) how will what is inferior have a place? for things that are contrary to one another are irreconcileable in one subject at the same time.

Another. If the Son who has the lesser filleth all things, where will the greater of the Father have place? For the argument shall be used in more corporeal form,

in the way of example, while the superiority and inferiority in the unembodied is otherwise conceived of. Another. If God is That Which is above every name, and the Son Who is His Heir attains not to be Perfect by reason of the lesser, there is no greatness in that which is above all things, that is God. But it is absurd either to think or to say this: Perfect therefore is the Son, as being above every name, and God. Another. If the Divine Nature is without quantity, and the lesser is cognizant of degree, how can the Son Who is by Nature God be conceived of as inferior? For He will not be beyond the province of quantity, if they say that He has inferiority to the Father.

Another. The blessed John says of the Son that 2 He giveth not the Spirit by measure, to those that is who are worthy. Since then there is not measure in the Son, He is immeasurable, and surpasses all comprehension in quantity as being God. How then is the not-measured less? Another. If the Son is lesser, the Father greater, differently, it is plain, and in proportion to the measures that Either hath, will they contribute to our sanctification. And the Father will sanctify in a greater degree, the Son in a less and separately. The Spirit therefore will be twofold, and less in the Son, greater in the Father. And they who are sanctified by the Father will be sanctified perfectly, they who by the Son, not perfectly. But great is the absurdity of reasoning herein. For One is the Holy Ghost, one and perfect the Sanctification, freely given by the Father through the Son Naturally. Not lesser then is He Who has the same operation with the Perfect Father, and Who has the Spirit of Him Who begat Him, a good of His own Nature, Living and inexisting, even as the Father hath.

Another. If the Son were in the Form and Equality of God, as Paul saith, how is He lesser that He? For the mode of the dispensation with Flesh and the humiliation thereupon mentioned, which has the Second Appearance from Heaven as its termination, will not, I suppose, bare the Son of the dignity by Nature belonging to Him. For He will surely come, as we heard Him say, in the glory of His Father. How then is he at all in the glory of the Perfect Father who is inferior to Him? Another. God the Father is somewhere found to say by one of the prophets, I will not give My glory unto another. We must ask therefore those who impiously dishonour the Son, nay rather through Him the Father too (for he that honoureth not the Son, neither doth he honour the Father), whether the Son being, as they suppose, less than God the Father is Consubstantial with Him, or no? If then they shall say that He is Consubstantial, why do they for nought put on Him the less? For things that are of the same essence and nature, will never have the greater in themselves, as regards the mode of their being: for this altogether is it that is under consideration.

But they will not perhaps agree, nor will grant that the Son is Consubstantial with the Father, He being according to them less: He will therefore be wholly other and alien from the Father. How then has He His glory? For there was given Him, says

blessed Daniel, glory and a kingdom. For either God the Father will lie in saying, I will not give My glory unto another: or if He is true, and did give His glory to the Son, then is He not other than He, the Fruit of His Essence and His True Offspring. And He Who is so situated towards the Father in regard of Essence, how will He be less than He?

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

Another. If the Son be less than the Father, and therefore not Consubstantial; He is as a consequence other by nature and wholly alien: hence He is not Son, yea not even God at all. For how will he be called Son who is not of the Father, or how will he be any longer God who is not of God by Nature? But since our faith is in the Son, we are still it seems in error, not knowing the True God. But this is absurd. Believing therefore in the Son, we believe in the Father too and in the Holy Ghost. The Son is not therefore alien from God the Father as lesser, but has unity with Him, by reason of being of Him by Nature, and is therefore both Equal and Perfect. Another. If God the Word Who beamed forth from God the Father is in truth Son, of necessity must our opponents even against their will confess that He is of the Essence of the Father; for this is what sonship in truth means. Then how is Such inferior to the Father, if He be Fruit of His Essence, Which is nowise receptive of the lesser within Itself? For all things are in perfect degree in God. But if He be not of the Essence of the Father, neither is He Son, but some counterfeit and falsely-called: yea neither will the Father Himself be rightly and truly called Father. For if there be no Son by Nature, on account of Whom He is Father, how is He conceived of as Father? But this is absurd, for God is Very Father; for so do all the Divine Scriptures cry aloud. He Who is of Him by Nature is therefore surely Son: if so, not lesser; for He is Consubstantial as Son.

Another. The name of family or fathership not God has of right from us, but we rather clearly received it from Him. And trusty is the word of Paul crying on this

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

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

Another. Whence, sirs, did ye get the daring to say that the Son is in lesser condition than He Who begat Him? How will He admit the lesser? As regards the date of being, no one I suppose, even though exceeding silly, would surmise. For before the ages is the Son, and Himself is the Maker of the ages: and it will be with reason conceived that He Who has His Generation elder than all time, will not be defined by time. But neither is He lesser than He in the dimension that belongs to size: for the Divine Nature is conceived of and is without size, dimension and body. How

then is the lesser to be taken of Him Who is begotten? In glory, perhaps one will say, in power, in wisdom. Let them say then, how great and large the Father is herein (if one must speak thus), in order that the Son may be conceived of as less, when measured with Him? Or if the Father is in good inconceiveable and immeasurable, and that far outstrips the measure of our understanding, whence do the Arians, readily daring all things, say that the Son is lesser, to the overthrow of the dignity that belongs to Him by nature? For the lesser is proved by the juxtaposition of the greater; but if the Dignity of the Father is unmeasured, what is the proof of its diminution in the Son?

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

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

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

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

Another by the method of reductio ad absurdum, with combination of arguments. Let them tell us who are pouring down the flame unquenchable on their own head, and who reject the uprightness that is in the Divine Dogmas, devising wiles of many-coloured arguments unto the deceiving and overthrow of the simpler, whether the Father is superior to the Son, having the greater in comparison with Him, if He be less, as they in their silly talk say, or not? But I entirely suppose that they will say, He is superior: or let them say what advantage the Father hath in possessing the greater, if He be not superior. For if nothing at all, the whole charge against the Son immediately comes to nought: but if there is any great difference, He is then superior, as having the greater. Let them answer then and tell us, if they are indeed wise, why the Father begetting the Son, begat Him not Equal to Himself but lesser. For if it were clearly better to beget the Son in all things Equal to Himself, who hindered His doing it? For if there is ought that hindered as of necessity, they will admit even against their will, that there is somewhat greater than the Father. But if there were nothing at all to hinder, but having the power and knowing that it is better to beget the Son equal He begot Him lesser, this is plainly envy towards Him and an evil eye: for He chose not to give equality to the Son.

Either then the Father is impotent in regard to His Begetting, or it will be evil eye, according to the result collected out of the arguments, if the Son have the lesser according to their account. But this is absurd; for the Divine and Untaint Nature is above all passion. Therefore not less is the Son, that He lose not the equality, the Father being in no wise powerless to beget His Offspring equal to Himself, nor yet hindered by evil eye from choosing the better.

Another. The Saviour Himself somewhere says that He is in the Father and the Father likewise in Him. But it is plain to every one, that we are not to suppose that like as one body is in another, or one vessel in another, so the Father is contained in the Son, or the Son again in some way placed in the Father: but One appears in the Other, and He in Him in the Unchanged Sameness of Essence, and in the Unity and Likeness that belongs to Nature. As though a person beholding his own form in an image were to say truly to any, and marvelling at the finished likeness of his figure to cry out, I am in this picture and this picture in me.

Or in another way:----As if the sweetness of the honey when laid on the tongue should say of itself, I am in the honey and the honey in me; or as though again the heat that proceeds naturally from fire, emitting a voice were to say, I am in the fire and the fire in me. For each of the things mentioned is I suppose divisible in idea, but one in nature, and the one proceeding by a sort of indivisible and continuous forthcome from the other, so as to seem to be even severed from that wherein it is. Yet though the force of ideas regarding these things takes this form, still one appears in the other and both are the same as regards essence. If then by reason of the unchangeableness of Their Essence, and the entire exactness in express Image, the Father is in the Son, how will the greater find place and appear in the Son Who is according to them lesser? But since He is wholly in Him, altogether Perfect is the Son, Who is able to contain the Perfect and is the express Image of the Mighty Father.

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

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

The Blessed Evangelist then, as though he had already heard them blaspheming and with reason stirred against the absurd follies of their writings, having already defined, and by many words, as was due, shewn that the Word is One, and Only and Very, of God and in God and with God, with flashing eye he adds, This was

in the beginning with God, as Son, that is, with the Father, as inborn, as of His Essence, as Only-Begotten; This, there being no second. But since I deem that we ought, zealously declaring such impiety, to lay yet more open their blasphemy, for the greater security of the simpler ones (for he who has learnt it will give heed and will spring out of its reach, as though a serpent lurking in the midst of the path), needs will I expose their opinion, after the form of antithesis. For it shall receive its refutations in order, according to the modes which God who giveth wisdom to all shall grant.

Eunomius' opinion as to the Son of God. "The Only-Begotten Son of God, says he, is not of very right His Word, but the conceived word of God the Father moves and is ever in Him; while the son who is said to have been begotten of Him, becoming recipient of his conceived word, knoweth all things from having learnt them and, after the likeness of the former, is called and is word." Then in confirmation, as he imagines, of his blasphemy, he weaves some such arguments of perverted ideas, that, as it is written, the wretched man may be holden with the cords of his sins. "If the Son Himself, says he, be the Word Natural and Conceived in God the Father, and is Consubstantial with Him Who begat Him, what hinders the Father too from being and being called Word, as Consubstantial with the Word?"

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

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

Slow to learn is the silly heretic. For how into a malicious soul will wisdom at all enter? or what, tell me, can be more malicious than such men, who, as it is

written, turn away their ears from the truth and run more easily unto the fables of their own cogitations, that justly too they may hear, uttering things not of the Divine Scriptures, Woe to them that prophesy of their own heart and not out of the mouth of the Lord? For who speaking out of the mouth of the Lord calleth Jesus Anathema? which thing indeed some do in unbridled haughtiness against the doctrines of piety, and as one of the holy Prophets said, perverting all equity. For they say that the natural and conceived word in God the Father is one, him that is called Son and Word again another: and they bring in support of their own, as they deem, opinion, but more truly, their unbridled impiety, our Lord Jesus Christ in His discourses with the Jews saying, I know the Father and keep His word: and moreover that which was said to Him by the Father, From the womb before the Day-star begat I Thee. Then they say belching forth the venom of their own father, If the speaker is other than he whom he addresses, and the Father addresses the Son by word, the innate word wherewith the Father conversed will be other than the Son. And again:

If, says he, the Son Himself declared that He keeps the Father's word, how will not he that keepeth be other than that which is kept? To this it is perhaps not hard to reply (for the Lord will give utterance to them that evangelize with much power). But those who are sick of such unlearning ought to remember Him Who says, Ah they who leave the paths of uprightness to walk in the ways of darkness, and for us it is meet that we should cry unto our Guide Who is in the heavens, Turn away mine eyes from beholding vanity. For vanity of a truth and rubbish and nought else are the vain utterances of their uninstructedness. For not as though He had another word of the Father in Himself did the Son say that He kept the Father's word, nor yet did He declare that He had come to us, bringing him with Him as though a pedagogue, but as Alone in-being in the Father by Nature, and having again likewise in Himself the Father, none else intervening, I, says He, in the Father and, the Father in Me, not the innate, nor yet any other word, but the Father, in Me. How then ought one to conceive of what was said by Him to the Jews, may one ask us, and that with reason. To this we say with truth what comes up upon our mind.

The Saviour was teaching the most incredulous people of the Jews and, drawing by little and little His hearers from the worship of the law, did ofttimes call out to them, I am the Truth, all but saying, Throw off, sirs, the yoke of the law, receive the spiritual worship; let shadow now depart, type recede afar, the Truth hath beamed. But He did not seem to all to be doing rightly, subverting Moses' precepts, yea rather leading them to what was more true, so that some even cried, If this man were of God, He would not have broken the Sabbath, which was to openly condemn of sin Him Who knew it not.

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

Yain then is the accusal of the Jews imagining that the Son thinks ought beside the Counsel of the Father: for He keeps, as He says, His word, and by Nature knows not sinning: for He knows that the Father cannot suffer this, with Whom He is Consubstantial as Very Son. But since they meet this by citing what has been annexed to their objection, From the womb before the Day-star begat I Thee, come let us unfold the word of piety as to this also. For not because the Father says such things to the Son, ought we therefore to think, that there is in Him an innate word and to conceive of the Son as other than it. But first of all let us think this with ourselves that a prophet versed in uttering mysteries in the Spirit puts on for us the person of the Son, and introduces Him hearing of the Father, Thou art My Son, and what follows. And the form of speech, in that it is constructed after human fashion, will not I presume at all compel us to conceive of two words, but referring to our own habits [of speech] the unavoidable arrangement herein, we shall blame, if we do rightly, the weakness of our own nature, which has neither words, nor modes of idea which accurately serve unto the mysteries that are above us, or that are adequate to express faultlessly things more Divine:

and to the Divine Nature again we shall attribute the superiority over our mind and speech, not conceiving of Its relations exactly as they are spoken of, but as befit It and as It wills. Or if any of the unholy heretics imagine that we unrightly abuse such words, and do not admit that the form of speech comes up to our usage of it, they will rightly hear: Let the Father be conceived of as also begetting as we do, let

Him not deny the womb and the pangs of birth. For from the womb begat I Thee, says He to the Son. But perchance, yea rather of a certainty, they will say that from the likeness to us the Father's True Begetting of the Son is signified. Therefore let the other too be piously understood, even if it be uttered in human guise, and their bitter and unholy difficulty is solved.

And these things were, I suppose, sufficient. But since we thought that we ought to smite down the difficulties devised of their stubbornness (as it were some swarm of foes), with the uprightness of pious dogmas, come let us now bringing them forward in the manner befitting each, raise up against each its opponent, and with more zealous thoughts let us arm against them the ever victorious truth. The objection again, as from them, shall be set forth in order before the arguments which confute it, inciting the vigilance of the argument to proceed to more accurate test, and like the rush of some mountain-torrent, ever bearing down headlong the good readiness of the readers to desire ever to learn the answer. Oppositions or objections, as from the heretics. "If there exist not, says he, in God the Father a word essential and conceived, other than the Only-Begotten Son That is of Him, Who is also called word in imitation of that one, the result will be absurd, and we who deem we think rightly must needs confess, that if the Word is Consubstantial with the Father and the Father with the Word, there is nothing yet to hinder the Father from being and being called word, as Consubstantial with the Word."

Refutation of this.

No argument, O most excellent, will ever constrain us to think that we ought to believe and call the Father Word, or even to believe that He could be so, because He is Consubstantial with the Word. For in no wise will things that are of the same essence admit of a mutual interchange, and receive a sort of mixture, as from one into the other, so that the things named could be reduced from many into one, or from duality into unity. For not because our forefather Adam was consubstantial with the son born of him, will father therefore advance unto son, son again mount up into father; but being one with him as far as regards the unity of essential quality, he will retain what is his own: and he who is of any father will be conceived of as a son, and again the begetter of any will clearly be father. But if ye imagine that ye are constructing a clever argument hereupon, and that consubstantiality will surely constrain consubstantial to be one with consubstantial, and will suffer no distinction to prevail, so that each should exist by itself and in whatever it is, what was it persuaded the Judge of all not to punish the father for the son, nor to demand of the son satisfaction for the father? For the soul, says he, that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.

But since the sentence of Him Who judges righteously does not bring down the father, albeit consubstantial with the son, into the position of sonship, nor yet does

it bring up the son into the condition of fatherhood, but knoweth each individually, not this progressing into that, nor that stepping into this; it is I suppose evident, that no argument will constrain God the Father, because He is Consubstantial with the Word, to change into being the Word. For He abideth wholly in Himself, that is Father, even though He Who is begotten of Him be conceived to be and be Word and therefore Son, that things Divine may not appear in worse state than ours are.

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

Another. If every word be the word of some one, pouring it forth from the tongue, that is, or belching it forth and bringing it up from the heart; and the Father be Word, because He is Consubstantial with the Word: He will be His own word, or rather no one’s, or will even have no existence at all (for how will there be word, when he whose word it is, is not?). But this is absurd: for never will the Divine and Untaint Nature be receptive of non-being, nor will the Father ever pass into the Word, even though He be Consubstantial with the Word, but will remain Father, Whose Wordalso the Son is. Another. If the Divine Nature be believed non-recipient of all turn and change as regards Essence, how will the Father, leaving His own position, pass into being the Word? For He will be recipient of change, suffering it as of necessity, and will not be the same, as not keeping what He was from the beginning. But if this be absurd (for to change is wholly foreign from the Divine Nature), the Father will not have the change into the Word, but will be Father ever, having immutability and unchange as God.

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

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

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

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

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

Another by the reductio ad absurdum. We believe that the Holy and Adorable Trinity is Consubstantial, even if the madness of the heretics will it not. But I think that there ought to be admitted with regard to things consubstantial, a likeness also with one another in all things, in regard to natural properties. If then there be, according to the uncounsel of some, in God the Father some conceived word other than the Son, the Son too will surely have a conceived word in Himself, as being His Likeness and the unchangeable Express Image of His Person, as it is written: the Holy Ghost will have one equally with Him, according to the equal analogy of conceptions. The Trinity then has come to be in double, and the Divine Nature is shewn to be compound. But this is absurd. But in simple essences, there is nothing whatever save themselves. Nothing then will hinder the Holy and Consubstantial Trinity from being closely connected, nought intervening. Another at length. When Divine Scripture puts forth nouns with the article prefixed, then it means some one thing which alone is properly and truly that which it is said to be; but when it does not prefix the article, it makes a more general declaration of every thing that is so called, as for example (for our discourse shall attain clear demonstration) many are called gods, but when God is spoken of with the article it signifies Him Who alone and properly is so;

more simply and without the article, one perchance of those called hereto by grace. And again there are many men. But when the Saviour says with the article, The son of man, He signifies Himself as one picked out of ten thousand. Since then names have this character in Divine Scripture, how ought we to understand, In the beginning was the Word? For if every word of God is hereby meant as being in the beginning, let them shew it, and it is we who are the triflers. But if the Evangelist prefixing the article, signifies One and that is so properly, crying, In the beginning was the Word, why strive they in vain, bringing in another besides, only that they may expel the Son from the Essence of the Father? But we ought, considering the absurdity herein, to refuse the uncounsel of those who think otherwise.

Another, shewing that not after the conceived word, as they say, is the Son formed, but He is the Likeness of the Father Himself. If the Only-Begotten Son of God is and is called, according to them, therefore Word, because, receiving the conceived word of the Father, He is as it were formed thereafter, why is He not found to say to His Disciples, I and the word of the Father are one, He that hath seen Me hath seen the word of the Father? But since overstepping all things, He likens Himself Alone to the Father Alone, none intermediate coming forward to the Likeness, the Son will be conceived of as likening Himself to Him Who begat Him, and to none other than Him. Opposition, as from the opponents. ”We find, they say, the Son to be other than the conceived word of God, giving heed not to our own thoughts thereon, but to considerations from the Divine Scripture. For what shall we say when we hear the Son saying to the Father, Glorify Thy Son, the Father again answering and saying, I have both glorified, and will glorify again? Shall we not altogether acknowledge that the Father replies to the Son in a word? How then is not he through whom the Father answers the Son other than He?”

Different solutions to this in order.

Worthy of utter marvel, yea rather of mourning too, are the unholy heretics, and moreover that one should say over them that which is spoken in the Prophets: Weep ye not for the dead, neither bemoan him, but weep sore for him that thinketh and sayeth such things respecting the Only Begotten. For what more wretched than such, if they fancied that this was actually and truly the voice of the Father, which not only the Saviour heard, but also this crowd of the Jews which stood around, yea rather the choir of the holy disciples? For they should rather have imagined God-befitting excellencies, and not have attempted to submit things above us to the laws that guide our affairs. For upon the bodily hearing strikes a bodily voice, and noise which through the lips is emitted into the air, or contrived by any other instrument. But the Will of the Father, in ineffable voice gently and as it were in the mind revolved, the Son Alone knoweth Who is in Him by Nature as His Wisdom. But to suppose that God uses a voice consisting in sound is wholly incredible, if we would retain to the Nature That is above all things Its superiority to the creation.

Besides, our Lord Jesus Christ Himself says that this was not the voice of God the Father, and moreover shews that He needs no interpretation from another to be able to learn the Father's will saying, This voice came not because of Me, but for your sakes.

He should rather have said, my good friends, if ye are right in holding such opinions regarding Him, Ye have heard with Me the voice of the Father; but now, turning His declaration right round to the exact contrary, He avers that He had no need of the voice, but asserts that it came rather for their sakes, not that it was uttered by the Father, but came and that for their sakes. And if God the Father works all things through Him, through Him altogether was this also, yea rather He was Himself the voice, not to Himself interpreting the disposition of the Father (for He knew it as Son), but to the hearing of the by-standers, that they might believe.

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

Another. As the Likeness and the exact express Image of the Father do the Divine Scriptures introduce to us the Son: and the Saviour Himself saith, He that hath seen Me hath seen the Father. But if with that likeness to Him, He knows not of Himself what is in Him, but needs so to speak expositions from another in order to learn it, it is time to think that the Father Himself is in the same case, if He is in the Likeness of the Son, and He will Himself too need one to unfold to Him what lies hid in His Offspring. And thus in addition to the absurdities that result from hence, the Divine Nature becomes also a recipient of ignorance. But since it is impious thus to think, we must betake ourselves to more fitting thoughts: for this clearly is what is profitable and helpful. Another. The Spirit, says the blessed Paul, searcheth all things, yea the deep things of God; and he adds, For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God That is in Him. Since then the Holy Spirit Which accurately discerneth all things, is Spirit not only of the Father, but of the Son too, how can He having within Him by Nature the Spirit Which knoweth all things be yet ignorant of ought that is in the Father? Superfluous then

in truth does it plainly appear to imagine that the Son learns of another the Will of the Father; and utterly will vanish the need of a word to mediate in vain, according to their ill-instructedness. For the Son knows all things of Himself.

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

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

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

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

The blessed Evangelist, having overthrown the intricate objections of the unholy heretics, and having completed his subtil and most exact utterance respecting the Only-Begotten, comes to another snare of the devil compounded of the ancient deceit, and putting forth to us the sting of the polytheic error, which has wounded and cast down many, and widening the way of perdition, and throwing open the broad and spacious gate of death, heaped up souls of men in herds unto hell and set rich food as it were before the devil and brought before him choice meat. For since the children of the Greeks applying themselves to the wisdom of the world, and having plenteously in their mind the spirit of the ruler of this world, were carried away unto polytheic error, and perverted the beauty of the truth and, like to those who walk in mist and darkness, went down to the pit of their own ignorance, serving lifeless idols, and saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth:

others again transgressing akin to them, devising nevertheless a more polished error, deemed that they ought to worship the creature more than the Creator, and lavished the glory that befitted the Divine Nature Alone on the elements that were made by It, of necessity does the Divine introduce to us the Only-Begotten as Maker and Creator by Nature, saying that all things were made by Him and that without Him nothing passed into being, that he might close for the future the entrance for their deceits, and might shew to them that know Him not the Creator of all things, and by the very words wherein he says that the creation was made, might clearly teach that other than it is He Who called it into being, and by His Ineffable Power brought things that are from not being unto birth. For thus at length was it possible

by the beauty of the creatures proportionally to see the Maker, and to recognize Him Who is in truth God, through Whom all things have been already made, and made are preserved. Against the false-worship then of the Greeks do I deem that he thus well arrayed the Gospel word, and for this cause do we believe that the Only-Begotten was introduced by the voice of the saint as Maker and Creator.

But since it is meet to consider the crooked inventions of the heretics, I think that we ought looking to their ways too to say again a little. All things, says he, were made by Him, and without Him was not anything made.

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

Or what other position will the Son have, Who surpasses the nature of things made, yea rather is Himself the Maker? For all things were made ”by Him, as by the Power, as by the Wisdom of God the Father, not hidden in the Nature of Him Who begat Him, as in man is for instance his innate wisdom and power, but existing separately and by Himself, yet proceeding according to the ineffable mode of Generation from the Father, that the Wisdom and Power of the Father may be conceived of as truly-existing Son.

But though the blessed Evangelist says that all things were made through Him, the saying will not I deem at all minister damage to the words concerning Him. For not because it is said that the things that are were made through Him, will the Son be introduced as an underworker, or a minister of others’ wills, so that He should be no longer conceived of as being by Nature Creator, nor will He be one given the power of Creation by some other, but rather being Himself Alone the Strength of God the Father, as Son, as Only-Begotten, He works all things, the Father and the Holy Ghost co-working and co-with Him: for all things are from the Father

through the Son in the Holy Ghost. And we conceive of the Father as co-with the Son, not as though He were powerless to work ought of things that are, but as being wholly in Him, by reason of unchangeableness of Essence, and His entire kin and the absence of any medium towards His Natural Procession from Him. As though one were to say that to the sweet scent of a flower, the flower itself was co-present for the operation of the sweet scent, since it proceeds from it naturally. But the force of the example is slight and the Nature That is above all will overpass this too, receiving of it little-impresses of ideas. Since how shall we understand, My Father worketh hitherto and I work?

For not separately and by Himself does the Son say that God the Father works ought regarding things that are, and that Himself again likewise works apart from the Father, the Essence Whence He is after some sort resting: for so the Creator would be two and not One, if Either work apart and separately. Moreover the Father will be recipient of the power of not having the Son ever in Him, and the Son likewise will be seen to not have the Father ever in Him, if it were possible that Either should work apart and separately with regard to things that are, as we said before, and the Son will not be true, when He says, I am in the Father and the Father in Me. For it is not, I suppose, merely after likeness of Essence, that we see the Son in the Father as Express Image, or again the Father in the Son as Archetype; but we hold that the Son beams forth by Generation from the Essence of the Father, and is and subsists in It and of It in distinct Being, God the Word: and that the Father again is in the Son, as in Consubstantial Offspring, Connaturally, yet severally, according to simply the difference of being, and being conceived of as that which He is. For the Father remains that which He is, even though He be Connaturally in the Son, as we say that the Sun is in its brightness.

And the Son again will be conceived of, as not other than He is, even if He be Connaturally in the Father, as in the sun its brightness. For thus, the Father being conceived of and being in truth Father, the Son again being and conceived of as Son, the Holy Ghost having His place with them, the number of the Holy Trinity mounts to One and the Same Godhead.

For how will God be at all conceived of as One, if Each of the Persons mentioned withdraw into a complete individuality, and, while wholly removed from Connature and Essential participation with the Other, be called God? Therefore let us conceive of Father, Son and Spirit, according to the mode of individual being, not mixing up the difference of the Persons or names in regard to That Which Each IS: but while we reserve severally to each the being and being called what He IS, and thus believe, referring them still of Nature to One Godhead, and refusing to hold a complete severance, because the Son is called the Word and Wisdom and Brightness and Express Image and Might of the Father. For He is Word and Wisdom, by reason of these being, immediately and without any intervention, of the mind and

in the mind, and because of the reciprocal interpassing into one another so to say of both. For the mind is seen in word and wisdom, and word in its turn in the mind, and there is nought that intervenes, or severs the one from the other. He is called Power again, as being a quality inherent without any interval in those who have it, and that can nowise be severed from them in the manner of an accident, apart from the destruction of the subject: Express Image again, as being even connate, and unable to be severed from the essence of which it is the express image.

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

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

And well will one conceive of the words, without Him, was not anything made, if he consider with himself what was said at the creation of man. For Let us make man, says he, in Our image after Our likeness. For here specially one can behold in the Son of a truth nought that is lowly, as in a minister according to their phrase. For God the Father does not command the Word, Make man, but as Co-with Him by Nature and His inseparably so to say In-existing Co-worker, He made Him also Partaker of His Counsel respecting man, not anticipating the knowledge that is in the Son in regard to any conception, but as Mind inseparably and apart from time manifested in the in-imaged and in-existing Word.

Let God-befitting contemplations again be above the reach of the example. Yet we say that He co-works with the Son, not conceiving as of two severally, lest there be conceived to be two gods, nor yet as though both together were one, in order that neither the Son be compressed into Father, nor again the Father into Son, but rather in such sort as if one allowed to be co-existent in the brightness from light the light whence it flashed forth: for in such examples the generator seems to be separated in idea from the generated and that which springs forth from it indivisibly; yet are both one and the same by nature, and the one in no wise separate from the other. But above this too will God again be, inasmuch as He is both Super-substantial and has nothing wholly like Him in things originate, that it should be taken as a image of the Holy Trinity, without any difference, in exactness of doctrine. But if they deem that the word, through Whom, said of the Son, can bring down His Essence from Equality and Natural likeness to the Father, so as to be minister rather than Creator, let those insane consider and come forward and make answer, what we are to conceive of the Father Himself also, and Whom we are to suppose Him too to be, seeing that He clearly receives the words through Whom in the Divine Scripture:

for God, says he, is faithful, through Whom ye were called unto the fellowship of His Son, and Paul an Apostle of Jesus Christ through the will of God: and again Paul writeth to some, Wherefore thou art no more a servant but a son; and if a son, then an heir through God . All these then have reference to the Person of God the Father, and no one I suppose will rush to that extreme of madness (except perchance he hold with the above mentioned), as to say that the name and fact of service, is reasonably predicated of the very glory of the Father, because the word through Whom is applied to Him too. For the Divine Scripture is sometimes indifferent in regard to its words, in no wise wronging the subject thereby, but applying to the things signified in a less proper sense both the words themselves and those whereby it deems that they are well explained. But it is well to say of those, that The glory of the Lord veileth speech. For little in truth is all might of words unto the exact exposition of the Ineffable and God-befitting glory. Wherefore one must not be offended at the meanness of the things uttered, but must rather yield supremacy, and might in tongue, and keenness of every mind, to the Divine and unutterable Nature, for thus shall we be and not in small degree pious.

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

4 4 That which was made, in it was Life. Yet doth the Blessed Evangelist make to us his discourse concerning God the Word, and he seemeth to me profitably to go through all that pertains to Him by Nature, that he may both put to shame the outrages of the heretics, and may fortify those who would fain excel in right faith, with reasonings thereunto tending, not providing from words of worldly wisdom unpersuasion, but in demonstration of the Spirit marvelling at the beauty of the truth.

What he would then teach through the words before us, is this. He shewed us just now that the Son is by Nature Maker and Creator, saying that all things were made by Him and that without Him not so much as one thing was called into being. But since on the creation He bestows not only to be called into being, but also holds it together when made through Himself, immingling in some way Himself with those who have not by their own nature eternity of being, and becoming life to those that are, that having become they may abide, and that each may be preserved according to its own limit of nature;----needs does he say, That which was made, in it was life. Not only, says he, were all things made by Him, but also whatever was made, in it was the Life, that is, the Only-Begotten Word of God, the Beginning and Subsistence of all things both visible and invisible, heavenly and earthly and infernal. For Himself being the by-Nature Life, bestows manifoldly on things that are, being and life and motion, not in any way of partition and change passing into each one of things that are by nature distinct: but their nature, viewed by itself, is variously fashioned by the ineffable Power and Wisdom of the Creator, while One is the Life of all passing into each, in such sort as befits it, and it is able to partake thereof.

But since that which is brought from not being into being must needs also decay, and that which has beginning surely hasteth unto its end (for to the Divine and All-superior Nature Alone beseemeth the being preceded by no beginning and being free from ending): the Creator wisely deviseth for the weakness that is in things made, and contriveth for them by His skill an eternity. For the perpetual succession unto each of its like, and the natural progression of things connatural or kin unto one another looking ever towards onward course, make the creation ever-visible and ever-co-enduring with God its Maker. And this (contrivance) is that every one of things that are, soweth seed in itself after its kind and after its likeness, according to the unspeakable sentence of its Creator. In all then was the Life; for this is our subject. But, excellent sir, may one with reason say to the heretic warring against the truth, what will you say to this too, when you hear him who bears within him the Spirit say, that in all things that were made was the Life, that is, the Word That is in the beginning? Will you dare to say now too, that the Son is not of the Essence of God the Father, that He may be deemed of as originate and created? How then will one not cry out against thine unlearning, O thou, and that with justice?

For if in things that were made was the Word, as Life by Nature, immingling Himself by participation with things that are, He is then Other than those wherein He is believed to be. But He being by Nature Other than what the creation is, how will He not be the God over all? But if you remain shameless, and cease not to imagine that originate is the Son Who is in things made, as Life:----first of all He will be conceived of as being somewhat in Himself, then besides. He will Himself be partaker of Himself 5, and Life, if being in things made, He be conceived to be Himself too one of them. But the fighter against God sees surely himself too, how great the absurdity of thinking thus. Therefore if the Word Who quickens them is by participation in things originate, He will not be Himself too among the participators, but other than they. And if so, not originate, but in them as by Nature Life.

This again we shall see by the subjoined considerations. Thoughts or arguments. If the Son be not of the Essence of God the Father, but from without He have subordinated Him according to them, He is originate and made. How then does He quicken all things, Who is among things made? Or what distinction shall we find any longer in the Divine Nature? or how does the most wise Paul say, as something admirable of Him That is by Nature God, Who quickeneth all things? For if the Son being originate, quickeneth all things, the creation quickeneth itself, in no wise needing thereto God its Maker. There is then nothing in God more than in the creation; For it inworketh not less than God can do. But this is absurd. Not originate then is the Son, but God and therefore by Nature Life also. Another. The Psalmist marvelleth exceedingly and that with reason at the Divine Nature, and in particular attributeth to It a most fair dignity saying, For with Thee is the Fountain

of life. But if the Father have set the Son below Him, and have Him not of His own Nature, and He even being so, quickens things originate and is by Nature Life as quickening, why vainly strives the Psalmist saying that the fountain of life is with God Alone? For the nature of things originate also is recipient of this, if the Son, albeit not of the Divine Essence according to the uncounsel of some, quickens. But this is absurd. Therefore Life by Nature is the Son, as God of God, and Life of Life.

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

Another. That which is participate of life is not in its own right life, for it is clearly in it as other than itself. If then the Son is by participation in things originate as Life, He will be other than the things that are participate of Him and lack life. Therefore not originate is He, nor seeking to be quickened by another. He is therefore God as quickening; but if so, He will be confessedly of the Essence of the Father, if we worship One God, and serve none other than Him Who is. Another. Accurately testing the nature of things that are, we see God and the creation and nought else besides. For whatever falleth short of being God by Nature, that is surely originate; and whatever escapeth the catalogue of creation, will surely be within the limits of Deity. Since then we have well established this, let them tell us who thrust forth the Son from the Essence of God the Father, how He can quicken as Life, seeing that the Divine Nature has this as its own property, and yields it to none else. But if being originate He can be Life also, the grace of the excellence will surely overtake all things that are originate, and all will be by nature life. What need will they have therefore of participation of the Son, or what more will they gain hence? for they too possess the being by nature life. But this is not true, but they partake of necessity as needing life, of the Son. Alone then is the Only-Begotten by Nature Life, and therefore will He not be reckoned among things originate, but will mount up unto the Nature of Him Who begat Him: for Life by Nature is the Father too.

Another. The Son being by Nature Life, is either Other than the creation, I mean by nature, or con-natural with it. If then He be connatural and consubstantial, how

will He not lie in saying, I am the Bread of Life Which cometh down from Heaven and giveth life unto the world? for the creation hath from its own the being life, but life is imparticipate of life, that it may shew itself life. But if He is not connatural, He will also escape being originate, withdrawing from the creation together with Himself His own proper good also. For the creation will not be by nature Life, but rather lacking and participate of life. Another. If the Son being by Nature Life is connatural with things made, by reason of not being of the Essence of God the Father, according to their speech, wherefore does the blessed Psalmist say that the heavens shall perish, and shall wax old like a garment: but to Him did he attribute His own proper prerogative, crying aloud, But Thou art the Same and Thy years shall have no end? For either He will perish and fail along with us, as connatural, and will no longer be conceived of as Life, or our natural connection with Him will draw up us too to be ever the same and to unfailing number of years. But verily He shall be ever the same, and we shall fail: He is therefore not originate as we; but since He is of the Life by Nature He will also quicken as Life the things that lack life.

Another. If nought is participate of itself, but the creation partakes of the Son as Life; He is not the creation, nor yet is the creation Life, which the Son is. Another. If to quicken is one thing, to be quickened another, as action and passion, and the Son quickens, the creation is quickened: therefore not the same is Son and creation, since neither is the inworker with the inwrought.

CHAPTER VII. That the Son is by Nature Light and therefore not originate, but of the Essence of God the Father, as Very Light from Very Light.

And the Life was the light of men.

In these words too does the blessed Evangelist shew us that the Son is by Nature God and Essentially Heir of the good things of Him Who begat Him. For having taught before that being by Nature Life, He was in all things that were made by Him, holding them together and quickening them and granting them of His unutterable Power to pass from not being into being, and preserving them when made, he advances to another train of ideas, from all sides minded to lead us by the hand unto the apprehension of the truth, as was right. Therefore in things made was the Word, as Life. But since the rational living creature among them on earth recipient both of mind and knowledge and participant of the wisdom that is from God, is man, needs does the Spirit-bearer shew us clearly the Word as Bestower of the wisdom that is in man, that God the Father may be conceived of being all things in all through the Son;----life in them that lack life, light again and life in them that lack life and light. And therefore he says, And the Life was the light of men, that is, God the Word Who quickeneth all things, the Life in all that are, both enlighteneth the rational creature, and lavisheth understanding upon those who are recipient of understanding: that so that may be kept and have full force that is said to the creature, for what hast thou that thou didst not receive?

For nought of wealth from itself hath the originate and created nature, but whatever it is seen to possess, this is surely of God, Who bestoweth both being, and how one ought to be. And well was the was put of the life, that it might signify in every way the eternal Being of the Word, and might cut off the triflings of those void

of understanding, who introduce to us the Son, of the things that are not, which manifestly warreth against the whole of Divine Scripture.

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

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

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

If the Word was in the things spoken of, as Light by Nature, immingling Himself by means of participation in things that are, He is then Other than the things wherein He is believed to be. But He That is by Nature Other than what the creation participant of Him and by Him illumined is, how will He not needs be the God Who

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

Another. If the Son be not of the Essence of God the Father, but being from without He have subordinated Him according to them, He is then originate and created: how then is He in things made, enlightening them? or whatspecial shall we find any longer in the Divine Essence? or how does the most wise Psalmist say as something marvellous of Him Who is by Nature God, In Thy Light shall we see light? For if the Son being originate illumines all things, the creation will illumine itself, having no wise need thereto of God its Maker. There is then nothing more in God than in the creature, and it inworks no less than God could do. But this is absurd. The Son then is not originate, but God rather, and therefore Light by Nature, as is the Father. Another of the same. If the Son being the Light of God the Father (as is said, In Thy Light shall we see Light and, O send out Thy Light and Thy Truth), is originate and brought into being, there is no longer ought to hinder, by equal analogy, all things originate from being called the Light of God the Father. For if the nature of things created at all admits this, it will be in potential common to them all, and not the own property of the One Son. But this is absurd: for to the Son Alone will it pertain to be called and to be the Light of God the Father. Not therefore originate is He, but Light, as God from God Who illumineth through Him things lacking light.

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

surely be so, even if it have not yet been. Since then the being light is common to the nature of things originate, and the property in aloneness of none, why in vain does the Son vaunt of Himself, saying, I am the Light? for He ought I suppose to say, I am with you the Light. But since He puts it about Himself Alone as His own proper good, joining to Himself no one else, He clearly classes Himself, not with things originate, but with the Divine Essence of God the Father, whereto belongs the being by Nature Light..

Another. That which is participate of light is not in its own right the Light; for it is clearly one thing in another. If then the Son be by participation in things originate, as Light; He will be other than those that partake of Him and lack Light. Therefore not originate is He, nor seeking, as things originate, to be illumined by another: it remains therefore that He is God and able to illuminate. If so, He will be conceived of also as sprung of the Essence of the Father, if we worship One God, and serve none other than the True God. Another. Accurately testing the nature of things that are, we behold God and the creature, and nought else besides. For whatever faileth of being by Nature God, is wholly originate, and whatever escapeth the category of being made, is wholly and entirely within the limits of Divinity. Since then we have established this, let them tell us who thrust forth the Son from being of the Essence of God the Father, how He can illumine as Light, seeing the Divine Nature retaineth this as Its own, and yields it to none else. But if the Son being originate, can be also Light, the grace of this excellence will surely overtake all things originate, and all will be by nature light. What further need then have they of participation with the Son, or what more will they gain hence, having themselves too the being by nature light, even as the Son hath it in them? But the creature does need the Illuminator, not having this of its own. God then by Nature is the Son, and therefore Light, as able to illumine things that lack Light.

Another. The Son being by Nature Light, is either Other than the creature, in regard that is of the mode of being, or connatural with it. If then He be cognate and consubstantial, vainly, as it seems, did He come to us saying, I am come a Light into the world; for the creation has of its own itself also the being light: but light is impartici-pate of light, that it may be understood to be light. But if He be not connatural, but the creature lack light to whom belongs, What hast thou that thou didst not receive? needs will the Son escape being originate, withdrawing from the creation together with Himself His own proper good. For the creature will not be by nature light, but rather lacking and participate of light. Another. If nought be participate of itself and the creature partake of the Son as Light: He is not a creature, nor yet the creature Light, which the Son is.

Another. If to illumine be one thing, to be illumined another, as action and passion, and the Son illumines, the creature is illumined; therefore not the same is Son and

creature, since neither is the inworker with the inwrought. 5 And the Light shineth in darkness, and the darkness comprehended it not.

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

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

Darkness he calls the nature that lacks illumination, i. e. the whole originate nature. For since he calls Him the Light, to shew that the rational creation which lacks and is imparticipate thereof is other than It, he turns the force of the epithet used to the very contrary, doing this also, after my judgment, not without an aim, but considering in himself this above all, that the nature of things originate, producing nothing whatever from its own self, but receiving its whole being and well-being such as it is from its Creator, has rightly said to it, What hast thou that thou didst not receive? And since along with the rest, it has light itself also God-given, not possessing it does it receive it: but that which has not of itself light, how will it not be the contrary, or how will it not be called darkness? For that the Light shineth in darkness is a credible demonstration (yea rather one following from very necessity), that the creation is darkness, the Word of God Light. For if the nature of

things originate receive the Word of God by participation, as Light, or as of Light: it receives it then as itself darkness, and the Son shineth in it, as the light doth in darkness, even though the darkness know not a whit the Light. For this, I suppose, is the meaning of The darkness comprehended it not.

For the Word of God shineth upon all things that are receptive of His Irradiance, and illumineth without exception things that have a nature receptive of illumining. But He is unknown of the darkness. For that which is the rational nature upon earth, I mean man, served the creature more than the Creator: it comprehended not the Light, for it knew not the Creator, the Fountain of wisdom, the beginning of understanding, the root of sense. Things originate possess nevertheless, of His love to man, the light, and are provided with the power of perception implanted concurrently with their passing into being.

But we must again note here, that no argument will permit to suppose that the Son of God is originate or created, but in every way does He surpass our measure, and rise above the nature of the creature, and is wholly Other than they are and far removed as regards quality of essence, even as the light is not the same as darkness, but soothly contrary and parted by incomparable diversity into physical alieniety. Having now sufficiently gone through the method of reasoning hereupon in the foregoing, we will go on to what follows. 6, 7 There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light. Having before Explained about God the Word, and most accurately gone through the things whereby He is shewn to be by Nature Son of God the Father, he fortifies their faith in what they had already heard by his words. And since (according to what was said by God through Moses), At the mouth of two and three witnesses shall every word be established, wisely does he bring in addition to himself the blessed Baptist, and introduces him along with himself a most noteworthy witness. For he did not suppose that he ought, even if of gravest weight, to demand of the readers in his book concerning our Saviour credence above that of the law, and that they should believe him by himself when declaring things above our understanding and sense.

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

grace and lords both in heaven and earth, yet the Son is One with the Father Very God.

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

But we must notice how unerringly and fitly he expressed himself as to each, and correspondently to the nature of the things indicated. For in the case of God the Word, was is fitly introduced indicating every way His Eternity, and His being more ancient than all beginning that is in time, and removing the idea of His having been created. For that which always is, how can it be conceived of as originate? But of the blessed Baptist, befittingly does he say, There was a man sent from God, as of a man having an originate nature. And very unerringly does the Evangelist herein seem to me not merely to say that There was, but by adding the word a man, to overthrow the most unadvised surmise of some. For already was there a report bruited of many, commonly saying that the holy Baptist was not really a man by nature but one of the holy angels in heaven, making use of human body and sent by God to preach. And the plea for this surmise they found in its being said by God, Behold I send, My messenger before Thy Face, which shall prepare Thy way; before Thee. But they err from the truth who imagine thus, not considering that the name of Angel is indicative of ministry rather than of essence, even as in the history of the blessed Job messengers 6 one after the other run to announce . his manifold sufferings and ministering to those incurable afflictions. Something like this does the most wise Paul himself define respecting the holy angels, writing thus: Are l they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

John the blessed Baptist then is called an angel by the mouth of the Lord, not as being actually by nature an angel, but as sent to announce and crying aloud, Prepare ye the way of the Lord. Very profitably does he declare moreover that the angel was sent by God, shewing that his witness is mostsure. For he that was sent by God to preach, would not utter anything in his teaching that was not wholly according to the will of Him Who put the mission on him. True therefore is the

witness as being God-taught. For the most wise Paul also telling us that he was sent by Jesus Christ, affirmed that he learned the power of the mystery not of any other, but by revelation of Him Who sent him, signifying the revelation in sum so to say and briefly, in saying that he was sent by Jesus Christ. Hence the being God-taught wholly follows on being sent by God. And that freedom from lying is wholly the aim of the ministers of the truth is undoubted.

The man's name he says was John. It needed that he who was sent should be recognized by the mark of the name, which introduces, as I suppose, great authenticity to what is said. For an angel (namely Gabriel that stand in the presence of God, as himself says) when he declared to Zacharias the good tidings of his birth of Elizabeth, added this to what he said, namely that his name shall be John. It is I suppose clear and confessed by all that he was so named of the angel according to the Divine purpose and appointment. How then will not he who was crowned by God with so great honour be conceived of as above all praise? Wherefore the mention of his name is profitably and necessarily brought in. But since the Evangelist has added that the holy Baptist was sent by God for a witness that all men through him might believe, we will further say when our opponents fall foul and say, "Why did not all believe the God-sent? how came he who was fore-appointed by the decree from above to be powerless to persuade any?"----It is meet, sirs, that we should not blame John for want of zeal herein, but should exclaim against the obstinacy of those who disbelieved. For so far as pertains to the aim of the herald, and the mode of his apostolate from above, none would have been found imparticipate in the teaching, nor would have remained in unbelief: but since there was diversity of disposition in the hearers and each has power over his own free-choice, some receiving not the faith missed what was profitable. Wherefore we must say to them (as it is in the prophet), He that heareth, let him hear; and he that forbeareth, let him forbear.

This man came for a witness, to bear witness of the Light. The word This is full of declaration of virtue and praise of person. For he that was sent, he says, from God, he that with reason struck with astonishment the whole of Judaea, by the gravity of his life and its marvellous exercise in virtue, he that is fore-announced by the voice of the holy Prophets: called by Isaiah, The voice of him that crieth in the wilderness, and by the blessed David, a lamp fore-ordained for Christ 7; This man came for a witness to hear witness of the Light. He here calls God the Word Light, and shews that He is One and strictly the very actual Light, with Whom there is by nature nought else that has the property of illumining, and that is not lacking light. Therefore foreign and, so to say, of other nature than the creature is the Word of God, since verily and truly is He strictly Light, the creature participate of light. He then that is unclassed with things made, and conceived of therefore as being of other nature than they, how will He be originate, rather how will He not be within the limits of Deity and replete with the Good Nature of Him who begat Him?

8 He was not the Light, but was sent to bear witness of the Light. The Baptist having esteemed desert-abodes above the haunts of the cities, and having shewn forth an unwonted persistence in exercise of virtue, and having mounted to the very summit of the righteousness attainable by man, was most rightly wondered at, and even by some imagined to be Christ Himself. And indeed the rulers of the Jews led by his achievements in virtue to some such notion, send some to him bidding them to inquire if he be the Christ. The blessed Evangelist then not ignorant of the things that were by many bruited of him, of necessity puts, He was not the Light, that he might both uproot the error as to this, and again build up some weight of credence to him who was sent from God for a witness. For how is he not eminent exceedingly, how is he not every way worthy of marvel, who is so clad with great virtue and so illustrious in righteousness as to imitate Christ Himself, and by the choice beauty of his piety, to be even imagined to be the Light Itself?

He was not then, says he, the Light, but sent to bear witness of the Light. In saying the Light, with the addition of the article, he shews that it is really one: for so it is in truth. For that both the blessed Baptist and each of the other saints, may be rightly called light we will not deny, seeing that it is said of them by our Saviour, Ye are the light of the world. And again it is said of the holy Baptist, I have ordained a lamp for My Christ, and, He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But even though the saints be light, and the Baptist a lamp, we are not ignorant of the grace that was given them and of their supply from the Light. For neither is the light in the lamp its own, nor the illumination in the saints, but they are rendered bright and lightsome by the enlightening of the Truth and are lights in the world, holding forth the word of life. And what is the Life, whose word they holding forth are called light, save surely the Only-Begotten, Who saith, I am the Life? Therefore, One of a truth is That Which is verily Light, lighting, not enlightened: and by participation of the One, whatever is called light, will be so deemed of by imitation of It.

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

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

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

He is originate, and rank with things made the Creator of all, not seeing, as seems to me, how great impiety their daring will risk, not knowing either what they say nor whereof they affirm.

For that to those who are used to test more accurately the truth in the words before us, the Only-Begotten, that is, the True Light, will be shewn to be in no way originate or made, or in any thing at all con-natural with the creature, one may on all sides see and that very easily, and not least through the thoughts that are in order subjoined, collected for the consideration of what is before us. Thoughts or syllogisms whereby one may learn that the Son Alone is Very Light, the creature not at all; hence neither is He connatural therewith. If the Son being the Brightness of the glory of God the Father, is therefore Very Light, He will not be connatural with the creature, that the creature too be not conceived of as the brightness of the glory of God the Father, having in potential the being by nature this which the Son is.

Another. If the whole creation have the power of being Very Light, why is this attributed to the Son Alone? For one ought I suppose by reason of equality to give to things made also the title of being the Very Light. But no one of things originate will this befit, but it will be predicated of the Alone Essence of the Son. Of right therefore and truly will it rest on Him, on created things not at all. How then will He be connatural with the creation, and not rather belong to what is above the creation, as being above it with the Father? Another. If that which is not in truth light be not the same as the in truth Light (for the enunciation of either has somewhat of diversity), and the Son be called Very Light, and be so of a truth: the creature will therefore not be Very Light. Hence neither are things thus severed from one another connatural.

Another. If not only the Only-Begotten be the Very Light, but the creature too possesseth the being very light, wherefore does He light every man that cometh into the world? For since the originate nature too possesseth this of its own, the being lightened by the Son were superfluous. Yet verily doth He light, all we are partakers of Him. Not therefore the same in regard to quality of essence, are the Son and the creature: as neither with the participator that whereof it is participate. Another. If not only to the Son by Nature accrues the being Very Light, but the creature too have it, clearly of superfluity as I think will the Psalmist say to some, Look unto Him and be ye lightened. For that which is wholly of a truth light, will not become light by participation of some other, neither will it be illumined by enlightenment from other, but rather will be endowed with perfect purity from its own nature. But we see that man lacks light, being of created nature; and true is the Psalmist crying aloud as to the Word of God, For Thou wilt light my candle, the Lord my God will enlighten my darkness. Not then of a truth light are we,

but rather participate of the Word that lighteth, and alien by nature from the Very Light, which is the Son.

Another of the same. If the mind of man is called a candle, as it is sung in the Psalms, For Thou wilt light my candle, how shall we be of a truth light? for to the candle the light is imported and given. And if the Only-Begotten Alone lights the darkness that is in us, how is not He rather of a truth light, we not at all? But if this be true, how can He be connatural with the creature, Who is so far above it? Another. If to be very light can accrue to the creature, even as to the Son, man will be very light, as being a portion of it. To whom then did God the Father promise by the holy Prophets saying, But unto you that fear My Name shall the Sun of Righteousness arise? For whatever need of the Sun to illumine it had the of a truth light? Yet did God the Father promise to give it us as being in need, and we have received it and are lighted. Other then than we and the creature in regard to identity of essence is the Only-Begotten, being Very Light and able to lighten things that need light.

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

Another. If we say that the creature lacks light, and that the Only-Begotten lightens it, the creature does not bring itself to the Light; hence neither is it Very Light as the Son is. Another. If that which is by nature and truth light does not admit of darkness, and the Only-Begotten is Very Light, and the creature likewise Very Light, why does the Scripture say of the Son, The darkness comprehended it not: but of us Paul saith, In whom the god of this world hath blinded the eyes of them which believe not? and again the Saviour Himself, While ye have the light, walk in the light, lest darkness come upon you. For it is I suppose clear to all, that unless it were possible for some of us to be apprehended by the darkness, our Saviour would not have said ought of this. How then will any longer be the same in nature the Only-Begotten and the creature, the Unchangeable with the changing, He Who may not suffer ought that injures with the darkened and that can acquire lighting, as something, that is, accruing to it, and not inherent in it by nature?

Another. If the Only-Begotten be not Alone Very Light, but the creature have it too, as connatural with Him, how cry we aloud to God the Father, In Thy Light shall we

see light? For if we be very light, how shall we be enlightened in another? But if we as needing light from without us say this, we clearly are not in truth light. Hence neither are we connatural with the Word Who is by Nature so far above us. Another expository. Our Lord Jesus Christ is found to say in the Gospel, And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light. But if the Only-Begotten is the Very Light, and the creature is capable of being likewise very light: how cometh He in order to lighten it, and it loved darkness? How at all cometh it not to the light, if itself be the very light? For things that pertain to any by nature have their possession inherent: things that are eligible of the will, have not that inherence: as for example;----not of one's own will does one attain to being a rational man; for one has it by nature: but one will have it of one's own will to be bad or good, and will likewise of one's own power love righteousness or the reverse. If the creature is by nature the light (for this is the meaning of very), how cometh it not to the light? or how loveth it the darkness, as though it possessed not by nature the being very light, but made through choice rather its inclination to the better or the worse?

Either therefore let our opponents dare to say that the endowments above those of the creature are not naturally inherent in the Son, that they may be convicted of more naked blasphemy and may hear from all, The Lord shall cut off all deceitful lips, and the tongue that speaketh proud things, or if they surely confess that these goods are in Him Essentially, let them not connect with Him in unity of nature, the nature that is not so, as we have just shewn. Another. If the Word of God be not Alone the Very Light, but the creature too possess the being very light, as He does, why does He say, I am the light of the world? or how shall we endure one to despoil our nature of its most excellent prerogative, if it is any way possible that we too should be very light, the originate nature likewise possessing this? But if the Only-Begotten says truly, I am the Light of the world, by participation it is plain with Him, and no otherwise, will the creature be light. If so, it is not connatural with Him.

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

Light, and things originate are so by participation of Him, and therefore they are not connatural with Him.

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

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

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

originate have this, just as the Only-Begotten? But if the Light is sent to the upright as not having it, we shall not need many words; for the very nature of things will proclaim aloud that not the same in essence is the needy with the Perfect, the Bestower out of abundance with the lacking.

Another. Arise, shine, O Jerusalem: for thy Light is come, and the glory of the Lord is risen upon thee. If the nature of things originate have light from its own resources, and this be strictly what we say that the Only-Begotten is in regard of being Very Light, how did Jerusalem lack one to light her? But since she receives illumination as a grace, Very Light Alone is the Son Who lights her and gives her what she has not. If so, how is He not wholly Other by Nature than she? Another. Behold I have given Thee for a covenant of the people, for a light of the Gentiles. For how should the rational creature that is on earth at all need light, if to be very light is inherent in it by nature? For God the Father gives His Own Son to it as having it not already: and it receiving Him proclaims by the very nature of the thing, both the poverty of its own nature and the Rich Dignity of Him Who lights it.

Another. O house of Jacob, come ye and let us walk in the light of the Lord. Why do these not rather walk in their own light, but the Only-Begotten holds forth light to them, implanting in them the own good of His Essence? But trusting not in what is their own, do they borrow what is another's: as not having therefore, they know how to do this. Another. The Saviour saith, I am the Light of the world: he that followeth Me shall not walk in darkness but shall have the Light of life. Let the creature too dare to utter such a word, if it too be by nature light. But if it shrink back from the word, it will also flee the thing itself, confessing the true Light, that is, the Son.

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

own children. From such considerations inferring the truth, we shall say that the Only Begotten is Alone the Very Light, the creature lacking light and hence other in nature.

Another. Jesus then said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you. To this too you may apply well the argument used above. For that which is by nature light, will never be apprehended by darkness. Another. John saith, He that saith he is in the light and hateth his brother is in darkness even until now. Of choice then is the light in us, and of will rather than of essence accrues it to things originate, if he that hateth his brother is in darkness. But the Only-Begotten is Light by Nature, for He hath not the dignity as the fruit of choice. Hence neither is He connatural to things originate Who is so far above them. Another akin to this. He that loveth his brother abideth in the light. Love imparteth to things originate what they have not, Light that is, but the Only-Begotten is Light: Other therefore is He than they in whom through love He is.

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

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

Do then, (may one say who would fain receive the Divine doctrines not without search,) the angels not lighten the mind of men? Cornelius, tell me, from whom did he learn that he must by Baptism be saved by God? And Manoah the father of Sampson, was he not by an angel's voice fore-instructed of things to come? The Prophet Zechariah likewise does he not clearly tell us, And the angel that talked with me said unto me I will shew thee what these be? And again going through the same words, does he not clearly shew that angels used to reveal the knowledge of hidden things spiritually to him? And behold, says he, the angel that talked with me went forth and another angel went out to meet him and said unto him Run, speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. What, tell me, does not the most wise Daniel too, falling in with marvellous visions, gain through the voice of angels the revelation of the things beheld by him? For hear him saying And it came to pass when I, I Daniel had seen the vision and sought for the meaning, then behold there stood before me as the appearance of a man, and I heard a man's voice between the banks of Ulai which called and said Gabriel, make this man to understand the vision.

Hence the power of lighting is in angels, and not only in them, but even man too borrows illumination from man. And of a truth that Eunuch eager after learning when he understood not the prophecies about our Saviour says to Philip, I pray thee, of whom speak-eth the Prophet this? of himself or of some other man? And they who hasten to this world's teachers, go to them I suppose for no other reason than this alone. And why do we yet linger in these things, when it is in our power to free ourselves easily, producing as proof what was said by our Saviour to the holy Apostles, Ye are the light of the world?

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

Since therefore things originate are compound, there will be in them no light strictly and simply or without compound, but this too with everything else they will have of participation and receiving it of God. But the Very Light, is that which lightens, not which is lighted of another; and this the Only-Begotten is, considered in simple and uncompounded nature: for the God-head withdraws from ought of double. These things then are thus. But the opponent will haply say again to us, If the saints were not by nature light, why did the Saviour call them not partakers of light, but light? And how is the creature other in nature than He, if as He is called Light, so too is the rational creation? For Ye are the light of the world, did the disciples hear. What then, excellent sir, will we reply? Sons of God and gods are we called by the Divine Scriptures, according as it is said, I have said Ye are gods and all of you are children of the Most High. Shall we then, leaving off being what we are, mount up to the Divine and unutterable Essence, and deposing the Word of God from His very Sonship, in place of Him sit with the Father and make the kindness of Him Who honours us a pretext for impiety? God forbid; but the Son will be unchangeably in that which He is, we, adopted unto sonship and gods by grace, not ignorant of what we are: and in this way do we believe that the saints are light.

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

The Son therefore lights after the manner of creation, as being Himself the Very Light, and by participation with the Light the creature shines forth, and is therefore called and is light, mounting up to what is above its nature by the kindness of Him Who glorified it and Who crowneth it with divers honours, so that each one of those who have been honoured, may with reason come forth and lifting up prayers of thanksgiving, sing with loud voice, Bless the Lord O my soul and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee with loving kindness and tender mercies, Who satisfieth thy mouth with good things. For verily doth the Lord mercies, rendering those that are little and a mere nothing according to their own nature, great and worthy of marvel through His Goodness toward them, even as He has, as God, willed to adorn us ungrudgingly with His own goods, and hence calls us gods and light, and what of good things does He not call us?

What does he say next? That He was in the world. Profitably does the Divine add this also, introducing thereby a thought most needful for us. For when he said, He was the Very Light which lighteth every man coming into the world, and it was not wholly clear to the hearers, whether it meant that the Light lighteth every man that cometh into the world, or that the Very Light itself, passing as from some other place into the world, maketh its illumination of all men: needs does the Spirit-bearer reveal to us the truth and interpret the force of his own words, saying straightway of the Light, that He was in the world: that hence you might understand the words coming into the world of man, and that it might be predicated rather of the enlightened nature, as being called out of not being into being. For like a certain place seen in thought is the not being to things originate, whence in

a sort of way passing into being, it takes at length another place, that namely of being.

Hence more properly and fitly will the nature of man admit of itself that it was lighted immediately from the first periods, and that it received understanding co-incident and co-fashioned with its being from the Light Which is in the world, that is the Only-Begotten, Who fills all things with the unspeakable light of the God-head, and is present with the angels in Heaven, is with those on the earth, leaves not even Hellitself empty of His God-head, and everywhere abiding with all removes from none, so that with reason does the most wise Psalmist marvelling thereat say: Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into Heaven, Thou art there: if I make my bed in Hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy Hand lead me, and Thy Right Hand shall hold me. For the Divine Hand graspeth every place and all creation, holding together into being things made and drawing together unto life things lacking life, and implanting the spiritual light in things recipient of understanding. Yet It is not in place, as we have already said, nor does it endure motion of place (for this is the property of bodies), but rather fulfils all things as God.

But perhaps some one will say to this, What then do we say, good sir, when any brings forward to us Christ saying, I am come a light into the world? what when the Psalmist speaks, O send out Thy Light and Thy Truth 1 For lo here He Himself clearly says that He is come into the world, as not being in it, that is: and the Psalmist again was entreating that He Who was not yet present should be sent, according, that is, to the meaning of the words, and its declaration of His being sent to us.

To this we say, that the Divine having clad the Only-Begotten with God-befitting dignity says that He is ever and unceasingly in the world, as Life by Nature, as Light by Essence, fulfilling the creation as God, not circumscript by place, not meted by intervals, not comprehended by quantity, neither compassed at all by ought, nor needing to pass from one place to another, but in all He dwells, none He forsakes: yet he asserted that He came in the world (although present therein) by the Incarnation. For He shewed Himself upon earth and conversed with men with flesh, making His Presence in the world more manifest thereby, and He Who was aforetime comprehended by idea, seen at length by the very eyes of the body also, implanted in us a grosser so to speak perception of the knowledge of God, made known by wonders and mighty deeds. And the Psalmist entreats that the Word of God may be sent to us to enlighten the world, in no other way as seems to me, but in this. But I think that the studious should consider this again, that keener is the mind than all speech, sharper the motion of the understanding than the tongue.

Hence as far as pertains to the delicacy of the mind and its subtil motion, we behold the varied beauty of the Divine Nature:

but we utter the things respecting it in more human wise and in the speech that belongs to us, the tongue not being able to stretch forth unto the measure of the truth. Wherefore Paul too, the steward of the Mysteries of the Saviour, used to ask of God utterance to open his mouth. Nought then will the poverty of our language hurt the Natural Dignities of the Only-Begotten, but what belongs to Him will be conceived of after a Divine sort, but will be uttered as matter of necessity in more human wise, both by Him for our sakes and by the Saints of Him according to the measure of our nature.

It were then, it seems, not amiss to be content with what has been already said in explanation of the words before us. Yet since I deem that the pen that ministers to the Divine doctrines should be above sloth, come let us bringing forward the lection again examine more exactly how the words coming into the world predicated of man, as is fit, should be understood. For the light was in the world, as the Evangelist also himself testified to us, and we have maintained that it was not the Light that cometh into the world but rather the man who is being lighted. Some therefore say, belching forth of their own heart and not out of the mouth of the Lord, as it is ”written, that the souls of men were pre-existent in Heaven before the fashioning of their bodies, passing long time in un-embodied bliss, and enjoying more purely the true Good. But when the sate of better things came into them and, declining at length to the worser, they sank to strange thoughts and desires, the Creator justly displeased sends them forth into the world, and entangled them with bodies of earth compelling them to be burdened therewith, and having shut them as it were in some cave of strange pleasures, decreed to instruct them by the very trial itself, how bitter it is to be carried away to the worser, and to make no account of what is good.

And in proof of this most ridiculous fable of theirs, they wrest first of all this that is now before us: He was the Very Light Which lighteth every man coming into the world, and, besides, certain other things of the Divine Scripture, such as, Before I was afflicted I went astray, and moreover not ashamed of such foolish prating say, Lo the soul says that before its humiliation, that is, its embodiment, it transgressed and that therefore it was justly afflicted, brought in bondage to death and corruption, even as Paul too stileth the body saying O wretched man that I am I who shall deliver me from, the body of this death? But if the soul, he says, goeth astray before it was afflicted, it also cometh into the world, as having that is a previous being (for how could it sin at at all if it existed not yet?); and cometh into the world, setting out that is from some quarter. Such things as these they stringing against the doctrines of the Church and heaping up the trash of their empty expositions in the ears of the of the faithful will rightly hear, Woe unto the foolish prophets that

follow their own spirit and have seen nothing! For visions in truth, and auguries by birds and prophecies of their own heart they setting against the words spoken by the Spirit, do not perceive to how great absurdity their device will run; as the Psalmist says unto God, Thou, Thou art to be feared:

and who may stand in Thy Sight when once Thou art angry?

But that it is most exceedingly absurd to suppose that the soul pre-exists, and to think that for elder transgressions it was sent down into bodies of earth, we shall endeavour to prove according to our ability by the subjoined considerations, knowing what is written, Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. Thoughts or considerations of a complex kind in the way of demonstration. 1. If the soul of man have existence prior to the formation of the body, and, declining to evil according to the surmises of some, has for punishment of its transgression a descent into flesh, how, tell me, does the Evangelist say that it is lighted on coming into the world? For this I suppose is honour and the addition of fair gifts. But not by being honoured is one punished, nor yet chastised by being made recipient of the Divine good things, but by meeting with what is of the wrath of the punisher. But since man on his coming into the world is not in this condition, but on the contrary is even lighted, it is I suppose clear that he that is honoured with flesh has not his embodiment for a punishment.

2. Another. If before the body the soul were a mind yet pure, living in bliss, and by turning aside to ill fell, and therefore came to be in flesh, how is it lighted on its entry into the world? For one must needs say that it was destitute of light before it came: if so, how any longer was that pure mind which had then scarce a beginning of being lighted, when it came into the world, and not without flesh? 3. Another. If the soul of man existed before the body; and the mind therefore existed yet pure, attached more properly to the desire of good things, but from turning aside to the worser is sent into earthly body, and being therein, no longer rejects the will to transgress, how is it not wronged, not then specially entrusted with the doing of this, when it existed with a greater aptness for virtue, not as yet in bondage to the ills that proceed from the body, but when it had come into the turbid waters of sin, then out of season compelled to do this? But the Divinity will not miss of the befitting time, nor that injure to Whose Nature doing injury belongeth not. In season then and rightly do we refuse sin when in the flesh, having this season alone of being, in which with bodies we come into the world, leaving the former not being, as though a certain place, and from it passing into a beginning of being.

4. Another. What reason is there, I would fain ask them, in the soul that sinned prior to the body being sent into the body, that it might learn by experience the disgrace of its own lusts? For they are not ashamed to set forth this too, although it ought rather to have been withdrawn from the very imagination of its ills, not

thrust down to the very depth of base pleasures. For this rather than the other were a mode of healing. If then it has the embodiment an increase of its disease in order that it may revel in the pleasures of the body, one would not praise the Corrector, injuring that which was sick by the very means whereby He thought to advantage it. But if it has it in order that it may cease from its passions, how is it possible that it having fallen into the very depth of lust should arise, and not rather have spurned the very beginning of the disease, while it was free from that which dragged it down into sin?

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

6. Another. If the soul pre-existing according to them sinned and was for this reason entangled with flesh, why does the Law order the graver offences to be honoured with death, and suffer him who has committed no crime to live? For I suppose that it would rather have been right to let those who are guilty of the basest ill linger long in their bodies, that they might be the more heavily punished, and to let those who had committed no crime free from their bodies, if the embodiment ranks as a punishment. But on the contrary, the murderer is punished with death, the righteous man suffers nothing in his body. The embodiment does not therefore belong to punishment. 7. Another. If souls were embodied for previous sins, and the nature of the body were invented as a species of punishment for them, how did the Saviour profit us by abolishing death? how was not rather decay a mercy, destroying that which punished us, and putting an end to the wrath against us? Hence one might rather say that it were meeter to give thanks to decay than on the contrary to Him Who laid on us endless infliction through the resurrection of the dead. And yet we give thanks as freed from death and decay through Christ. Hence embodiment is not of the nature of punishment to the soul of man.

8. Another from the same idea. If the souls of men were entangled with earthly bodies in satisfaction of elder transgressions, what thank tell me shall we acknowledge to God Who promises us the Resurrection? For this is clearly a renewal of punishment and a building up of what hurts us, if a long punishment is clearly bitter to every one. It is then hard that bodies should rise which have an office

of punishment to their wretched souls. And yet nature has from Christ, as a gift renewing it unto joy, the resurrection. The embodiment is not therefore of the nature of punishment. 9. Another. The Prophetic word appears as publishing to us some great and long desired-feast. For, says it, the dead shall arise, and they that be in the tombs shall be raised. But if the embodiment were indeed of the nature of punishment to the wretched souls of men, how would not the Prophet rather sorrow when proclaiming these things as from God? How will that proclamation be in any way good which brings us the duration of what vexes us? For he should rather have said, if he wished to rejoice those who had received bodies by reason of sin, The dead shall not arise, and the nature of the flesh shall perish. But on the contrary he rejoices them saying that there shall be a resurrection of bodies by the will of God. How then can the body wherein both ourselves rejoice and God is well pleased be (according to the uncounsel of some) of the nature of a punishment?

10. Another. God, in blessing the blessed Abraham promised that his seed should be as the multitude innumerable of the stars. If it be true that the soul sinning before the body is sent down to earth and flesh to be punished, God promised to the righteous man, an ignoble multitude of condemned, runagates from good, and not a seed participant of blessing. But God says this as a blessing to Abraham: hence the origin of bodies is freed from all accusal. 11. Another. The race of the Israelites spread forth into a multitude great and innumerable. And indeed justly marvellous at this does the hierophant Moses pray saying to them, And behold ye are this day as the stars of heaven for multitude: the Lord God of your fathers make you a thousand times so many more as ye are. But if it were punishment to the souls of men to be in the world with bodies, and they must needs so be, and not bare of them, Moses' saying will be found to be verily a curse, not a blessing. But it is not so, it was made as a blessing: the embodiment therefore is not of the nature of punishment.

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

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

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

15. Another. Paul teaching us that there shall be in due time an investigation before the Divine Judgment-seat of each man's life says, For we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according to that he done, whether it be good or bad. But if it be only for the things done in the body that a man either receiveth punishment at the hands of the Judge, or is accounted worthy of befitting reward, and no mention is made of prior sins, nor any charge previous to his birth gone into: how had the soul any pre-existence, or how was it humbled in consequence of sin, as some say, seeing that its time with flesh is alone marked out, for that the things alone that were done in it are gone into? 16. Another. If souls were embodied on account of previous sins, how does Paul write to us saying, Present your bodies a living sacrifice, holy, acceptable unto God? For if in the nature of punishment they were given to our wretched souls, how should we present then for an odour of a sweet smell to God? how will that be acceptable through which we received our sentence? or what kind of virtue at all will that admit of, whose nature is punishment, and root sin?

17. Another. Shewing that corruption is extended against the whole nature of man, because of the transgression in Adam, Paul saith, Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression. How then does he say that death reigned even over them that had

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

19. Another. The blessed Prophet Isaiah explaining the reason of the earth being made says, He created it not in vain, He formed it to be inhabited. But it was altogether right that the earth should be inhabited, not filled with bare spirits, nor with fleshless and unclad souls, but with bodies suitable to it. Was it then Divine Counsel that wrought that souls should sin, in order that the nature of bodies should also come into being, and thus at length the earth be shewn to have been created not in vain? But this is absurd; the other therefore has the better. 20. Another. Wisdom the Artificer of all things says of herself in the book of Proverbs I was she in whom He rejoiced, the Creator of all that is, and I daily rejoiced always before Him when He rejoiced in having consummated the world and took delight in the sons of men. When then on His completion of the world, God rejoices exceedingly in the forming of man, how will he not be bereft of all sense who subjects the soul to previous sins and says that it was therefore embodied, and was punished after this fashion? For will not God be the maker of a prison rather than a world? will He not be delighting contrary to reason in those who are undergoing punishment? And how will He be Good who delights in things so absurd? But verily He is Good and therefore the Maker of things good: the embodiment will not therefore be of the nature of punishment.

21. Another. If the soul of man by its entanglement with flesh pays the penalty of transgressions prior to its birth in the world, and the body occupies the position of a punishment to it, why was the Flood brought in upon the world of the ungodly, and Noah being upright was preserved and has this recompense of his faith from God? For ought not rather those who had sinned exceedingly to have lingered longer time in the body that they might be punished also more severely, and the good to have been set free from their bonds of flesh and received the release from the body as the recompense of their piety toward God? But I suppose that the Creator of all being Righteous lays on each rank the sentence due to it. Since then He being

Righteous punishes the ungodly with the death of the body, gladdens again the righteous with life together with the body: bodies are no punishment to the souls of men, that God be not unrighteous, punishing the ungodly with favour, honouring again the righteous with punishment.

22. Another. If to pay the penalty of previous offences the soul has descended into flesh and body, how did the Saviour love Lazarus, raising him, and compelling him. who was once set free from his bands to return to them again? But Christ did it helping him and as a friend did He honour the dead by raising him from the dead. To no purpose then is the proposition of the opponents. 23. Another. If, as those in their nonsense say, the body was given to the soul in the light of a punishment, devised on account of former sin of its, it was sin that brought in the nature of human bodies. But again also death entered by sin: sin therefore clearly appears arming itself against itself, undoing the beginning by what follows, and Satan is therefore divided against himself, how then shall his kingdom stand? as our Saviour saith. But verily so to think is incredible: the contrary therefore is true.

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

The Evangelist in these words needfully indicates that the world was made through the Very Light, that is, the Only-Begotten. For although, having called Him most distinctly Word at the beginning, he affirmed that all things were made through Him, and that without Him nothing was brought into being, and demonstrated thereby that He was their Maker and Creator: yet it was necessary now most particularly to take this up again anew, that no room of error and perdition might be left to those who are wont to pervert the uprightness of the Divine dogmas. For when he said of the Light that it was in the world, that no one wresting the saying to senseless conceptions, should make the Light connumerate with the visible portions of the universe (as sun and moon and stars for example are in the world, but as parts of the universe, and as limbs of one body), profitably and of necessity does the Evangelist introduce the Only-Begotten as Fashioner and Artificer of the whole universe, and thereby again fully stablishes us and leads us into an unerring and right apprehension of the truth. For who would be so silly or have such great folly in his mind, as not to conceive that wholly other than the universe is He through

Whom it is said to have been made, and to put the creature in its own place, to sever off the Creator in reasoning and to conceive that His Nature is Divine? For the thing made must needs be other in nature than the Maker, that maker and made appear not the same.

For if they be conceived of as the same, without any inherent distinction as to the mode of being, the made will mount up to the nature of the Maker, the Creator descend to that of the creatures, and will no longer have Alone the power of bringing into being, but this will be found to exist in potential in things made also, if nothing at all severs them from being consubstantial with God: and so at length the creature will be its own creator and the Evangelist will endow the Only-Begotten with a mere title of honour when he says that He was in the world, and the world, was made by Him. But he knows that the Creator of all things is One in Nature. Not as the same then will made and Maker, God and creature be conceived of by those who know how to believe aright, but the one will be subject as a bondman, acknowledging the limit of its own nature: the Son will reign over it, having Alone with the Father the power both to call things which he not as though they were and by His ineffable Power to bring that which is not yet into being.

But that the Son being by Nature God, is wholly Other than the creature, we having already sufficiently gone through in the Discourse of the Holy Trinity, will say nothing more here. But we will add this for profit, that in saying that the world was made through Him he brings us up to the thought of the Father, and with the ”Through Whom” brings in also the ”Of Whom.” For all things are from the Father through the Son in the Holy Ghost. And the world knew Him not. The bearer of the Spirit is watchful and hastens to forestall the sophistry of some; and you may marvel again at the reasoning in his thoughts. He named the Son Very Light, and affirmed that He lighteth every man that cometh into the world, and besides says that He was in the world and the world was made through Him.

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

These things the Divine meets with some warmth saying The world knew Him not: not on His own account was He unknown, says he; but let the world blame its own weakness. For the Son lighteth, the creature blunts the grace. It had imparted to it sight to conceive of Him Who is God by Nature, and it squandered the gift, it made things made the limit of its contemplation, it shrank from going further, it buried the illumination under its negligence, it neglected the gift which that it might not befall him Paul commands his disciple to watch. Nought then to the light is the ill of the enlightened. For as the light of the sun rises upon all, but the blind is nothing

profited, yet we do not therefore reasonably blame the sun's ray, but rather find fault with the disease of the sight (for the one was lighting, the other received not the lighting): so (I deem) ought we to conceive of the Only-Begotten also, that He is Very Light. But the god of this world, as Paul too saith, hath blinded the minds of them which believe not, lest the light of the knowledge of God should shine among them.

We say then that the man was subjected to blindness herein, not that he reached a total deprivation of light (for the God-given understanding is surely preserved in his nature) but that he was quenching it with his more foolish manner of life and that by turning aside to the worse he was wasting and melting away the measure of the grace. Wherefore the most wise Psalmist too when representing to us the character of such an one, then indeed (and rightly) begs to be enlightened, saying to God, Open Thou mine eyes that I may behold wondrous things out of Thy law. For He gave them the law to be their help, which re-kindled in us the Divine Light and purged away like a sort of humour from the eyes of the heart the darkness which came upon them from the ancient unlearning.

The world then is under the charge of unthankfulness alike and want of perception in this matter, both as ignorant of its own Creator, and shewing forth no good fruit from being lighted, that that again may be manifestly true of it, which was sung by prophet's voice of the children of Israel, I looked that it should bring forth grapes, but it brought forth thorns. For the fruit of being enlightened is verily the true apprehension of the Only Begotten, hanging like a grape-bunch from the vine branch, I mean man's understanding, and not on the contrary the uncounsel that leads to polytheistic error, like the sharp briar rising up within us and wounding to death our mind with its deceits. 11 He came unto His own and His own received Him not. The Evangelist pursues his plea that the world knew not its Illuminer, that is the Only-Begotten, and from the worse sin of the children of Israel, he hastens to clench the charges against the Gentiles and shews the disease of ignorance alike and unbelief which lay upon the whole world. Very appositely does he drive forward to discourse of the Incarnation, and from speaking of the Godhead 8, he comes down by degrees to the exposition of the Dispensation with Flesh, which the Son made for our sakes.

For it were no marvel if the world knew not, says he, the Only-Begotten, seeing that it had left the understanding that befits man, and was ignorant that it is and was made in honour, and compared to the beasts that perish, as the Divine Psalmist also said; when the very people who were supposed above all to belong to Him shook Him off when present with the Flesh and would not receive Him when He came among them for salvation to all, recompensing to faith the kingdom of Heaven. But observe how exact is his language about these things. For the world he accuses of not at all knowing Him Who lighteth it, elaborating for it a pardon so to speak just

on this account, and preparing beforehand reasonable causes for the grace given to it: but of those of Israel who were reckoned among those specially belonging to Him, he says, Received Him not. For it would not have been true to say, Knew Him not, when the older law preached Him, the Prophets who came after led them by the hand to the apprehension of the truth. The sentence therefore of severity 9 upon them was just, even as the goodness too upon the Gentiles. For the world, or the Gentiles, having lost their relation 10 with God through their downfall into evil, lost besides the knowledge of Him Who enlighteneth them:

but the others, who were rich in knowledge through the law and called to a polity pleasing to God, were at length voluntarily falling away from it, not receiving the Word of God Who was already known to them and Who came among them as to His own. For the whole world is God's own, in regard of its creation, and its being brought into being from Him and through Him: but Israel will more fitly be called His own 11, and will gain the glory hereof, both on account of the election of the holy fathers and for that he was named the beginning and the first-born of the children of God. For Israelis My son, My first-born, says God somewhere to Moses: whom also setting apart for Himself as one and picked out, He was wont to call His own people, saying to Pharaoh king of Egypt Let My people go. Proof from the books of Moses also shews that Israel specially pertains unto God. For when, it says, the Most High was dividing the nations, when he was separating the sons of Adam, he set the bounds of the nations according to the member of the angels of God, and his people Jacob became the Lord's portion, Israel the lot of his inheritance. Among whom He also walked, as in His own lot and special portion, saying, I am not sent but unto the lost sheep of the house of Israel.

But when He was not received, He transfers the grace to the Gentiles, and the world which knew Him not at the beginning is lighted through repentance and faith, and Israel returns to the darkness whence he had come forth. Wherefore the Saviour too saith, For judgement I am come into this world, that they which see not might see, and that they which see might be made blind. 12 But as many as received Him, to them gave He power to become the sons of God, to them that believe on His Name.

A right judgement verily and worthy of God! The firstborn, Israel, is cast out; for he would not abide in ownness with God, nor did lie receive the Son, Who came among His own, he rejected the Bestower of Nobility, he thrust away the Giver of Grace: the Gentiles received Him by faith. Therefore will Israel with reason receive the wages of their folly, they will mourn the loss of good things, they will receive the bitter fruit of their own ill-counsel, bereft of the sonship; and the Gentiles will delight them selves in the good things that are through faith, they shall find the bright rewards of their obedience and shall be planted out in his place. For they shall be cut out of the olive tree which is wild by nature, and be grafted contrary

to nature into a good olive tree. And Israel shall hear, Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger: but one of Christ's disciples shall say to the Gentiles, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous Light. For since they received the Son through faith, they receive the power to be ranked among the sons of God.

For the Son gives what is His alone and specially and of nature to be in their power, setting it forth as common, making this a sort of image of the love for man that is inherent to Him, and of His love for the world. For in none other way could we who bore the image of the earthy escape corruption, unless the beauty of the image of the heavenly were impressed upon us, through our being called to sonship. For being partakers of Him through the Spirit, we were sealed unto likeness with Him and mount up to the primal character of the Image after which the Divine Scripture says we were made. For thus hardly recovering the pristine beauty of our nature, and re-formed unto that Divine Nature, shall we be superior to the ills that have befallen us through the transgression. Therefore we mount up unto dignity above our nature for Christ's sake, and we too shall be sons of God, not like Him in exactitude, but by grace in imitation of Him. For He is Very Son, existing from the Father; we adopted by His Kindness, through grace receiving I have said, Ye are gods and all of you are children of the Most High. For the created and subject nature is called to what is above nature by the mere nod and will of the Father:

but the Son and God and Lord will not possess this being God and Son, by the will of God the Father, nor in that He wills it only, but beaming forth of the Very Essence of the Father, He receives to Himself by Nature what is Its own Good. And again He is clearly seen to be Very Son, proved by comparison with ourselves. For since that which is by Nature has another mode of being from that which is by adoption, and that which is in truth from that which is by imitation, and we are called sons of God by adoption and imitation: hence He is Son by Nature and in truth, to Whom we made sons too are compared, gaining the good by grace instead of by natural endowments.

13 Which were begotten, not of blood nor of the will of the flesh nor of the will of man but of God. They who, he says, have been called by faith in Christ unto sonship with God, put off the littleness of their own nature, and adorned with the grace of Him Who honoureth them as with a splendid robe mount up unto dignity above nature: for no longer are they called children of flesh, but rather offspring of God by adoption. But note how great guardedness the blessed Evangelist used in his words. For since he was going to say that those who believe are begotten of

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

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

but they who by faith in Christ attain unto sonship with God, are baptized into nought originate, but into the Holy Trinity Itself, through the Word as Mediator, Who conjoined to Himself things human through the Flesh which was united to Him, being conjoined of nature to the Father, in that He is by Nature God. For so mounteth up the bond unto sonship, through participation with the in truth Son, called and so to say raised up to the dignity which is in Him by Nature. Wherefore we who have received the regeneration by the Spirit through faith, are called and are begotten of God.

But since some in mad peril dare to lie, as against the Son, so against the Holy Ghost too, saying that He is originate and created, and to thrust Him forth altogether from. Consubstantiality with God the Father, come let us again arraying the word of the true Faith against their unbridled tongues, beget occasions of profit both

to ourselves and to our readers. For if neither God by Nature, O sirs, nor yet of God, is He Who is His Own Spirit and therefore Essentially inexistent in Him, but is other than He, and not removed from being connatural with things made, how are we who are begotten through Him said to be begotten of God? For either we shall say that the Evangelist certainly lies, or (if he is true and it be so and not otherwise), the Spirit will be God and of God by Nature, of Whom we too being accounted worthy to partake through faith to Christ-ward, are rendered partakers of the Divine Nature and are said to be begotten of God, and are therefore called gods, not by grace alone winging our flight to the glory that is above us, but as having now God too indwelling and lodging in us, according to what is said in the prophet, I will dwell in them and walk in them.

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

And it were meet in truth to set forth a long discourse upon these things and to satiate more at length, overturning the uncounsels of the heretics. But having already sufficiently gone through what relates to the Holy Ghost, in the De Trinitate, we shall therefore forbear to say much yet. 14 And the Word was made Flesh. He has now entered openly upon the declaration of the Incarnation. For he plainly sets forth that the Only-Begotten became and is called son of man; for this and nought else does his saying that the Word was made Flesh signify: for it is as though he said more nakedly The Word was made Man. And in thus speaking he introduces again to us nought strange or unwonted, seeing that the Divine Scripture ofttimes calls the whole creature by the name of flesh alone, as in the prophet Joel: I will pour out My Spirit upon all flesh. And we do not suppose that the Prophet says that that the Divine Spirit should be bestowed upon human flesh soul-less and alone (for this would be by no means free from absurdity): but comprehending the whole by

the part, he names man from the flesh: for thus it was right and not otherwise. And why, it is needful I suppose to say.

Man then is a creature rational, but composite, of soul that is and of this perishable and earthly flesh. And when it had been made by God, and was brought into being, not having of its own nature incorruption and imperishableness (for these things appertain essentially to God Alone), it was sealed with the spirit of life, by participation with the Divinity gaining the good that is above nature (for He breathed, it says, into his nostrils the breath of life and man became a living soul). But when he was being punished for his transgressions, then with justice hearing Dust thou art and unto dust shalt thou return, he was bared of the grace; the breath of life, that is the Spirit of Him Who says I am the Life, departed from the earthy body and the creature falls into death, through the flesh alone, the soul being kept in immortality, since to the flesh too alone was it said, Dust thou art and unto dust shalt thou return. It needed therefore that that in us which was specially imperilled, should with the greater zeal be restored, and by intertwining again with Life That is by Nature be recalled to immortality: it needed that at length the sentence. Dust thou art and unto dust shalt thou return should be relaxed, the fallen body being united ineffably to the Word That quickeneth all things. For it needed that becoming His Flesh, it should partake of the immortality that is from Him. For it were a thing most absurd, that fire should have the power of infusing into wood the perceptible quality of its inherent power and of all but transfashioning into itself the things wherein it is by participation, and that we should not fully hold that the Word of God Which is over all, would in-work in the flesh His own Good, that is Life.

For this reason specially I suppose it was that the holy Evangelist, indicating the creature specially from the part affected, says that the Word of God became Flesh, that so we might see at once the wound and the medicine, the sick and the Physician, that which had fallen unto death and Him Who raised it unto life, that which was overcome of corruption and Him Who chased away the corruption, that which was holden of death and Him Who is superior to death, that which was bereft of life and the Giver of life. But he says not that the Word came into flesh but that It was made Flesh, that you may not suppose that He came to it as in the case of the Prophets or other of the Saints by participation, but did Himself become actual Flesh, that is man: for so we just now said. Wherefore He is also God by Nature in Flesh and with Flesh, as having it His own, and conceived of as being Other than it, and worshipped in it and with it, according to what is written in the prophet Isaiah, Men of stature shall come over unto thee and they shall be thine: they shall come after thee; in chains they shall come over and they shall fall down unto thee, they shall make supplication unto thee, for God is in thee, and there is no God beside thee. Lo they say that God is in Him, not severing the Flesh from the Word; and again they affirm that there is none other God save He, uniting to the Word that

which He bears about Him, as His very own, that is the temple of the Virgin: for He is One Christ of Both.

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

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

And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth. Having said that the Word was made Flesh, that is Man, and having brought Him down to brotherhood with things made and in bondage, he preserves even thus His Divine dignity intact and shews Him again full of the own Nature of the Father inherent to Him. For the Divine Nature has truly stability in Itself, not enduring to suffer change to ought else, but rather always unvarying and

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

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

But since it is written in the blessed Luke, And Jesus increased in wisdom and grace, we must observe here that the Spirit-clad said that the Son hath His glory full of grace. Whither then will that which is full advance, or what addition will that at all admit, beyond which there is nought? Hence He is said to increase, not in that He is Word and God, but because He ever more greatly marvelled at, appeared more full of grace to those who saw Him, through His achievements, the disposition of those who marvelled advancing, as is more true to say, in grace, than He Who is Perfect as God. Be these things then spoken for profit, though they be somewhat discursive. 15 John bare witness of Him and cried. The most wise Evangelist follows again the course of his thoughts and makes the sequel duly correspondent to what preceded. For when he said of the Son of God, we beheld His Glory, the Glory as of the Only-Begotten of the Father, that he might not appear to alone say this (the word we

have seen not suiting a single person), he joins with himself his namesake witness, having one and the same piety with himself. I then, says he, bear witness (for I have beheld what I said), and the Baptist likewise bears witness. A most weighty pair of Spirit-clad, and a notable pair of men foster-brothers in truth and unknowing how to lie.

But see how exceeding forcible he made his declaration. For he not only says that John bears witness of Him, but profitably adds and cried, taking his proof from the words The voice of him that crieth in the wilderness, and this too exceeding well. For it was possible that some of the opponents might say, When did the Baptist witness to the Only-Begotten or to whom did he impart the things regarding Him? He cried then, says he, that is, not in a corner does he utter them, not gently and in secret does he bear witness: you may hear him crying aloud more clear than a trumpet, (not you alone hearing these things,) widespread and to all is his speech, glorious the herald, remarkable the voice, great and not unknown the Forerunner. This was He of Whom I spake, He that cometh after me is preferred [has become] before me, for He was before me.

Having named the witness same-minded and same-named with himself, and having shewn that he used a great voice for the service of his preaching, he profitably adds the mode too of his testimony: for it is in this in particular that the whole question lies. What then do we find the great John crying regarding the Only-Begotten? He that cometh after me has become before me for He was before me. Deep is the saying and one that demands keen search into its meaning. For the obvious and received meaning is thus: As far as belongs to the time of the Birth according to the Flesh, the Baptist preceded the Saviour, and Emmanuel clearly followed and came after by six whole months, as the blessed Luke related. Some suppose that John said this, that it may be understood thus, He that cometh after me, in point of age, is preferred before me. But he who fixes a keener eye on the Divine thoughts may see, in the first place, that this view introduces us to futile ideas and carries us far from the needful subject of consideration. For the holy Baptist is introduced as a witness, not in order to shew that Christ was once later, then again earlier in the time of His Birth, but as a co-witness of His Glory, the Glory as of the Only-Begotten of the Father full of grace and truth.

What meaning then can one give to such unseasonably introduced explanations as these? or how can one give us any clear interpretation, by understanding of time the words before us, He That cometh after me became before me? For be it laid down beyond a doubt that the Lord came after the Baptist, as being second to him in time according to the Flesh: how will He be also before him, I mean in time? for due order and sequence call us to this sense analogously to what preceded. But I think that it is evident to every one, that this is an impossibility. For that which cometh short of anything in point of time will never have the start of its leader.

Hence it is a thing utterly senseless and altogether past belief, to imagine that the holy Baptist said of time after the Flesh,. He that cometh after me has become before me. But understanding it rather in accordance with the line of thought that preceded, we will believe that it was said in some such sense as this. The blessed Baptist meetly carries up his mode of speaking from a customary phrase to its spiritual import, and advances as it were from an image drawn from our affairs to the exposition of subtler thoughts.

For that which leads is ever considered to be more glorious than those which are said to follow, and things which succeed yield the palm to those that precede them. As for example, he who is a skilled worker in brass, or carpenter, or weaver, takes the lead and has superiority over him who is conceived as following by being a learner and advancing to perfect knowledge. But when such an one has surpassed the skill of his teacher and leaving that behind attains to something superior, I deem that he who is surpassed may not unfitly say of his outstripping pupil, He that cometh after me, has become before me. Transferring then after this sort the force of our idea to our Saviour Christ and the holy Baptist, you will rightly understand it. Take now the account of each from the beginning. The Baptist was being admired by all, he was making many disciples, a great multitude of those who came for Baptism was always surrounding him: Christ, albeit superior, was unknown, they knew not that He was Very God. Since then He was unknown, while the Baptist was admired, He seemed I suppose to fall short of him; He came a little after him who had still the higher position in honour and glory from men. But He That cometh after has become before, being shewn to be greater and superior to John. For the One was at length revealed by His works to be God, the other not surpassing the measure of human nature, is found at last to have become after.

Hence the blessed Baptist said darkly, He that cometh after me has become before me, instead of, He who was once behind me in honour, is beheld to be more glorious, and surpasses by incomparable excellencies the measure that befits and belongs to me. Thus understanding the words, we shall find him a witness of the Glory of the Only-Begotten and not an unseasonable setter forth of useless things. For his saying that Christ is greater than himself who has a great reputation for holiness, what else is it than witnessing to His especial glory? For He was before me. Having said that He has become before me, he needfully adds, For He was before me, ascribing to Him glory most ancient, and affirming that the precedence of all things accrued not to Him in time, but is inherent in Him from the beginning as God by Nature. For He was before me, says he, instead of, Always and every-way superior and more glorious. And by His being compared with one among things originate, the judgment against all is concentrated in behalf of Him Who is above all. For we do not contemplate the great and glorious dignity of the Son as consisting in this alone that He surpassed the glory of John, but in His surpassing every originate essence.

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

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

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

Having said that the glory of the Only-Begotten was found more brilliant than any fame among men, and introducing the greatness in holiness incomparable above all saints that is in Him, he studies to prove this from those who have mounted up to the height of virtue. Of John then the Saviour saith, Verily I say unto you, Among them that are horn of women there hath not risen a greater than John the Baptist. But this so great and exalted man, he brought forward but now, as himself says, crying and saying with a loud voice, He that cometh after me is preferred before me for He was before me. But since John's glory was inferior and gave place to the Only-Begotten, how must one not needs suppose that no one of the saints besides is brought up to equal measure with the Saviour Christ in regard of the glory which appears in the splendour of their actions? The Saints then that lived at the time of the Advent, not being able to surpass the virtue of John, nor mounting up to the measure that accrued to him, will with him yield the victor's palm to Christ, if the blessed Baptist gaining the highest summit in what is good, and having failed in no

manner of excellence, receives not through the voice of another the judgment of inferiority to Him, but himself sealed it against himself, speaking, as a saint, truly.

But since it was necessary that Emmanuel should be shewn to be greater and better than the saints of old, needs does the blessed Evangelist come to the hierophant Moses first; to whom it was said by God, I know thee before all and thou didst find grace in My sight. For that he was known before all to God, we shall know by this again: If, he says, there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches. The all-wise Moses having therefore so great excellency above the elder saints, he shews that the Only-Begotten is in every way superior and of more renown, that He might be shewn in all things to have the pre-eminence, as Paul saith: and therefore he says, And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ: for I think that the blessed Evanglist would indicate something of this kind: The great Baptist, he says, made true confession declaring openly respecting the Only-Begotten, He that cometh after me is preferred before me, for He was before me, for of His fulness have all we received.

And let no one suppose that the Only-Begotten surpasses John or the rest of the saints who belonged to the times of the Advent, but came short of the glory of the elder saints, who were illustrious in holiness in the times before the Advent; for he will see Him, says he, far surpassing the measure of Moses, although he possessed the superiority in holiness as compared with them; for the Lawgiver clearly affirmed that He knew him before all. John then was convicted by his own mouth of coming behind the glory of Christ: he comes short of His splendour, and there is no question at all about him, or anything to embarrass the finding out of the truth.

Whence then shall we find that the hierophant Moses himself also came short of the glory of the Lord? Let the student, he says, diligently examine the evangelic grace given to us by the Sayiour, in contrast with the grace of the law that was through Moses. For then will he see that the Son was as much superior, as He is proved to be the Lawgiver of better things than the polity of the law and introducing things superior to all those which were through Moses. For the law, he says, was given through Moses, grace and truth came by Jesus Christ. What then is the distinction between the law and the grace that comes through the Saviour, let him again see who is fond of search and an ally of good labours; we will say a little out of much, believing that boundless and vast is the number of the thoughts thereto belonging. The Law therefore was condemning the world (for God through it concluded all under sin, as Paul saith) and shewing us subject to punishments, but the Saviour rather sets it free, for He came not to judge the world but to save the world. And

the Law too used to give grace to men, calling them to the knowledge of God, and drawing away from the worship of idols those who had been led astray and in addition to this both pointing out evil and teaching good, if not perfectly, yet in the manner of a teacher and usefully:

but the truth and grace which are through the Only-Begotten, does not introduce to us the good which is in types, nor limn things profitable as in shadow, but in glorious and most pure ordinances leads us by the hand unto even perfect knowledge of the faith. And the Law used to give the spirit of bondage to fear, but Christ the spirit of adoption unto liberty. The Law likewise brings in the circumcision in the flesh which is nothing (for circumcision is nothing, as Paul writes to certain): but our Lord Jesus Christ is the Giver of circumcision in the spirit and heart. The Law baptizes the defiled with mere water: the Saviour with the Holy Ghost and with fire. The Law brings in the tabernacle, for a figure of the true: the Saviour bears up to Heaven itself and brings into the truer tabernacle, which the Lord pitched and not man. And it were not hard to heap up other proofs besides, but we must respect our limits.

But we will say this for profit and need. The blessed Paul in few words solved the question, saying of the law and of the Saviour's grace, For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For he says that the commandment by Moses is the ministration of condemnation; the grace through the Saviour, he calls the ministration of righteousness, to which he gives to surpass in glory, most perfectly examining the nature of things, as being clad with the Spirit. Since then the Law which condemns was given by Moses, the grace which justifies came by the Only-Begotten, how is not He, he says, superior in glory, through Whom the better things were ordained? The Psalmist then will also be true, crying aloud in the Spirit that our Lord Jesus Christ surpasses the whole illustrious multitude of the saints. For who, he says, among the clouds shall be made equal unto the Lord? or who shall be likened unto the Lord among the sons of God? For the spiritual clouds, that is the holy Prophets, will yield the palm to Christ, and will never think that they ought to aim at equal glory with Him, when he who was above all men known of God, Moses, is brought down to the second place:

and they who were called sons of God at the time of the Advent, will not be wholly likened to Him Who is by Nature Son, but will acknowledge their own measure, when the holy Baptist says that he himself is far behind, of whom He That knoweth the hearts says, Among them that are born of women there hath not risen a greater than John the Baptist. True therefore is the blessed Evangelist, saying that he has seen His glory, the glory as of the Only-Begotten of the Father, that is, which beseems the Only-Begotten Son of God the Father, and not rather those who are called to brotherhood with Him, of whom He is Firstborn.

CHAPTER X. That the Only-Begotten is Alone by Nature the Son from the Father, as being of Him and in Him.

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

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

and upon the likeness of the throne was the likeness as the appearance of a man above upon it: and I saw as the colour of amber, from the appearance of his loins even upwards and from the appearance of his loins even downwards, I saw as it were the appearance of fire and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the

brightness round about. This was the appearance of the likeness of the glory of the Lord.

Since therefore it was not unlikely that not a few of the more unlearned would say some such things to us, needs does the blessed Evangelist hasten to cut short their attempts, saying, No man hath seen God at any time; for the Only-Begotten Himself being God, Which is in the bosom of God the Father, made this declaration to us, saying most clearly to the hierophant Moses, There shall no man see My Face and live: and sometime to His own disciples, Not that any man hath seen the Father, save He Which is of God, He hath seen the Father. For to the Son Alone That is by Nature is the Father visible and that in such wise as one may think that the Divine Nature Divinely sees and is seen, and to none other of things which are. Yet will the speech of the holy Prophets in no way be false when they cry aloud that they saw the Lord of Hosts: for they do not affirm that they saw that very essential Thing that the Nature of God is, but they themselves too openly cry out, This is the appearance of the likeness of the Glory of the LORD. Therefore the fashion of the Divine Glory was darkly formedout of things such as are ours, and was rather a likeness giving things Divine as it were in a picture, while the truth of them mounts up to excellence above mind and speech.

Most excellently then does the most wise Evangelist saying, And we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth, bring in the demonstration thereof from His superiority to all. For like as from the beauty of the creatures proportionably is the Power of the Creator of all beheld, and the heavens without voice declare the glory of God, and the firmament sheweth His handywork: so again will the Only-Begotten be proved superior in Glory and more resplendent, surpassing apprehension, as regards the power of the eye, as God; and wherein He surpasses the creature, therein deemed of and glorified as being above it. Such thought then and no other I deem that the words now before us are replete with. But we must note again that he both calls the Son Only-Begotten God, and says that He is in the Bosom of the Father, that He may be shewn again to be outside of any connaturality with the creature and to have His own proper Being of the Father and in the Father. For if He is verily Only-Begotten God, how is He not Other in nature than they who are by adoption gods and sons? For the Only-Begotten will be conceived of not among many brethren, but as the Only one from the Father.

But since, while there are as Paul saith many who are are called gods in heaven and earth, the Son is Only-Begotten God, He will clearly be outside of the rest and will not be reckoned among those who are gods by grace, but will rather be Very God with the Father. For so does Paul conjoin Him, saying to us, But to us One God the Father of Whom are all things, and One Lord Jesus Christ by Whom are all things. For the Father being by Nature One God, the Word That is of Him and in

Him will not remain external from being God, eminent in the ownness of Him Who begat Him, and ascending essentially to equal Dignity, because He is by Nature God.

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

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

But when the fault-finders hit us with these words, though they be zealous to nought but railing, then we too will answer them, arraying against them the right word of the truth: The bosom, good sirs, according to you means love: for this we

just now heard you say. Shall we then, since God loved the world, as the Saviour saith, and The Lord loveth the gates of Sion, according to the holy Psalmist, fearlessly say that both the world itself and the gates of Sion are in the bosom of God the Father? And when He says too to the hierophant Moses, Put thine hand into thy bosom, does He bid him, tell me, love his hand and not rather keep it hidden? Then how shall we not incur great laughter hereby, yea rather how shall we not behave with impiety towards the Father Himself, if we say that all things are in His Bosom, and make that common to the rest which is the special prerogative of the Only-Begotten, in order that the Son may have nought above the creature?

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

19, 20 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. The Evangelist recalls his own words and endeavours to explain to us more fully (doing exceeding well) what he had already told us told us briefly as in summary. For having said There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light, needs does he bring in the mode also of the witness given by him. For when, he says, the chiefs of the Jewish divisions after the Law, sent priests and Levites to him, bidding them ask him, what he would say of himself, then very clearly did he confess, spurning all shame for the truth’s sake. For he said, I am not the Christ. Therefore neither do I, says he, the compiler of this Book, lie saying of him, He was not the Light but to bear witness of the Light.

21 And they asked him, What then? Art thou Elias? and he saith, I am not. Art thou that Prophet? And he answered, No. Having said by way of explanation, he confessed, I am not the Christ; he tries to shew how or in what manner the confession was made; and he appears to me to wish thereby to lay bare the ill-instructedness of the Jews. For professing themselves to be wise they became fools, and puffed up at their knowledge of the Law, and ever putting forward the commandments of Moses and asserting that they were perfectly instructed in the words of the holy Prophets, by their foolish questions they are convicted of being wholly uninstructed. For the hierophant Moses saying that the Lord should be revealed as a Prophet foretold to the children of Israel, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb. The blessed Isaiah, introducing to us the forerunner and fore-messenger, says, The voice of one crying in the wilderness Prepare ye the way of the Lord, make His paths straight: and in addition to these the Prophet Joel 13 says of the Tishbite (he was Elias) Behold, I send you Elijah the Tishbite 14 who shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth with a curse.

There being then three, who were promised should come, Christ and John and Elias, the Jews expect that more will come, that they may rightly hear, Ye do err not knowing the Scriptures. For when they enquired of the blessed Baptist and learned that he was not the Christ, they answer, What then? art thou Elias? and on his saying I am not, when they ought to have asked respecting the fore-runner (for he it was that remained) they ignorantly return to Christ Himself, Who was revealed through the Law as a Prophet. For see what they say, not knowing what was told them through Moses, Art thou the Prophet? and he answered, No. For he was not the Christ, as he had already before declared. 22, 23 What sayest thou of thyself? I am the voice of one crying in the wilderness. He accuses them sharply as knowing nothing, and accredits the design or purpose entrusted to him by Prophetic testimony. For I come, he says, to say nothing else than that He, The Looked for, is at length at the doors, yea rather the Lord within the doors. Be ye ready to go whatsoever way He bids you, ye have gone the way given you through Moses, take up that by Christ: for this the choir of the holy Prophets foretold you.

A setting forth of sayings concerning the way that is after Christ. Isaiah. Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths. The same. And an highway shall be there and a way, and it shall be called The way of holiness; no lion shall be there nor any ravenous beast shall go up thereon, but the redeemed shall walk there. The same. I will give beginning 15 to Sign, and will exhort Jerusalem unto the way. The same. And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known. Jeremiah. Stand ye in the ways

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

What then is the good way and that purifies those who walk in it, let Christ Himself say: I am the Way. 24 And they had been sent from the Pharisees.

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

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

And in saying what is true, he works something else that is useful, for he persuades the haughty Pharisee to think lowlily, and brings himself in as an example of this. But he says that these things were done in Bethabara beyond Jordan, putting this

too as a sign of accurate and careful narration. For we are all accustomed, so to speak, in our accounts of things that require it to mention also the places where they happened. Cyril Arch-Bishop of Alexandria on the Gospel according to John, Book I. [Page running titles]

8 S. John writes on the Son's Eternal Generation. Origin of S. John writing his Gospel. 9 10 S. John begins with the Son's Eternal Generation. 12 "Beginning" the most backward point that thought can reach. Examples of co-existence and in-existence together. 13 14 "Beginning" may also mean Sovereignty. "Was" prior to any beginning. 15 The Father and Son distinct in Person. 17 18 The Father and the Son One in Essence, distinct in Person. 19 20 The Father and the Son One in Essence, distinct in Person. 21 The Son in nothing less than the Father. 23 24 The Son Perfect God. The Son Perfect even as the Father. 25 26 God the Son Perfect God. The Son God, because Son. 27 28 The Son God, lest the Father be inferior even to us. The Son Equal to the Father, because not less. 29 30 The Son Perfect, lest the Father be imperfect. 31 32 Examples of things inexisting. 33 Blasphemies of Eunomius. 35 36 Words uttered against the Son mere emptiness. 37 38 Christ Lawgiver and Law-keeper. Human language weak to express things Divine. 39 40 Sameness of nature does not destroy individuality. 41 42 Properties of the Father and the Son common, except only being Father and Son. 43 44 Between the Father and the Son nothing intervenes.

The article limits to a strict sense. 45 46 The Jews never heard the Father's Voice. 47 48 The Son knows Perfectly His Father. 49 God the Son external to all things. 51 52 The Father and Son co-work, not as separate. The Persons of the Holy Trinity not severed One from Another. 53 54 Heretics take only what seems on their side. God the Son created man Equally with the Father. 55 56 Through does not imply inferiority. 58 God the Son in all as Life. The Son quickens as God. 59 60 God the Son God, because He gives Life. 61 God the Son, Who giveth Light, God. 63 64 God the Son God because He giveth Light. 65 66 God the Son God, Who giveth Light. 67 68 The creature darkness, the Son Light. 69 70 The Evangelist and Baptist two witnesses. 71 72 S. John Baptist accredited, as sent. God the Son Light, the Baptist a lamp. 73 74 The Saints have light, not from themselves. 76 God the Son God, Who giveth light. 77 78 God the Son Light, the creature lighted. 79 80 God the Son Light, the creature lighted. 81 82 Testimonies that God the Son is our Light. 83 The creature aids from what it receives. 85 86 The Son lights and gladdens the creature with His own Light. 87 88 Christ in the world and everywhere. the creature enters at its creation. 89 90 Foolish imagination of some.

The soul not prior to the body. 91 92 Souls not created before their bodies. 93 94 Souls and bodies alike created in Blessing to us from God. 95 96 Bodies given us not for punishment but in God's good pleasure. 97 98 Bodies a kindness, not a punishment. God the Son Uncreated Light. 99 100 The world knew not God

the Son, through its own fault. 101 102 God the Son not received by Israel, who was His own. 103 104 Israel rejected, the Gentiles received. 105 106 Israel had the type, we the verity. 107 108 God the Son was made Flesh, giving of His own life to our flesh. 109 110 God the Son made Flesh a new first-fruit to the whole human nature. 111 112 God the Son works as God, the rest as servants. The two witnesses to our Lord. 113 114 How to understand, He that cometh after me has become before me. 115 116 All that we have a gift from the Son's fulness. S. John the Baptist confessed his Lord's superiority. 117 118 God the Son's gifts contrasted with those given of old through Moses. 119 120 Christ's glory that of God, the saints' that of men. 122 The Unseen God how said to have been seen. God the Son in the Father and from the Father. 123 124 The Bosom of the Father, the Intimate Oneness with Him of God the Son. 125 126 S. John Baptist's testimony.

Prophecies of Christ. 127 128 The Pharisees pretending to honour the coming, reject the come. 129

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

Introduction

[Translated by P. E. Pusey] OUR FATHER AMONG THE SAINTS

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.
BOOK II. [Introduction] 29 The next day he seeth Jesus coming to him. In a very little time, the Baptist is declared to be Prophet alike and Apostle. For Whom he was heralding as coming, Him now come he points out. Therefore, he bounded beyond even the measure of prophets, as the Saviour Himself saith when discoursing with the Jews concerning him, What went ye out into the wilderness for to see? A prophet, yea, I say unto you and more than a prophet. For they in their times prophesied that Christ should be revealed, but he, crying that He shall come, also pointed Him out come. For the next day, saith he, he seeth Jesus coming to him. And saith, Behold the Lamb of God, Which taketh away the sin of the world.

No longer has prepare ye the way fit place, since He at length is seen and is before the eyes for Whom the preparation is made: the nature of the thing began to need other words. It needed to explain, Who He is Who is come, and to whom He maketh His descent Who hath come to us from Heaven. Behold, therefore, saith he, the Lamb of God Which taketh away the sin of the world, Whom the Prophet Isaiah did signify to us, saying, He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb: Whom of old, too, saith he, the law of Moses typified, but then it saved in part, not extending mercy to all (for it was a type and shadow):

but now He Who of old was dimly pictured, the very Lamb, the spotless Sacrifice, is led to the slaughter for all, that He might drive away the sin of the world, that He might overturn the destroyer of the earth, that dying for all He might bring to nought death, that He might undo the curse that is upon us, that He might at length end Dust thou art, and unto dust shalt thou return, that He might become the second Adam, not of the earth, but from heaven, and might be the beginning of all good to the nature of man, deliverance from the imported corruption, Bestower of eternal life, foundation of our reconciliation to God, beginning of godliness and

righteousness, way to the Kingdom of Heaven. For one Lamb died for all, saving the whole flock on earth to God the Father, One for all, that He might subject all to God, One for all, that He might gain all: that at length all should not henceforth live to themselves but to Him Which died for them and rose again. For since we were in many sins, and therefore due to death and corruption, the Father hath given the Son a redemption for us, One for all, since all are in Him, and He above all. One died for all, that all should live in Him. For death having swallowed up the Lamb for all, hath vomited forth all in Him and with Him.

For all we were in Christ, Who on account of us and for us died and rose again. But sin being destroyed, how could it be that death which was of it and because of it should not altogether come to nothing? The root dying, how could the shoot yet survive? wherefore should we yet die, now that sin hath been destroyed? therefore jubilant in the Sacrifice of the Lamb of God we say: O death, where is thy sting? O grave, where is thy victory? For all iniquity, as the Psalmist sings somewhere, shall stop her mouth, no longer able to accuse those who have sinned from infirmity. For it is God that justifieth, who is he that condemneth? Christ hath redeemed us from the curse of the law, being made a curse for us, that we might escape the curse from transgression.

30 This is He of Whom I said. He leads the hearers to remembrance of his words, and yields to Christ the superiority in glory, accomplishing the work, not of love, but rather of truth and necessity. For the creature is subject, even if it willeth not, to the Creator? the bond to the Lord, the supplied to the Giver. But in what manner Christ was after John, but preferred before him, for He was before him, as himself confesseth, we have spoken sufficiently in what has preceded. 31 And I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water.

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

the Counsel from above revealing to him the Lamb Which taketh away the sin of the world.

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

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

32, 33 And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and It abode upon Him. And I knew Him not: but He That sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining upon Him, the Same is He Which baptizeth with the Holy Ghost. Having said above that he knew Him not, he profitably explains and uncovers the Divine Mystery, both shewing that He Who told him was God the Father, and clearly relating the manner of the revelation. By all does he profit the mind of the headers; and whereby he says that the Mystery of Christ to men-ward was taught him of God, he shews that his opposers are fighting against the decree from above, and to their own peril arraying themselves against the mighty purpose of the Father. For this was the part of one skillfully persuading them to desist from their vain counsel, and to receive Him Who by the goodwill of the Father came for the salvation of all. He therefore testifieth, both that he saw the Spirit descending from Heaven upon Him, in the form of a Dove, and that It abode upon Him. Then besides, he says that himself was the ear-witness of Him Who sent him to baptize with water, that He upon Whom the Spirit came and abode upon Him is He which baptizeth with the Holy Ghost. Most worthy of belief then the witness, supernatural the sign, above all the Father Who revealed.

And these things are thus. But perchance the heretic fond of carping will jump up, and with a big laugh, say; What again, sirs, say ye to this too, or what argument will ye bring forth, wresting that which is written? Lo, he saith that the Spirit descendeth upon the Son; lo, He is anointed by God the Father; That Which He hath not, He receives forsooth, the Psalmist co-witnessing with us and saying, as to Him: Wherefore God, Thy God, hath anointed Thee with the oil of gladness above

Thy fellows. How then will the Son any more be Consubstantial with the Perfect Father, not being Himself Perfect, and therefore anointed? To this then I think it right to say to those who overturn the holy doctrines of the Church, and pervert the truth of the Scriptures: Awake, ye drunkards, from your wine, that viewing the clear beauty of the truth, ye may be able with us to cry to the Son: Of a truth Thou art the Son of God. For if thou fully believe that He is by Nature God, how will He not have perfection? For time is it that ye now speak impiously against the Father Himself also: for whence must He needs, as thou sayest, have perfection? how will He not be brought down to the abasement of His Offspring, which according to you is imperfect, in that the Divine Essence in the Son has once received the power of not having Perfection, according to your unlearned and uninstructed reasoning?

For we will not divide that Great and Untaint Nature into different Words, so that it should be imperfect perchance in one, and again Perfect in the other. Since the definition of human nature too is one in respect of all men, and equal in all of us, what man will be less, qua man? but neither will he be considered more so than another. And I suppose that one angel will differ in nothing from another angel in respect of their being what they are, angels to wit, from sameness of nature, being all linked with one another unto one nature. How then can the Nature Which is Divine and surpassing all, shew Itself in a state inferior to things originate in Its own special good, and endure a condition which the creature cannot endure? How will It be at all simple and uncompounded, if Perfection and imperfection appear in It? For It will be compounded of both, since Perfection is not of the same kind as imperfection. For if they be of the same kind, and there be no difference between them, every thing which is perfect will without distinction be also imperfect: and if ought again be imperfect, this too will be perfect. And the charge against the Son will be nought, even though according to your surmisings He appear not Perfect: but neither will the Father Himself, though witnessed to in respect of His Perfection, surpass the Son, and there is an end of our dispute.

But if much interval severs imperfection from perfection, and the Divine Nature admits both together, It is compound, and not simple.

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

and agree to this. Or let him come forward and say, how the Son is the exact Image of the Perfect Father, not having Perfection in His Own Nature, according to the uncounsel of some. For since He is the Impress and Image, He is Himself too perfect as He, Whose Image He is.

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

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

Besides what has been already said, let this too be considered, for it brings in a kindred idea: All reasoning will demonstrate that the partaken is somewhat other by nature than the partaker. For if this be not true, but that shall in no wise differ from this, and is the same; that which partakes of ought partakes of itself, which is incredible even to think of (for how can any one be imagined to partake of himself?). But if the things mentioned lie altogether in natural diversity one to another, and the necessity of reasoning separates them, let them who give the Spirit by partic-

ipation to the Only-Begotten, see to what a depth of impiety they sink unawares. For if the Son is partaker of the Spirit, and the Spirit is by Nature holy, He Himself will not be by Nature holy, but is shewn to be hardly so through combination with another, transelemented by grace to the better, than that wherein He was at first. But let the fighter against God again see, into how great impiety the question casts him down. For first some change and turning, as we said before, will be found to exist respecting the Son. And being according to you changed, and having advanced unto the better, He will be shewn to be not only not inferior to the Father, but even somehow to have become superior: and how this is, we will say, taking it from the Divine Scripture. The divine Paul says somewhere of Him:

Be each among you so 1 minded, according to what was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Since then even before the Incarnation, He was in the form and equality of the Father, but at the time of the Incarnation receiving the Spirit from Heaven was sanctified, according to them, and became by reason of this better alike and greater than Himself, He surpasses at length it is plain even the measure of His Father. And if on receiving the Spirit He mounted up unto dignity above that of the Father, then is the Spirit superior even to the Father Himself, seeing that He bestows on the Son the superiority over Him. Who then will not shudder at the mere hearing of this? For hard is it in truth even to go through such arguments, but no otherwise can the harm of their stubbornness be driven off. Therefore we will say again to them: If when the Word of God became Man, He is then also sanctified by receiving the Spirit:

but before the Incarnation was in the Form and Equality of the Father, not yet according to them sanctified, time is it they should boldly say, that God the Father is not holy, if the Word Who is in all things altogether Con-formal and Equal to Him, was not holy in the beginning, but barely in the last times became so. And again, if He is truly the Word of God, Who receiveth the Spirit, and is sanctified in His Own Nature, let our opponents say, whether in doing this, He became greater or less than Himself, or remained the Same. For if He hath nothing more from the Spirit, but remaineth the same as He was, be not offended at learning that It descended on Him. But if He was injured by receiving It, and became less, you will introduce to us the Word as passible, and will accuse the Essence of the Father as wronging rather than sanctifying. But if He became better by receiving the Spirit, but was in the Form and Equality of the Father, even before, according to you, He became bettered, the Father hath not attained unto the height of glory, but will be in that measure of it, in which the Son Who hath advanced to the better was Con-formal and Equal to Him. Convenient is it then, I deem, to say to the ill-instructed heretics,

Behold o foolish people and without understanding, which have eyes, and see not; which have ears and hear not;

for the god of this world hath indeed blinded the eyes of them, which believe not, lest the light of the glorious gospel of Christ should shine unto them: worthy of pity are they rather than of anger. For they understand not, what they read.

But that the reasoning is true, will be clear from hence, even if we have not, by our previous attempts, made the demonstration perfectly clear. Again shall this that is spoken by the mouth of Paul be brought forward: Be each among you, saith he, so minded, according to what was also in Christ Jesus, Who being in the Form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the Form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Lo, he much marvels at the Son, as being Equal and Con-formal with God the Father, not, by reason of His Love to us, seizing this, but descending to lowliness, through the Form of a servant, emptied by reason of His Manhood. But if, sirs, He on receiving the Spirit were sanctified rather, when He became Man, and were, through the sanctification, rendered superior to Himself, into what kind of lowliness shall we see Him to have descended? How is That made low that was exalted, how did That descend that was sanctified, or how did it not rather ascend, and was exalted for the better? What emptiness hath filling through the Spirit? or how will He at all be thought to have been Incarnate for our sakes, Who underwent so great profit in respect of Himself? How did the Rich become poor for our sakes, who was enriched because of us?

How was He rich even before His Advent, Who according to them received in it what He had not, to wit the Spirit? Or how will He not rather justly offer to us thank-offering for what by means of us He gained? Be astonished, as it is written, O ye heavens, at this: and be horribly afraid, saith the Lord: for the people of the heretics have in truth committed two evils, understanding neither what they say, nor whereof they affirm, and think it not grievous thus to incur such danger in the weightiest matters. For else would they, shedding bitter tears from their eyes, and lifting up a mighty voice on high, have approached, saying, Set a watch, O Lord, before my mouth, keep the door of my lips. Incline not my heart to words of wickedness. For words of wickedness in truth are their words, travailing with extremest mischief to the hearers. But we, having expelled their babbling from our heart, will walk in the right way of the faith, bearing in mind that which is written: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Come then, and bringing into captivity our mind as to the subjects before us, let us subject it to the glory of the Only-Begotten, bringing all things wisely to His obedience, that is, to the mode of the Incarnation.

For, being Rich, for our sakes He became poor, that we through His poverty might be rich.

Receive then, if you please, our proof through that also which is now before us, opening a forbearing ear to our words. The Divine Scripture testifies that man was made in the Image and Likeness of God Who is over all. And indeed, he who compiled the first book for us (Moses, who above all men was known to God) says, And God created man, in the Image of God created He him. But that through the Spirit he was sealed unto the Divine Image, himself again taught us, saying, And breathed into his nostrils the breath of life. For the Spirit at once began both to put life into His formation and in a Divine manner to impress His own Image thereon. Thus the most excellent Artificer God, having formed the reasonable living creature upon the earth, gave him the saving commandment. And he was in Paradise, as it is written, still keeping the Gift, and eminent in the Divine Image of Him That made him, through the Holy Ghost That indwelt him. But when perverted by the wiles of the devil, he began to despise his Creator, and by trampling on the law assigned him, to grieve his Benefactor, He recalled the grace given to him, and he that was made unto life then first heard Dust thou art, and unto dust shalt thou return. And now the Likeness to God was through the inroad of sin defaced, and no longer was the Impress bright, but fainter and darkened because of the transgression.

But when the race of man had reached to an innumerable multitude, and sin had dominion over them all, manifoldly despoiling each man’s soul, his nature was stripped of the ancient grace; the Spirit departed altogether, and the reasonable creature fell into extremest folly, ignorant even of its Creator. But the Artificer of all, having endured a long season, at length pities the corrupted world, and being Good hastened to gather together to those above His runaway flock upon earth; and decreed to trans-element human nature anew to the pristine Image through the Spirit. For no otherwise was it possible that the Divine Impress should again shine forth in him, as it did aforetime.

What then He contrives to this end, how He implanted in us the inviolate grace, or how the Spirit again took root in man, in what manner nature was re-formed to its old condition, it is meet to say. The first man, being earthy, and of the earth, and having, placed in his own power, the choice between good and evil, being master of the inclination to each, was caught of bitter guile, and having inclined to disobedience, falls to the earth, the mother from whence he sprang, and over-mastered now at length by corruption and death, transmits the penalty to his whole race. The evil growing and multiplying in us, and our understanding ever descending to the worse, sin reigned, and thus at length the nature of man was shewn bared of the Holy Ghost Which indwelt him. For the Holy Spirit of wisdom will flee deceit, as it is written, nor dwell in the body that is subject unto sin. Since then the first Adam preserved not the grace given him of God, God the Father was minded to

send us from Heaven the second Adam. For He sendeth in our likeness His own Son Who is by Nature without variableness or change, and wholly unknowing of sin, that as by the disobedience of the first, we became subject to Divine wrath, so through the obedience of the Second, we might both escape the curse, and its evils might come to nought.

But when the Word of God became Man, He received the Spirit from the Father as one of us, (not receiving ought for Himself individually, for He was the Giver of the Spirit); but that He Who knew no sin, might, by receiving It as Man, preserve It to our nature, and might again inroot in us the grace which had left us. For this reason, I deem, it was that the holy Baptist profitably added, I saw the Spirit descending from Heaven, and It abode upon Him. For It had fled from us by reason of sin, but He Who knew no sin, became as one of us, that the Spirit might be accustomed to abide in us, having no occasion of departure or withdrawal in Him.

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

Such an apprehension of our Saviour do I suppose that we who choose to be pious, and rejoice in orthodox doctrines, ought to have. For we too will not descend to such lack of reason as to suppose that in the Son by Nature was the Spirit by participation and not rather essentially inherent even as in the Father Himself. For as of the Father, so also of the Son, is the Holy Ghost. So did we also read in the Divine Scriptures. For it says: After they were come to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus 2 suffered them not.

But if it seem good to any one, with over contentious zeal, to object to our words hereon, and to assert again, that the Spirit is in the Son by participation, or that,

not being in Him before, He then came to be in Him, when He was baptized, in the period of His Incarnation, let him see, into what and how great absurdities he will fall. For first, the Saviour saith: Among them that are born of women there hath not arisen a greater than John the Baptist. And the word is true: but we see him who hath attained to the summit of glory and virtue that belong to us, honouring Christ with incomparable excellencies. For I am not worthy, says he, to stoop down and unloose the latchet of His shoes. How then is it not absurd, yea rather impious, to believe that John was filled with the Holy Ghost, even from his mother's womb, because it is so written of him: and to suppose that his Master, yea rather the Master and Lord of all, then first received the Spirit, when He was baptized, albeit holy Gabriel says to the holy Virgin: The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God. And let the lover of learning see, with how great a meaning the word travaileth. For of John, it saith, he shall be filled with the Holy Ghost (for the Holy Ghost was in him as a gift, and not essentially), but of the Saviour, he no longer saith shall be filled, (in rightness of conception,) but that holy Thing which shall be born of thee. Nor did he add shall be, for It was always Holy by Nature, as God.

But since I deem that we ought to seek after what is profitable from all quarters; the voice of the archangel having been once brought forward, come, let us exercise ourselves a little in it. The Holy Ghost, says he, shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also That Holy Thing which shall be born of thee, shall be called the Son of God. Let him then, who from great unlearning, opposeth the right doctrines of the Church, tell us, whether even before the Incarnation the the Word of God the Father was Son, or had the glory in name only, but was a bastard, and falsely called. For if he say that He was not the Son at all, he will deny the Father (for of whom will He be the Father, if He have no Son?): and he will think contrary to all the Divine Scriptures. But if he confess that the Son even before the Incarnation both was and was called Son, how does the Archangel tell us that That which should be born of the holy Virgin shall be called the Son of God, albeit He was this by Nature even long before? As therefore the Son being from eternity with the Father, as having Origin of Being, is at the time of His Incarnation called Son of God, from His appearing in the world with a Body;

so, having in Himself Essentially His Own Spirit, He is said to receive It as Man, preserving to the Humanity the order befitting it, and with it appropriating for our sakes the things befitting it. But how can the Word be thought of at all apart from Its Own Spirit? For would it not be absurd to say, that the spirit of man, which is in him, according to the definition of nature, and for the completeness of the living-being, was separated from him? But I suppose that this is most evident to all. How then shall we sever the Spirit from the Son, Which is so inherent and essentially united, and through Him proceeding and being in Him by Nature, that It cannot

be thought to be Other than He by reason both of Identity of working, and the very exact likeness of Nature. Hear what the Saviour saith to His own disciples, If ye love Me, keep My Commandments, and I will pray the Father, and He shall give you Another Comforter, the Spirit of Truth, Whom the world cannot receive. Lo, plainly He calls the Holy Ghost Spirit of Truth. But that He and none other than He is the Truth, hear Him again saying, I am the Truth. The Son by Nature then being and being called Truth, see how great Oneness with Him the Spirit hath. For the disciple John saith somewhere of our Saviour, This is He that came by water and blood and the spirit 3, Jesus Christ;

not by water only, but by water and blood: and it is the Spirit That beareth witness, because the Spirit is Truth. Therefore also, the Holy Ghost indwelling in our inner man, Christ Himself is said to dwell therein, and so it is. And indeed the blessed Paul most clearly teaching this, says, But ye are not in the flesh, but in the Spirit, If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. Apply, sir, a quick ear to what is said. Having named the Spirit of Christ That dwelleth in us, he straightway added, If Christ be in you, introducing the exact likeness of the Son with the Spirit, Which is His Own and proceeding from Him by Nature. Therefore He is called the Spirit of adoption also, and in Him we cry Abba, Father. And as the blessed John somewhere says, Hereby know we that He dwelleth in us, because He hath given us of His Spirit.

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

But one may well wonder that the holy Evangelist every where preserves with much observance what befits the Divine Nature. For since he said above, that no man hath seen God at any time, and now says that the blessed Baptist saw the Spirit descend from Heaven upon the Son, he adds of necessity, I saw the Spirit, but in the form of a Dove, not Himself by Nature, as He is, but shadowed in the gentlest animal; that in this again He might be shewn to preserve His Natural Affinity and Likeness to the Son, Who saith, Learn of Me, for I am meek and lowly in heart. Therefore the Spirit will not fall away from being God by Nature: for the never having been seen at any time has been preserved to Him, save under the form of a dove, by reason of the need of the disciple. For the blessed Baptist says that the descent of the Spirit was given him by way of a sign and token, adding to his testimonies respecting our Saviour, He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining

on Him, the Same is He Which baptizeth with the Holy Ghost. Therefore I think we may fitly laugh to scorn those senseless heretics who take as matter of fact, that which was set forth by way of sign, even though it took place as part of the oeconomy, as hath been already said, for the need's sake of the human race.

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

Sure is the witness; who, what he hath actually seen, that he also speaketh. For haply he was not ignorant of that which is written, That which thine eyes have seen, tell. I saw then, says he, the sign, and understood That Which was signified by it. I bear record that this is the Son of God, Who was proclaimed by the Law that is through Moses, and heralded by the voice of the holy Prophets. The blessed Evangelist seems to me again to say with some great confidence, This is the Son of God, that is, the One, the Only by Nature, the Heir of the Own Nature of the Father, to Whom we too, sons by adoption, are conformed and through Whom we are called by grace to the dignity of sonship. For as from God the Father every family in Heaven and earth is named, from His being properly, and first, and truly Father, so is all sonship too from the Son, by reason of His being properly and Alone truly Son, not bastard nor falsely-called, but of the Essence of God the Father, not by off-cutting or emanationor division or severance (for the Divine Nature is altogether Impassible): but as One of One, ever Co-existing and Co-eternal and Innate in Him Who begat Him, being in Him, and coming forth from Him, Indivisible and without Dimensions; since the Divinity is neither after the manner of a body, nor bounded by space, nor of nature such as to make progressive footsteps.

But like as from fire proceedeth the heat that is in it, appearing to be separate from it in idea, and to be other than it, though it is of it and in it by nature, and proceedeth from it without suffering any harm in the way of offcutting, division, or emanation (for it is preserved whole in the whole fire): so shall we conceive of the Divine Offspring too, thinking thereon in a manner most worthy of God, and believing that the Son subsists of Himself, yet not excluding Him from the One Ineffable Godhead, nor saying that He is Other in substance than the Father. For then would He no longer be rightly conceived of as Son, but something other than He, and a new god would arise, other than He That Only Is. For how shall not that which is not consubstantial with God by Nature, wholly fall away from being Very God? But since the blessed Baptist is both trustworthy, and of the greatest repute, and testifieth that This is the Son of God: we will confess the Son to be altogether Very God, and of the Essence of the Father. For this and nothing else, does the name of Sonship signify to us.

35, 36 Again the next day after John stood, and two of his disciples, and looking upon Jesus as He walked, he saith, Behold the Lamb of God, Which taketh away the sin of the world. Already had the blessed Baptist pointed Him out before; but lo, repeating again the same words, he points Jesus out to his disciples, and calls

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

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

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

Like people well instructed do they that are asked reply. For already do they call Him, Master, thereby clearly signifying their readiness to learn. Then they beg to know His home, as about therein to tell Him at a fit season of their need. For probably they did not think it right to make talk on needful subjects the companion of a journey. Be what is said again to us for a useful pattern. 39 He saith unto them, Come and see. He doth not point out the house, though asked to do it, but rather bids them come forthwith to it: teaching first, as by example, that it is not well to cast delays in the way of search after what is good (for delay in things profitable is altogether hurtful): and this too besides, that to those who are still ignorant of the holy house of our Saviour Christ, that is, the Church, it will not suffice to salvation

that they should learn where it is, but that they should enter into it by faith, and see the things mystically wrought therein.

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

40, 41, 42 One of the two which heard John speak and followed Him, was Andrew Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. They who even now received the talent, straightway make traffic of their talent, and bring it to the Lord. For such are in truth obedient and docile souls, not needing many words for profit, nor bearing the fruit of their instruction, after revolutions of years or months, but attaining the goal of wisdom along with the commencement of their instruction. For give, it says, instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. Andrew then saves his brother (this was Peter), having declared the whole mystery in a brief summary. For we have found, he says, Jesus, as Treasure hid in a field, or as One Pearl of great price, according to the parables in the Gospels.

And when Jesus beheld him, He said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone. He after a Divine sort looketh upon him, Who seeth the hearts and reins; and seeth to how great piety the disciple will attain, of how great virtue he will be possessed, and at what consummation he will leave off. For He Who knoweth all things before they be is not ignorant of ought. And herein does He specially instruct him that is called, that being Very God, He hath knowledge untaught. For not having needed a single word, nor even sought to learn who or whence the man came to Him; He says of what father he was born, and what was his own name, and permits him to be no more called Simon, already

exercising lordship and power over him, as being His: but changes it to Peter from Petra 4: for upon him was He about to found His Church.

43 The day following Jesus would go forth into Galilee; and findeth Philip, and saith unto him, Follow Me. Likeminded with those preceding was Philip, and very ready to follow Christ. For Christ knew that he would be good. Therefore also He says Follow Me, making the word a token of the grace that was upon him, and wherein he bid him follow, testifying to him that most excellent was his conversation. For He would not have chosen him, if he had not been altogether good. 45 Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law and the prophets did write, Jesus of Nazareth the Son of Joseph.

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

46 Can there any good thing come out of Nazareth? Nathanael readily agrees that something great and most fair is that which is expected to appear out of Nazareth 5. It is, I suppose, perfectly clear, that not only did he take Nazareth as a pledge of that which he sought, but bringing together knowledge from the law and Prophets, as one fond of learning he gained swift understanding. Come and see. Sight will suffice for faith, says he, and having only conversed with Him you will confess more readily, and will unhesitatingly say that He is indeed the Expected One. But we must believe that there was a Divine and Ineffable grace, flowing forth with the words of the Saviour, and alluring the souls of the hearers. For so it is written, that all wondered at the gracious words which proceeded out of His Mouth. For as His word is mighty in power, so too is it efficacious to persuade.

47 Behold an Israelite indeed, in whom is no guile. Not having yet used proof by means of signs, Christ endeavoured in another way to persuade both His own

disciples, and the wiser of those that came to Him, that He was by Nature Son and God, but for the salvation of all was come in human Form. What then was the mode that led to faith? God-befitting knowledge. For knowledge of all things befitteth God Alone. He receiveth therefore Nathanael, not hurrying him by flatteries to this state, but by those things whereof he was conscious, giving him a pledge, that he knoweth the hearts, as God. 48 Whence knowest thou me? Nathanael begins to wonder, and is called to a now firm faith: but desires yet to learn, whence He has the knowledge concerning him. For very accurate are learning-seekingand pious souls. But perhaps he supposed that somewhat of him had been shewn to the Lord by Philip.

Before that Philip called thee, when thou wast under the fig-tree, I saw thee. The Saviour undid his surmise, saying that even before his meeting and conversing with Philip, He had seen him under the fig-tree, though not present in Body. Very profitably are both the fig-tree and the place named, pledging to him the truth of his having been seen. For he that has already accurate knowledge of what was with him, will readily be admitted. 49 Rabbi, Thou art the Son of God, Thou art the King of Israel. He knows that God Alone is Searcher of hearts, and giveth to none other of men to understand the mind, considering as is likely that verse in the Psalms, God trieth the hearts and reins. For as accruing to none else, the Psalmist hath attributed this too as peculiar to the Divine Nature only. When then he knew that the Lord saw his thoughts revolving in his mind in yet voiceless whispers, straightway he calls Him Master, readily entering already into discipleship under Him, and confesses Him Son of God and King of Israel, in Whom are inexistent the Properties of Divinity, and as one well instructed he affirms Him to be wholly and by Nature God.

50 Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. Thou shalt be firmer unto faith, saith He, when thou seest greater things than these. For he that believed one sign, how shall he not by means of many be altogether bettered, especially since they shall be more wonderful than those now wondered at? 51 Verily, verily I say unto you, hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man. Common now to all is the word which seals the faith of Nathanael. But in saying that angels shall be seen speeding up and down upon the Son of Man, that is, ministering and serving His commands, for the salvation of such as shall believe, He says that then especially shall He be revealed as being by Nature Son of God. For it is not one another that the rational powers serve but surely God. And this does not take away subjection among the angels (for this will not be reasonably called bondage). But we have heard of the Holy Evangelists, that angels came to our Saviour Christ, and ministered unto Him.

Chap. ii.2,3 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Seasonably comes He at length, to the beginning of miracles, even if He seems to have been called to it without set purpose. For a marriage feast being held (it is clear that it was altogether holily), the mother of the Saviour is present, and Himself also being bidden comes together with His own disciples, to work miracles rather than to feast with them, and yet more to sanctify the very beginning of the birth of man: I mean so far as appertains to the flesh. For it was fitting that He, Who was renewing the very nature of man, and refashioning it all for the better, should not only impart His blessing to those already called into being, but also prepare before grace for those soon to be born, and make holy their entrance into being.

Receive also yet a third reason. It had been said to the woman by God, In sorrow thou shalt bring forth children. How then was it not needful that we should thrust off this curse too, or how else could we escape a condemned marriage? This too the Saviour, being loving to man, removes. For He, the Delight and Joy of all, honoured marriage with His Presence, that He might expel the old shame of child-bearing. For if any man be in Christ, he is a new creature; and old things are passed away, as Paul saith, they are become new. He cometh therefore with. His disciples to the marriage. For it was needful that the lovers of miracles should be present with the Wonderworker, to collect what was wrought as a kind of food to their faith. But when wine failed the feasters, His mother called the Lord being good according to His wonted Love for man, saying, They have no wine. For since it was in His Power to do whatsoever He would, she urges Him to the miracle.

4 Jesus saith unto her Woman, what have I to do with thee? Mine hour is not yet come. Most excellently did the Saviour fashion for us this discourse also. For it behoved Him not to come hastily to action, nor to appear a Worker of miracles as though of His Own accord, but, being called, hardly to come thereto, and to grant the grace to the necessity rather than to the lookers on. But the issue of things longed for seems somehow to be even more grateful, when granted not off-hand to those who ask for it, but through a little delay put forth to most lovely hope. Besides, Christ hereby shews that the deepest honour is due to parents, admitting out of reverence to His Mother what He willed not as yet to do. 5 His mother saith unto the servants, Whatsoever He saith unto you, do. The woman having great influence to the performing of the miracle, prevailed, persuading the Lord, on account of what was fitting, as her Son. She begins the work by preparing the servants of the assembly to obey the things that should be enjoined.

7, 8, 9, 10 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the

governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. The ministers accomplish what is commanded, and by unspeakable might was the water changed into wine. For what is hard to Him Who can do all things? He that calleth into being things which are not, how will He weary, trans-ordering into what He will things already made? They marvel at the thing, as strange; for such are Christ's works to look upon. But the governor of the feast charges the bridegroom with expending what was better on the latter end of the feast, not unfitly, as appears to me, according to the narration of the story.

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

The historical account then will stop here, but I think we ought to consider the other view of what has been said, and to say what is therein signified. The Word of God came down then from Heaven, as He Himself saith, in order that having as a Bridegroom, made human nature His own, He might persuade it to bring forth the spiritual offspring of Wisdom. And hence reasonably is the human nature called the bride, the Saviour the Bridegroom; since holy Scripture carries up language from human things to a meaning that is above us. The marriage is consummated on the third day, that is, in the last times of the present world: for the number three gives us beginning, middle, end. For thus is the whole of time measured. And in harmony with this do we see that which is said by one of the prophets, He hath smitten, and He will bind us up. After two days will He revive us, in the third day He will raise us up, and we shall live in His Sight. Then shall we know if we follow on to know the Lord; His going forth is prepared as the morning. For He smote us for the transgression of Adam, saying, Dust thou art, and unto dust shalt thou return. That which was smitten by corruption and death He bound up on the third day:

that is, not in the first, or in the middle, but in the last ages, when for us made Man, He rendered all our nature whole, raising it from the dead in Himself. Wherefore He is also called the Firstfruits of them that slept. Therefore in saying it was the third day, whereon the marriage was being consummated, he signifies the last time. He mentions the place too; for he says it was in Cana of Galilee. Let him that

loves learning again note well: for not in Jerusalem is the gathering, but without Judaea is the feast celebrated, as it were in the country of the Gentiles. For it is Galilee of the gentiles, as the prophet saith. It is I suppose altogether plain, that the synagogue of the Jews rejected the Bridegroom from Heaven, and that the church of the Gentiles received Him, and that very gladly. The Saviour comes to the marriage not of His own accord; for He was being bidden by many voices of the Saints. But wine failed the feasters; for the law perfected nothing, the Mosaic writing sufficed not for perfect enjoyment, but neither did the measure of implanted sobriety reach forth so as to be able to save us. It was therefore true to say of us too, They have no wine. But the Bounteous God doth not overlook our nature worn out with want of good things. He set forth wine better than the first, for the letter killeth, but the Spirit giveth life.

And the law hath no perfection in good things, but the Divine instructions of Gospel teaching bring in fullest blessing. The ruler of the feast marvels at the wine: for every one, I suppose, of those ordained to the Divine Priesthood, and entrusted with the house of our Saviour Christ, is astonished at His doctrine which is above the Law. But Christ commandeth it to be given to him first, because, according to the voice of Paul, The husbandman that laboureth must be first partaker of the fruits. And let the hearer again consider what I say.

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

15 And when He had made a scourge of small cords, He drove them all out of the temple. Reasonably is the Saviour indignant at the folly of the Jews. For it befitted to make the Divine Temple not an house of merchandise, but an house of prayer: for so it iswritten. But He shows His emotion not by mere words, but with stripes and a scourge thrusts He them forth of the sacred precincts, justly devising for them the punishment befitting slaves; for they would not receive the Son Who through

faith maketh free. See I pray well represented as in a picture that which was said through Paul, If any man dishonour the Temple of God, him shall God dishonour. 16 Take these things hence; make not My Father's House an house of merchandise.

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

But if we must, applying ourselves to this passage, harmonize it more spiritually with that above, the lection must be considered differently. And found in the temple those that sold oxen and sheep, &c.

See again the whole scheme of the Dispensation to usward drawn out by two things. For with the Cananites, I mean those of Galilee, Christ both feasts and tarries, and them that bade Him, and hereby honoured Him, He made partakers of His Table; He both aids them by miracles and fills up that which was lacking to their joy (and what good thing does He not freely give?): teaching as in a type that He will both receive the inhabitants of Galilee, that is the Gentiles, called as it were to them through the faith that is in them, and will bring them into the Heavenly Bridal-chamber, that is unto the church of the first-born, and will make them sit down with the saints (for the holy disciples sat down with the feasters): and will make them partake of the Divine and spiritual feast, as Himself saith, Many shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven, nought lacking unto their joy. For everlasting joy shall be upon their heads. But the disobedient Jews He shall cast forth of the holy places, and set them without the holy inclosure of the saints; yea, even when they bring sacrifices He will not receive them: but rather will subject them to chastisement and the scourge, holden with the cords of their own sins. For hear Him saying, Take these things hence;

that thou mayest understand again those things which long ago by the mouth of the Prophet Isaiah He saith, I am full of the burnt offerings of rams and the fat of

fed beasts, and I delight not in the blood of bullocks and of he goats, neither come ye to appear before Me, for who hath required this at your hand? tread not My courts any more. If ye bring an offering of fine flour, vain is the oblation, incense is an abomination unto Me; your new moons and sabbaths and great day I cannot endure, your fasting and rest and feasts My soul hateth: ye are become satiety unto Me, I will no longer endure your sins. This He most excellently signifies in type, devising for them the scourge of cords. For scourges are a token of punishment.

17 And His disciples remembered that it was written, The zeal of Thine House hath eaten Me up. The disciples in a short time get perfection of knowledge, and comparing what is written with the events, already shew great progress for the better. 18 What sign shewest Thou unto us, seeing that Thou doest these things? The multitude of the Jews are startled at the unwonted authority, and they who are over the temple are extremely vexed, deprived of their not easily counted gains. And they cannot convict Him of not having spoken most rightly in commanding them not to exhibit the Divine Temple as a house of merchandise. But they devise delays to the flight of the merchants, excusing themselves that they ought not to submit to Him off-hand, nor without investigation to receive as Son of God Him Who was witnessed to by no sign. 19 Destroy this temple.

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

But we must know that they made this the excuse of their accusation against Him, saying falsely before Pontius Pilate, what they had not heard. For, say they, This Man saith, I am able to destroy the Temple of God. Wherefore of them too did Christ speak in the prophets, False witnesses did rise up: they laid to My charge things that I knew not: and again, For false witnesses are risen up against Me, and such as breathe out cruelty. But He does not urge them to bloodshed saying, Destroy this Temple, but since He knew that they would straightway do it, He indicates expressivelywhat is about to happen. 20 Forty and six years was this Temple in building, and wilt Thou rear it up in three days? They mock at the sign, not understanding the depth of the Mystery, but seize on the disease of their own ignorance, as a reasonable excuse for not obeying Him, and considering the difficulty

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

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

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

Acceptable to the wise man is the word of wisdom, and the knowledge of discipline abideth more easily with men of understanding, and as in wax not too hard, the impression of seals is well made, so in the more tender hearts of men the Divine Word is readily infixed: wherefore the hard of heart is also called wicked. The disciples then, being of a good disposition, become wise, and ruminate the words of divine Scripture, nourishing themselves to more accurate knowledge, and thence coming firmly to belief. Since the Body of Christ is called a temple also, how is not the Only-Begotten Word Which indwelleth therein, God by Nature, since he that is not God cannot be said to dwell in a Temple? Or let one come forward and say, what saint's body was ever called a temple; but I do not suppose any one can shew this. I say then, what we shall find to be true, if we accurately search the Divine Scripture, that to none of the Saints was such honour attached. And indeed the blessed Baptist, albeit he attained unto the height of all virtue, and suffered none to exceed him in piety, was through the madness of Herod beheaded, and

yet is no such thing attributed to him. On the contrary, the Evangelist devised a grosser word for his remains, saying this too, as appears to me by an oeconomy, in order that the dignity may be reserved to Christ Alone. For he writes thus; And the blood-shedder to wit, Herod, sent and beheaded John in the prison, and his disciples came and took up his carcase 6. If the body of John be called a carcase, whose temple will it be? In another sense indeed, we are called temples of God, by reason of the Holy Ghost indwelling in us. For we are called the temples of God, and not of ourselves.

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

23 Now when He was in Jerusalem at the Passover in the feast day, many believed in His Name, when they saw the miracles which He did. Christ ceaseth not from saving and helping. For some He leads to Himself by wise words, the rest startling by God-befitting Power too, He taketh in His net to the faith, by the things which they see Him work persuaded to confess, that the Artificer of these so great wonders is of a truth God. 24 But Jesus did not commit Himself unto them. Not firmly established is the judgment of new believers, nor is the mind firmly built upon fresh miracles. And how should they whose course of instruction was yet so to say green, be already rooted in piety? Therefore Christ doth not yet commit Himself to the novices, shewing that a great thing and most worthy of love is affinity with God, and that it doth not just lie before those who desire to have it, but is achieved by zeal for good, and diligence and time.

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

for scarce even so will they become faithful men. 25 Because He knew all, and needed not that any should testify of man; for He knew what was in man.

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

Chap. iii, 2 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night and said unto Him, More ready is Nicodemus to believe, but overcome by no good fear, and not despising the opinion of men, he refuses boldness, and is divided in opinion into two, and halts in purpose, feeble upon both his knee joints, as it is written, forced by the convictions of his conscience to the duty of believing by reason of the exceedingness of the miracles, but esteeming the loss of rulership over his own nation a thing not to be borne, for he was a ruler of the Jews. Deeming that he can both preserve his repute with them, and be a disciple secretly, he cometh to Jesus, making the darkness of the night an aider of his scheme, and by his secret coming convicted of double mindedness.

3, Rabbi, we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him In these words he supposes that he can attain complete piety, and imagines that it will be sufficient for his salvation, to marvel merely at those things which call for wonder: nought else but this does he seek. Calling him a Teacher from God, and a co-worker with Him, he does not yet know that He is by Nature God, nor understand the plan of the dispensation with Flesh, but still approaches as to a mere man, and hath but slight conception of Him. 4 Verily verily I say unto thee, Except a man be

born again, he cannot see the kingdom of God. Nicodemus saith unto Him, Faith consisteth not, O Nicodemus, in what thou thinkest. Speech sufficeth not unto thee for righteousness, neither wilt thou achieve piety by mere words. For not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father Which is in Heaven. But the will of the Father is, that man be made partaker of the Holy Ghost, that the citizen of earth reborn unto an unaccustomed and new life, be called a citizen of Heaven. When He calls the new birth of the Spirit from above, He sheweth clearly that the Spirit is of the Essence of God the Father, as indeed Himself too saith of Himself, I am from above. And the most wise Evangelist again saith of Him, He that cometh from above is above all.

But that the Spirit is of the Essence of God the Father we shall speak more largely in its proper place. 5 How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Nicodemus is convicted hereby of being still carnal, and therefore no way receiving the things of the Spirit of God. For he thinketh that this so dread and illustrious Mystery is foolishness. And hearing of the birth spiritual and from above, he imagineth the carnal womb returning to birth-pang of things already born, and, not attaining beyond the law of our nature, measureth things Divine; and finding the height of its doctrines unattainable by his own conceptions, he falleth down, and is carried off. For as things that are dashed by mighty blows upon the hard stones again rebound, so too I deem the unskilled mind falling upon conceptions of greater calibre than it, being relaxed returns, and ever glad to remain in the measure that suits it, despises an understanding better and loftier than itself. In which case the ruler of the Jews now being, receives not the spiritual birth.

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

Since the man did not understand as he ought, what the need of being born from above meant, He instructs him with plainer teaching, and sets before him the more open knowledge of the Mystery. For our Lord Jesus Christ was calling the new birth through the Spirit from above, shewing that the Spirit is of the Essence That is above all essences, through Whom we become partakers of the Divine Nature, as enjoying Him Who proceeds from It Essentially, and through Him and in Him re-formed to the Archetype-Beauty, and thus re-born unto newness of life, and re-moulded to the Divine Sonship. But Nicodemus not so understanding the word from above, imagined it was meant that the future birth should take place afterthe manner of bodies: therefore also falling into imaginations which shut him up in impossibility, he was caught alike senseless and hard of learning. Of necessity therefore does the Saviour answer yet more mildly, as to one more infirm of habit, and removing the veil that seemed to be thrown over His Words, He now says

openly, Except a man be born again of water and of the Spirit, he cannot enter into the Kingdom of God. For since man is compound, and not simple in his nature, being combined of two, to wit, the sensible body and intellectual soul, he will require two-fold healing for his new birth akin to both the fore-named. For by the Spirit is the spirit of man sanctified, by the sanctified water again, his body. For as the water poured into the kettle, being associated with the vigour of fire, receives in itself the impress of its efficacy, so through the inworking of the Spirit the sensible water is trans-elemented to a Divine and ineffable efficacy, and sanctifieth those on whom it comes.

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

7, 8 Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. It is the excellence of a teacher, to be able manifoldly to manage the mind of the hearers, and to go through many considerations, heaping up proofs where the argument appears hard. He takes then the figure of the mystery from examples, and says, This spirit belonging to the world and of the air, blows throughout the whole earth, and running where it listeth, is shewn to be present by sound only, and escapeth the eye of all, yet, communicating itself to bodies by the subtlest breaths, it infuseth some perception of its natural efficacy. So do thou, saith He, conceive of the new birth also through the Spirit, led on by little examples to what is greater, and by the reasoning brought forward as it were in an image, conceiving of what is above the senses.

9, 10 Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Long discourse nothing profits him who understandeth not a whit. Wise then is the saying in the book of Proverbs, Well is he that speaketh

in the ears of them that will hear. And this the Saviour shewed by trial to be true, giving Himself an ensample to us in this too. For the teacher will be wholly free from the charge of not being able to persuade, saying what himself thinks good, though he profit nothing by reason of the dulness of the hearers. Besides we learn by this, that hardness in part is happened to Israel. For hearing they hear and understand not. Art thou a master of Israel and knowest not these things? By one Christ convicts all, that adorned with the name of teachers, and clothed with the mere repute of being learned in the law, they bear a mind full of ignorance, and unable to understand one of those things, which they ought not only to know, but also to be able to teach others. But if he that instructeth be in this condition, in what is he that is instructed, seeing that the disciple exceedeth not the measure of his master, according to the word of the Saviour? For the disciple, saith He, is not above his master. But since they were thus uninstructed, true is Christ in likening them to whited sepulchres. Most excellently doth Paul too say to the ruler of the Jews, God shall smite thee, thou whited wall.

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

And ye receive not our witness. As having in Himself the Father and the Spirit Naturally, the Saviour set forth the person of the Witnesses in the plural number, that, as in the law of Moses, by the mouth of two or three witnesses, what is said may be established. For He shews that the Jews in no wise will to be saved, but with unbridled and heedless impetus are they being borne unto the deep pit of perdition. For if they can neither from their great unlearning understand what is proclaimed to them, nor yet receive it in faith, what other means of salvation may be devised for them? Well then and very justly did the Saviour say that Jerusalem would be

without excuse, as snatching upon herself self-called destruction. O Jerusalem, Jerusalem, saith He, that killest the prophets and stonest them, which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you.

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

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

14, 15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in

Him should not perish but have eternal life. Having explained sufficiently, and set before him the reason, why His Word of teaching does not run forth into the boundless and supernatural, but descends again to those things that were typically done by Moses of old, knowing that he could by leadings by means of figures scarce arrive at knowledge of the truth, rather than by the exactitude of spiritual inspirations, He saith He must surely be lifted up, as the serpent was by Moses, shewing that search of history is most necessary, and all but saying to this man of no understanding, Search the Scriptures, for they are they which testify of Me. For serpents were springing upon them of Israel in the wilderness, and they, falling like ears of corn, and not a little distressed at this danger unexpectedly visiting them, with most piteous cry called for salvation from above and from God. But He, since He

was Good and full of compassion, as God, commands Moses to set up a brazen serpent; and commands them therein to have a forethoughtof the salvation by faith. For the remedy to one bitten, was to look at the serpent put before him, and faith along with the sight wrought deliverance at the last extremity to the beholders. So much for the history. But it represents in act as it were in a type, the whole Mystery of the Incarnation.

For the serpent signifies bitter and manslaying sin, which was devouring the whole race upon the earth, manifoldly biting the soul of man, and infusing the varied poison of wickedness. And no otherwise could we escape it thus conquering us, save by the succour alone which is from heaven. The Word of God then was made in the likeness oj sinful flesh, that He might condemn sin in the flesh, as it is written, and to those who gaze on Him with more steadfast faith, or by search into the Divine doctrines, might become the Giver of unending salvation. But the serpent being fixed upon a lofty base, signifies that Christ was altogether clear and manifest, so as to be unknown to none, or His being lifted up from the earth, as Himself says, by His Passion on the Cross.

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

Let the Christ-opposing heretic again hear, and let him come forward and say, what is the greatness of the Love of God the Father, or how we should reasonably marvel at it. But he will say that the marvel of the love is seen, in His giving His Son for us, and that the Only Begotten. In order then that the great love of God the Father may remain and be preserved, let Him be held to be Son not a creature, I mean Son of the Essence of the Father, that is to say, Consubstantial with Him Who begat Him, and God verily and in truth. But if, according to thy speech, o thou, He possesseth not the being of the Essence of God the Father, He will also lose the being by Nature Son and God, and the wide-spread marvel of the Love of God will at length come to nought: for He gave a creature for creatures, and not

truly His Son. Vainly too will the blessed Paul trouble us, saying, He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God? For confessedly he that despised trampleth under foot, but not the Very Son, but a fellow servant of Moses, if indeed creature be always akin to creature, in respect at least of having been made, even if it surpass the glory of another, in the excellences of being greater or better. But the word of Paul is true; and a severer penalty shall he pay who hath trodden under foot the Son, not as though he were transgressing against a creature, or one of the fellow servants of Moses. Great then and above nature is the Love of the Father, Who for the life of the world gave His Own Son and Who is of Himself.

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

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

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

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

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Profitably doth He go over what has been said, and convicts indolence unto things helpful of proceeding from love of evil, and of having its root in unwillingness to learn those things whereby one may become wise and good. For the doer of evil, says He, flees from and refuses the being in the Divine Light: not hiding from shame on account of evil (for so he would have been saved) but desiring to remain in ignorance of what is becoming, lest transgressing he should be smitten, falling upon the now keener convictions of his own conscience, and by means of at length clearly knowing what is good, should pay a more woeful account to the Judge, if he should not do what was pleasing to God. But he that doeth truth (that is, the lover and doer of the works of the Truth) cometh to the light,

that his deeds may be made manifest that they are wrought in God. For he doth not reject the illumination in the Spirit, by It specially led to be able to understand in all calm collectedness, whether he hath transgressed the Divine commandment, and whether he hath wrought all things according to the Law of God.

It is then a plain proof of an unbridled tendency to evil, and unrestrained pleasure in what is worse, not to wish to learn that whereby one may avail to attain unto what is better: again of desire for the best, to thirst for illumination, and to make His Law a rule so to say and index unto a conversation pleasing to God. And the Divine Psalmist knowing that this was so, sings, The Law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. 22, 23, 24 After these things came Jesus and His disciples into the land of Judaea. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison.

After the conversation with Nicodemus had now reached its conclusion, the Divine Evangelist again prepares something else most profitable. For enlightened by the Divine Spirit to the exposition of things most needful, he knew that it would exceedingly profit his readers to know clearly, how great the excellence, and by how great measures, the baptism of Christ surpasses that of John. For it was indeed not far from his expectation, that certain would arise who of their folly should dare to say, either that there was no difference whatever between them, but that they ought to be crowned with equal honours; or, having stumbled into folly even wilder than this, say, that the vote of superiority ought to be taken away from Christ’s baptism, and the superiority shamelessly lavished on the baptism by water. For what daring is not attainable by the ill-instructed, or through what blasphemy do they not rush, who rising up against the holy doctrines of the Church, pervert all equity, as it is written? The most wise Evangelist then, that he might destroy beforehand the plea for their vain-babbling, introduces the holy Baptist laying before his disciples the solution of the question. Christ therefore baptizes through His own disciples: likewise John too, and not altogether by the hands of others, nor yet did he baptize in those same fountains, where Christ was manifested doing this, but near to Salim, as it is written, and in one of the neighbouring fountains.

And through the very distinction (in a way) of the fountains of waters does he shew the difference of the baptism, and signify as in a figure that his baptism is not the same as that of our Saviour Christ: yet was it near and round about, bringing in a kind of preparation and introduction to the more perfect one. As then the law of Moses too is said to have a shadow of the good things to come, not the very image of the things (for the Mosaic letter is a kind of preparatory exercise and pre-

instruction for the worship in the Spirit, travailing with the truth hidden within), so shalt thou conceive too of the baptism unto repentance.

25, 26 Then there arose a question between some of John's disciples and a Jew 7 about purifying. And they came unto John, and said unto him, The Jews being powerless to commend the purifications of the law, and not able to advocate the cleansing through the ashes of an heifer, plan something against John's disciples, whereby they thought to cause them no slight vexation, albeit easily worsted in their own matters. For since they who attended the blessed Baptist, appeared to be more excellent and of more understanding than the Pharisees, admiring the baptism of their own teacher, and opposing the purifications after the law; they are vexed at these things, who are diligent in reviling only and most ready unto all wickedness: and even overturning their own case, they praise Christ's Baptism, not rightly disposed, nor pouring forth true praise on it, but exasperated to the mere distressing of them; and lending out a statement against their opinion, until their purpose should attain its accomplishment. They cannot then adduce any reasonable proof, nor do they even support Christ out of the holy Scriptures (for, whence were such understanding to the uninstructed?): but they merely allege in confirmation of their own arguments, that very few in number are those who come to John, but that they flock together to Christ. For haply they in their exceeding folly thought that they should carry off the vote of victory, and might speak out in behalf of the legal purifications, as having already conquered, by giving the palm over John's to the Baptism bestowed by Christ on those who come to Him. And they vex those with whom their dispute was: but they get off with difficulty and leave the disciples of John, much more beaten by their ill-considered dispute. For they crown with compulsory praises, and against their will, the Lord.

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

A man can receive nothing, except it be given him from heaven. He says that there is nothing good in man, but must needs be wholly the gift of God, For it befits the creation to hear, What hast thou that thou didst not receive? I think then that we

ought to be content with the measures allotted to us, and to rejoice in the honours apportioned to us from heaven, but by no means to stretch out beyond, nor in desire ever of what is greater unthankfully to despise the decree from above, and fight against the judgment of the Lord, in shame that one should appear to receive what is less than the more perfect: but with whatsoever God shall please to honour us, to value that highly. Let not my disciple therefore, saith he, be ashamed, if I do not overleap the measure given me, if I do not contemplate the greater, and am contracted to the glory befitting a man.

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

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

The discourse again took its rise from likeness to our affairs, but leads us to the knowledge of subtle thoughts. For types of things spiritual are those which endure the touch of the hand, and the grossness of corporeal examples introduceth oftentimes a most accurate proof of things spiritual. Christ then, says he, is the Bridegroom and ruler of the assembly, I the bidder to the supper and conducter of the bride, having as my chiefest joy and illustrious dignity, to be only enrolled among His friends, and to hear the Voice of Him That feasteth. I have therefore even now that that I long for, and my dearest wish is fulfilled. For not only did I preach that Christ would come, but Him already present have I seen, and His very Voice do I lay up in my ears. But ye, most wise disciples, seeing the human nature that is betrothed to Christ, going to Him, and beholding the nature which was cut off and a run-away from its love to Him attaining to spiritual union through holy Baptism, grieve not, saith he, that it befits not me, but rather runs very gladly to the spiritual Bridegroom (for this were in truth just and more fitting). For He That hath the bride is the Bridegroom; that is, seek not in me the crown of the Bridegroom, not for me does the Psalmist rejoice, saying, Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father’s house, for the

King hath desired thy beauty: nor seeking my chamber doth the bride say, Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: she has the Bridegroom from Heaven. But I will rejoice, having surpassed the honour becoming a bondman, in the title and reality of friendship.

I deem then that the meaning of the passage, has been full well interpreted: and having already sufficiently explained the spiritual marriage, I think it tedious to write any more about it. 30 He must increase, but I must decrease. He convicts his disciples of being yet troubled about trifles, and of taking unseasonable offence at what they by no means ought, and of not yet knowing accurately, Who and whence Emmanuel is. For not thus far, saith he, shall His Deeds be marvelled at, nor because more are baptized by Him, shall He for this alone surpass my honour, but He shall attain to so great a measure of honour, as befitteth God. For He must needs come to increase of glory, and, through daily additions of miracles, ever mount up to the greater, and shine forth with greater splendour to the world: but I must decrease, abiding in that measure wherein I appear, not sinking from what was once given me, but in such a degree inferior to Him That advanceth ever to an increase of glory, as He hasteth and passeth on.

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

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

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

But I perceive that the mind of the fighters against Christ will never rest, but they will come, as is probable, vainly babbling and say, "When the blessed Baptist says that the Lord sprang from above, what reason will compel us to suppose that He came of the Essence of the Father, by reason of the word from above, and not rather from heaven, or even from His inherent superiority above all, so that for this reason He should be conceived of and said to be also above all? When therefore they aim

at us with such words, they shall hear in return, Not your most corrupt reasonings o most excellent, will we follow, but rather the Divine Scriptures and the Sacred Writings only. We must then search in them, how they define to us the force of from above. Let them hear then a certain one of the Spirit-clad crying, Every good gift and every perfect gift is from, above, and cometh down from the Father of lights. Lo, plainly he says that from above is from the Father: for knowing that nought else surpasseth things originate save the Ineffable Nature of God, he rightly attached to it the term from above. For all things else fall under the yoke of bondage; God alone riseth above being ruled, and reigneth: whence He is truly above all. But the Son, being by Nature God and of God, will not be excluded from the glory in respect of this.

But if ye deem that from above ought to be taken as Of heaven, let the word be used of every angel and rational power. For they come to us from heaven who inhabit the city that is above, and ascend and descend, as the Saviour somewhere says, upon the Son of man. What then persuaded the blessed Baptist to attribute that which was in the power of many to the Son Alone specially, and as to One coming down from above to call Him, He That cometh from above? For surely he ought to make the dignity common to the rest, and say, They that come from above are above all. But he knew that the expression was due to the One Son, as sprung of the Supreme Root.

Therefore from above does not mean from heaven: but will be piously and truly understood, in the sense we spoke of before. For how is He at all above all, if from above signify not From the Father, but rather From Heaven? For if this be so, every one of the angels too will be above all, as coming from thence. But if each one escapes being reckoned among all, of whom at last will all be composed? or how will the word all remain intact, preserving accurately its meaning, while such a multitude of angels overpass and break down the boundary of all? For all it is no longer, if they remain outside, who were in all. But the Word That shone forth ineffably from God the Father, having His Proper Birth from above, and being of the Essence of the Father as of a fountain, will not by His coming wrong the word all, seeing He escapes being reckoned among all as if a part: but rather will be above all, as Other than they, both by Nature and God-befitting Power and all other Properties of Him Who begat Him.

But perchance they will say abashed at the absurd result of the investigation, ”From above means not from heaven, but from His inherent superiority above all. Come then, testing more accurately the force of what is said, let us see at what an end their attempt will terminate. First then, it is wholly foolish and without understanding, to say that the Son Himself hath come from His Own Dignity, and that as from a certain place or out of one, He One and the Same advances from His Own Excellency to be above all. In addition to this, I would also most gladly enquire

of them, in respect of the excellence above all, whether they will grant it to the Son Essentially and irrevocably, or added from without in the nature of accident. If then they say that He hath the Excellence by acquisition, and is honoured with dignities from without, one must needs acknowledge that the Only-Begotten could exist deprived of glory, and be stripped of the acquired (as they call it) grace, and be deprived of being above all, and appear bare of the excellence which they now admire, since an accident may be lost, seeing that it belongeth not to the essence of its subject. There will therefore be change and varying in the Son: and the Psalmist will lie hymning Him with vain words, The heavens shall perish, but Thou shalt endure: yea all of them shall wax old like a garment, as a vesture shalt Thou change them and they shall be changed:

but Thou art the Same, and Thy years shall have no end. For how is He the Same, if with us He changeth, and that with changes for the worse? Vainly too (it seems) doth He glory of Himself, saying, Behold, behold, I am, I change not, and there is no God beside Me. And how will not the passions of the offspring reach up to the Father Himself too, since He is His Impress and Exact Likeness? God the Father then will be changeable, and has the Supremacy over all accruing to Him: I omit the rest. For what belongs to the Image will of necessity appertain unto the Archetype. But they will not say that He hath the supremacy from without (shuddering at such difficulties alike and absurdities of their arguments), but Essential rather and irrevocable. Then again (o most excellent) how will ye not agree with us even against your will, that the Son being by Nature God, is above all, and therefore cometh of the Alone Essence of God the Father? For if there be nought of things originate which is not parted off by the force of the All, but the Son is above all, to wit, as Other than all, and having the Essential Supremacy over all, and not the same in nature with all, how will He not be at length conceived of as Very God?

For He Who is Essentially separate from the multitude of created beings, and by Nature escapes the being classed among things originate, what else can He be, save God? For we see no mean, as far as regards existing essence. For the creation is ruled over, and God is conceived of as over it. If then the Son be by Nature God, and have been ineffably begotten of God the Father, from above signifies the Nature of the Father. Therefore the Only Begotten is above all, inasmuch as He too is seen to be of that Nature.

He that is of the earth is earthly and speaketh of the earth. The earthborn (says he) will not effect equally in power of persuasion with Him Who is God over all. For he that is of the earth will speak as man, and will rank merely as an adviser, committing to his disciples the whole reins of desire to believe: but He That cometh from above, as God, having used discourse with a certain Divine and ineffable grace, sends it into the ears of those who come to Him. But in proportion as He is by Nature Superior, so much the more effectually will He surely in-work. And with much

profit does the blessed Baptist say such things to his disciples. For since they were beholding him surpassed by the glory of the Saviour, and were now not a little offended thereat, wherefore they came to him and said, Rabbi, He That was with thee beyond Jordan, to Whom thou barest witness, behold the Same baptizeth, and all men come to Him; needs did the Spirit-clad, cutting off the sickness of offence, and implanting in his disciples a healthful perception on most necessary points, explain the Saviour's supremacy over all, and teach no less the cause why all men were already going to Him, and leaving the baptism by water alone, went to the more Divine and perfect one, to wit, that by the Holy Ghost.

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

But since the other part of the verse runs thus, And what He hath seen and heard, that He testifieth, come we will discuss a few things on this too. We are so constituted and habituated, as to receive the full proof of everything, by means of two especial senses particularly, I mean sight and hearing. For having been both ear-witnesses and eye-witnesses of anything, we come to speak positively thereof. Persuading them therefore to hasten to belief in Christ (for He speaks, says he, that He knows accurately), he takes again, as it were, from the likeness to us, that we may understand it more Divinely, and says, What He hath seen and heard, that He testifieth. And no man receiveth His testimony. Not as though no one receiveth the testimony, that Christ is God by Nature and, sprung from above and the Father, is above all, does the blessed Baptist say this (for many received, and have believed it, and before all Peter, saying, Thou art the Christ, the Son of the Living God): but as having himself conceived of the great dignity of the Speaker more rightly than they all, does he all but shaking his head, and smiting with right hand on his thigh, marvel at the folly of them that disbelieve Him.

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

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

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

His testimony hath set to his seal, that God is True. For verily is God the Father true, but thou attemptest to bring round to the Son what is due to Another.

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

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

34 For He Whom God hath sent speaketh the words of God. The Father then knoweth that His own Son is in Him the Same by Nature (for this I suppose the words, are One, signify, and nothing else), and acknowledgeth Him as Son not creature; Son I mean of His own Essence, and not honoured with the bare name of Sonship. For He knows that He is the Exact Image of His own Proper Self, so that

He is perfectly seen in Him, and depicts in Himself Him That by Nature Ineffably beamed forth from Him, and hath in Himself the Son, is again in the Son, by reason of Sameness of Essence.

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

For the Son hath come forth from the Father into His Proper Being, even though He be in Him by Nature. And what I came forth there means, this again the being sent here signifies. The Word then (he says) That hath appeared and flashed forth from the Father, in that He is God of God, will use words befitting God: but the words befitting God are true words, and such as reject all stain of falsehood. He then that receiveth the testimony of the Saviour hath sealed that God is true; for He is indeed by Nature God.

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

will not speak the. things of God as one of them, but being God of God, will pour forth words befitting God.

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

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

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

For since he had said, that it behoved not the Son Who had beamed forth God of God, to be able to use words other than He That begat Him, to wit, true words; for He Whom God hath sent, saith he, speaketh the words of God, needs does he subjoin what is before us, and saith, The Father loveth the Son. We shall not grieve (saith he) God the Father by clothing in equal honour Him That is begotten of Him, we shall not offend Him by crowning with God-befitting Glory Him Who is Essentially the Heir of the Father's goods. For He loveth the Son. He will therefore be pleased at His being glorified by us, and be grieved by the contrary. And let no one suppose, saith he, that He hath His Own Son Heir of this one Divine Excellence only. For He hath given all things into His Hand; i. e., everything, which is essentially good in the Father, this is altogether in the power of the Son. For he calleth power Hand in these words, as when God saith by one of the Prophets, My right Hand hath spanned the heavens, instead of, My Power.

But the Son hath in Himself the whole Property of the Father, not by participation, though the Father be said to have given it (for so He would have an acquired, not a Natural Godhead) but the Father gives all that is His to His Son, just as a man too may be conceived to give to the child born of him all the properties of manhood, or as the fire too may be said to give to the heat proceeding from it in the way of energy, the property of its own nature. In such things, both is the giving no loss to the givers (for not by division or severance is the going forth of what is conceived to be given) and the appearance of receiving is blameless on the part of the recipients. For only because of the 'whence,' are such things said, and the offspring are conceived of as being a certain natural quality, so to say, of their

begetters, shewing clearly what the generator is by nature, and flashing forth the natural energy of their own source. And these things again are adduced by way of examples, but God is above them all. We will not for this accuse human language which is weak, for the glory of God hideth speech, as it is written. And if we see through a glass and darkly, and conceive in part, how shall we not be yet more powerless in the words through the tongue?

You will then piously conceive, either that in this way all things are given by the Father to the Son: or you will take it again of the oeconomy with Flesh, no longer introducing the giving and receiving in respect of Natural Properties, but as putting the Son in authority over all things originate, that you may conceive of it in some such way as this,

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

Since to what lowliness would one say that He had descended, if, when He became Man, He then began to have lordship? how will He appear in the Form of a servant, if then at length and scarcely declared Lord of all? Away with the absurdity of the reasonings herein. But when He became Man, then even so begins He to rule, not losing by reason of His Flesh the Divine Dignity, but mounting again with the Flesh also, to what He was from the beginning. But that the things spoken of as Christ's, were but the regain of what He had before, Himself will prove, saying, Father, glorify Thou Me with the glory which I had with Thee before the world was. Seest thou that He asketh not for a beginning of glory, but a renewal of the pristine glory, saying this too as Man? But that because of the Human Nature is it said that all things are given to the Son, he that is fond of learning will from all quarters

heap up proofs with wisdom, and will be able to understand, but specially from that most dread vision of Daniel, wherein he savs that he saw the Ancient of Days set on His Throne, and declares that thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him.

And hereto he added, And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him. Thou seest how here is the whole Mystery of the Incarnation accurately delineated to us; thou seest how the Son is said to receive the kingdom of the Father; shewn to the Prophet as no bare Word 8, but as the Son of Man (for He humbled Himself, as it is written, being found for our sakes in fashion as a Man), that He first brought back to His Kingdom, might be shewn forth a Beginning and Way to us of Glory into the Kingdom. And as He being by Nature Life did for our sakes descend unto death after the Flesh for all, that He might free us both from death and corruption, by His likeness to us having immingled us as it were with Himself and rendered us partakers of eternal life: so doth He confashion Himself to our low repute, being Lord of Glory as God, that He might restore the nature of man to the royal honour also.

For in all things He hath the preeminence, as Paul saith, being both the Way and the Door and the Firstfruits of the good things of human nature, from death to life, from corruption to incorruption, from weakness to might, from bondage to sonship, from dishonour and ignominy to honour and kingly glory. Therefore when the Son appears to receive as Man what He had as God, let us no wise be offended but let us consider rather the mode of the oeconomy on our account and for us. For so we shall preserve our mind unwounded and unhurt.

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

believeth on the Son hath everlasting Life? that is to say, the Son Himself, nought else than Him being conceived of as Life.

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

Doth then (will haply some one say) the Baptist preach to us another opinion, and corrupt the doctrine of the resurrection, saying that he that believeth shall be quickened, wholly asserting that he that doth not shall not see life? We shall not all, it seems, rise; his word introducing to us this distinction. Whither then will that pass away, that is said absolutely and as it were to all, The dead shall be raised? What is Paul too about, saying, For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad? I suppose then that he that is eager after learning ought to be praised, nevertheless most accurate scrutiny must be made in Holy Scripture. For see clearly, I pray you, the distinction between the things said. For of the believer he says that he shall have everlasting life, of the unbeliever, the word hath a different significance. For he does not say that he shall not have life: for he shall be raised by the common law of the resurrection; but he says that he shall not see life, that is, he shall not so much as arrive at the bare sight of the life of the saints, he shall not touch their blessedness, he shall remain untasting of their life passed in bliss. For that is indeed life.

But to exist in punishment is bitterer than all death, holding the soul in the body only for the sensation of sufferings. Some such difference in life Paul also brings forward. Hear what he says to those who are dead to evil for Christ's sake, For ye are dead, and your life is hid with Christ in God; when Christ, your 9 life, shall appear, then shall ye also appear with Him in glory. Seest thou how he calls appearing in glory with Christ the life of the saints? But what when the Psalmist too sings to us, saying, What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil. Shall we not say that herein is signified the life of the saints? but it is, I think, evident to all. For he does not, forsooth, bid some to refrain from evil, that they may obtain the resurrection of the flesh hereafter (for they will rise again even if they do not cease from evil), but he rouses them rather to that life, wherein they may wholly see good days, passing an endless life in bliss and glory.

but the wrath of God abideth on him. More openly by means of this which follows did the blessed Baptist shew us the aim of what has been said. Let him who loves to search consider carefully the force of the thought. He that believeth not (he saith) on the Son shall not see life, but the wrath of God abideth on him. But if it were possible to understand that the unbeliever should be indeed bereft of the life in the body, he would surely have immediately added, "but death abideth on him." But since he calls it the wrath of God, it is plain that he is contrasting the punishment of the ungodly with the enjoyments of the saints, and that he calls that

life, which is the true life in glory with Christ, and the torments of the ungodly, the wrath of God. That punishment is ofttimes called wrath by the Divine Scriptures, I will adduce two witnesses, Paul and John: for the one said to the converted among the Gentiles, And were by nature the children of wrath, even as others; and the other to the Scribes and Pharisees, O generation of vipers, who hath warned you to flee from the wrath to come?

Chap. iv.2, 3 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not but His disciples), He left Judaea and departed again into Galilee. Whence our history proceeds to this point, or from what commencement the order of the narrative progressing, introduces the Lord as knowing that the Pharisees had learnt what they enquired, it will not be amiss (it appears) to say. For in that the holy Evangelist saith When therefore the Lord knew, it clearly brings forth a certain declaration of a subject previously under consideration. For He knew all things, without any one telling Him, of Himself, as God, and not at their first coming into existence, but even before they be, as the prophet testified. But He awaiteth the right season for each, and yields rather to the order of things, than to His foreknowledge: for this too was worthy of God-befitting ceconomy.

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

4, 5 And He must needs go through Samaria. Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. O great readiness of mind and deep prudence! He prevents by his answers the things that would have been asked of him. For some one would straightway have said, either speaking to another, or secretly reasoning, Why did our Lord Jesus Christ, in not fit season, give illumination to the Samaritans? For once there came to Him the Syrophenician woman, with tears entreating mercy for her wretched daughter; and what said the Compassionate to her? It is not meet, saith He, to take the children's bread, and to cast it to dogs. For He did not think it right, I suppose, to pour forth upon the Gentiles before the time the grace assigned to them of Israel. And this Himself made clearer by saying, I am not sent but unto the lost sheep of the house of Israel. How then (will one say) did He Who was sent to Israel alone begin to instruct the race of the Samaritans, albeit Israel had not yet wholly spurned the grace? To such things does he introduce the reply persuasive with power, to wit, that He must needs go through Samaria. For not for this reason alone did He arrange His sojourn with the Samaritans, that He might preach the word among them, and wholly transfer the whole blessing from Israel: but since He must needs pass through, therefore doth He teach, fulfilling the work of wisdom.

For as fire will never cease from its inherent natural operation of burning; so I deem it wholly impossible, that the Wisdom of all should not work what befits wisdom. And as, while saying that it is not meet to take the children's bread and to cast it unto dogs, yet to the woman who wept and entreated for pity with many words, He cast the grace, not admonished by another of the season for giving it, but Himself with the Father being Appointer of it, as Son and God and Lord: so did He pity the Samaritans too, and unveiling the Ineffable Might of His God-befitting Authority, He made the illumination of a whole country the bye-work of a journey. It were besides strange, that Israel, who was already mad in folly, and imagining slaughter against the Lord, should be perfectly loved. But since they do not yet thoroughly persecute Him, but as yet only in measure, therefore our Lord Jesus the Christ also doth not yet wholly strip them of His grace, but doth nevertheless draw off the blessing by little and little to others. But His departing wholly from the country of the Jews, and hasting to go into that of aliens, by reason of the cruelty of His persecutors, was a threat, depicted on the nature of the thing as in a type, that they should endure the total loss of grace, and should dismiss unto others their own good, that is, the Christ, unless they abstained from their violence against Him.

6 Now Jacob's well was there. Jesus, therefore, being wearied with His journey, sat thus on the well. Having crossed the borders of Judaea, and being now among aliens, the Saviour rests upon Jacob's well: shewing us again as in a type and darkly, that even though the preaching of the Gospel should depart from Jerusalem, and the Divine Word at length hasten forth to the Gentiles, there shall not be lost

therewith to Israel the love to their fathers, but Christ shall cleave to them again, and shall again be refreshed and rest, as in His Saints, preserving to them the pristine unfading grace. For He loveth to dwell in the memories of His saints, that He may make Himself an en-sample to us in this also, and may become the Beginning and Door of the honour given to the fathers. But being wearied with His journey, as it is written, He resteth, that in this too He may accuse the impiety of those that drove Him away. For whereas they ought to have gained His friendship by kindly honours, cherishing Him with reverence and fear, as a Benefactor, they maltreat the Lord with toil and labours, that He may be true, saying of them in the book of Psalms, And they rewarded Me evil for good.

Herein then is seen the daring of the Jews. But what will the Arians again, neighbours of these in folly, answer us to this, yea rather to whom it would rightly be said, Sodom was justified by thee? For the one crucify Christ in the Flesh, but the others rage against the Ineffable Nature Itself of the Word. Lo, He was wearied with His journey: Who was He Who suffered this? will ye bring before us the Lord of Hosts lacking in might, and will ye lay upon the Only Begotten of the Father the toil of the journey, that He may be conceived of as even Passible, Who cannot suffer? Or will ye, acting rightly, refuse so to think, and attribute the charge of these to the nature of the Body only, yea rather will ye say that the toil befits the Human Nature, rather than Him Who is, and is conceived of, as bare Word by Himself? As then He Who possesseth in His Own Nature Power over all things, and is Himself the Strength of all, is said to be wearied (for do not I pray do not divide the One Christ into a Duality of Sons, even though He make His own the sufferings of His Human Nature) albeit He abideth Impassible, since He became Man, Who had it not in Him to be weary;

so if He at all speak also of things which we think rather befit man, and not God, let us not hunt after words, nor, when we most need skill unto piety, be then caught in exceeding folly, putting the plan of the oeconomy of the Flesh far away from us, ascending hotly to the Very Godhead of the Word, and laying hold with much folly of the things above us. For if He were not altogether called Man, if He were not made in the form of a servant, it were right to be troubled, when one said anything servile of Him, and to demand rather all things according to what befits God. But if in firm faith and unswervingly we are confident, that according to the voice of John, The Word was made Flesh, and tabernacled among us, when thou seest Him speaking as Flesh, that is, as Man, receive discourse befitting man, for confirmation of the preaching. For in no other way could we know certainly, that He being God and Word, became Man, had not the Impassible been recorded to have suffered something, and the High One to have uttered something lowly.

it was about the sixth hour. He shews that opportunely did Jesus rest upon the well. For the sun pouring down its strongest rays from the mid-vault on those upon

the earth, and consuming bodies with its unmitigated strokes, it would not have been without hurt to have gone further, but was more convenient to rest a little, especially when He would easily have thrust away the charge of luxuriousness, if the fitness of the season had agreed thereto. He does not say that it was the sixth hour precisely, but about the sixth hour, that we too may learn not to be indifferent even about the least things, but rather to try and practise truth in common things. 7, 8, 9 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto Him,

The Saviour was not ignorant of the woman's coming. For right well did He know being Very God, that she would forthwith be there to draw the cold stream from the fountain. But when she was now come, He began to get His prey within the toils, and straightway holding forth the word of teaching, made His discourse from what was before Him. The Law appointed for the Jews that they must not be defiled in any way, and therefore ordered them to withdraw from every unclean thing, and not to mix themselves up with strangers, or uncircumcised. But they, carrying forward the force of the commandment to something more, and following most empty observances, ratter than the exactness of the Law, nor venturing so much as to touch the flesh of any alien, used to think that they would incur all uncleanness, if they were found having to do with the Samaritans in anything. To so great an extent did their disagreement at length advance, that they recoiled from tasting water or food brought to them by the hand of aliens. In order then that the woman may exclaim, and that His unwonted conduct may invite her to ask Who He is, and whence, and how He despises the Jewish customs; and so at length the conversation may come to His aim, He makes as though thirsty, saying, Give Me to drink. But she said,

10 How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, Enquiry is the beginning of learning, and to those who are ignorant upon any subject, doubt concerning it is the root of understanding. This commencement the discourse aims at: wherefore the Saviour wisely hints, that He accounts of no value the customs of the Jews. 11 If thou knewest the gift of God, and Who It is That saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him,

Not knowing the Essence of the Only Begotten, surpassing earth and heaven, yea rather being wholly ignorant of the Incarnate Word, the woman was calling Him a Jew. And profitably is He silent to this, that the foundation of His discourse with her may be kept. Yet does He uplift her to a higher conception of Himself, saying that she knows not Who It is Who asked drink, or how great grace Divine gifts have, insomuch that if she had had knowledge of it, she would not have endured to be

behindhand, for she would have prevented the Lord in asking. He rouses her then by these things to a very earnest wish to learn. Observe how now too fashioning His discourse skillfully and free from boast, He says that He is God, even though the woman be slow to understand. For inducing her to marvel at the gift of God, He introduces Himself as the Giver of it. For if (says He,) thou knewest the gift of God and Who It is That saith to thee, thou wouldest have asked of Him. But whom would it befit to give the things of God? would it not Him Who is by Nature God?

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

We might heap up, besides those already quoted, many other testimonies also from the Divine Scripture, whence it would be very easy to shew, that under the name of water, the Divine Spirit is often named. But it is no time to linger here. Wherefore we will swim to other places, pressing on upon the great and wide sea of Divine meditations. Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? The woman imagines nothing more than what she is accustomed to; and by no means understands the force of what is said, but supposes that like some of those who are accustomed to work wonders by means of charms and devilish deceit, without a line or other contrivance He will draw up the water to her from the depths of the well. But she calls that living water, according to her own meaning, which has fresh flowed from the breasts of the fountain.

12, 13 Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, The woman arrests herself, and that as quickly as possible, being conscious that she had taken up ideas of Him neither holily nor surely true. For it was not possible that she should not be altogether profited to understanding, who is wholly enjoying the Divine words. Since then it was possible that He Who speaks should not be a magician, but rather a Prophet, and one of those surpassing in holiness, and had therefore promised to give her the living water, without the usual means of buckets, or having found water far better to use from another source, she straightway changes her discourse for the soberer, and as it were compares saint with saint,

saying, Art Thou greater than our father Jacob who gave us this well? Receive the intelligence of her thought, from her no longer wondering at His promising water with out a rope, but speaking only of its quality to the taste.

The Samaritans then were aliens (for they were colonists of the Babylonians), but they call Jacob their father for two reasons. For as inhabiting a country bordering on, and the neighbour of the Jews' land, they were taking a little impression themselves of their worship, and were accustomed to boast of the Jews' ancestors. Besides, it was really true that the greater number of the inhabitants of Samaria were sprung from the root of Jacob. For Jeroboam, the son of Nebat, having gathered together ten tribes of Israel, and the half-tribe of Ephraim, departed from Jerusalem in the time of the kingdom of Rehoboam the son of Solomon, and took Samaria, and built houses therein and cities. 14, 15 Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him,

The woman of Samaria proposing, as a hard question and difficult to cope with. Art Thou greater than our father Jacob; the Saviour most skilfully avoids all boasting, not saying clearly that He is greater, yet from the nature of the actions does He persuade her to approve Him who excels. Therefore He shews that incomparable is the difference between the spiritual waters, and the sensible and grosser ones, saying, Whosoever shall drink of this water shall thirst again, but he that is filled (saith He) with My water, shall not only be shewn to be superior to thirst henceforth, but he shall have in him a well of water able to nourish him to eternal life. Therefore He that giveth the greater, is greater (saith He) than he that hath the less, and the worsted will not carry off the same glory as the conqueror. We must know again, that the Saviour here calls the grace of the Holy Ghost water, whereof if any be partaker, he shall have the gift of the Divine teaching evermore flowing up within him, so as no more to be in need of admonition from others, yea rather, readily to suffice to exhort those who thirst after the Divine and heavenly Word, such as were some yet living in this present life and upon earth, the holy Prophets and Apostles, and the heirs of their ministrations, of whom it was written, And ye shall draw water with joy out of the wells of salvation.

16 Give me this water, that I thirst not neither come hither to draw. Jesus saith unto her, Again does she both speak and imagine only ordinary things, and of the things that were said understands no whit; but she supposes that in being released from petty toils, will consist all the aim of our Saviour, and to thirsting no more does she bound the measure of the grace of God, not so much as in bare idea receiving things above the world. Go call thy husband, and come hither. Well and not untruly might one say, that the minds of woman are womanish, and that an effeminate soul is in them, never having the power of understanding readily. But the nature of

man somehow is apter for learning, and far more ready for reasoning, having a mind awake to wisdom, and (so to say) warm, and of matured manhood. For this reason (I suppose) did He bid the woman call her husband, secretly convicting her as having a heart most slow to learn, not practised in the words of wisdom; yet He is at the same time contriving something else most beautiful.

17, 18, 19 The woman saith to Him I have no husband. Jesus saith unto her, Thou hast well said I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto Him, To whom is it not now evident that the Saviour was not ignorant that she was bereft of any rightful husband and that He made the enquiry about her husband who was not, a plea for making known hidden things? For He was, He was thus with difficulty able to help her no longer marvelling at Him as one of us, but as now above man, by reason of His wondrous knowledge of her circumstances. And profitably does He approve her saying she has no husband, although she had had so many; for not the coming together out of pleasure, but the approval of the law and bond of pure love make marriage blameless.

Sir, I perceive that THOU art a Prophet. With difficulty does she brighten up to apprehension, and that again not yet perfect. For she still calls the Lord of Prophets a Prophet. But she has by degrees shewn herself better than before, in no way ashamed at reproof, seizing to her own profit the force of the sign and so going forth from her effeminate understanding, attaining to some extent to a vigorous mind, and stretching forth the eye of her heart to an unwonted view of things. Wherein we must chiefly admire alike the forbearance and power of our Saviour, who easily remodels our untutored understanding to an admirable condition. 20, 21 Our fathers worshipped in this mountain, and YE say that in Jerusalem is the place where men ought to worship. Jesus saith unto her,

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

the Saviour, as some great and difficult problem, saying, Our fathers worshipped in this mountain, &c.

Woman, believe Me, the hour is coming, when neither in Jerusalem nor in this mountain, shall ye worship the Father. He condemns alike the folly of all, saying that the mode of worship of both shall be transformed to the more truthful. For no longer (saith He) shall a place be sought, wherein they shall deem that God properly dwells, but as filling and able to contain all things, shall they worship the Lord every one from his place, as one of the holy Prophets says. He says that His own sojourn in the world with a Body is the time and season for a change of such customs. Observe how with most gentle leading of discourse, does He guide the mind of the woman to right conceptions respecting the Son, by calling God the Father. For how shall the Father at all be conceived of, if the Son be not?

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

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

And even though thou see an abasement great and supernatural, approach wondering, not accusing, not faultfinding, but rather imitating. For such Paul desireth to see us, saying, Let this mind be in each of you, which was also in Christ Jesus, Who, being in the Form of God, thought it not robbery to be equal with God; but emptied Himself: taking upon Him the form of a servant, made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Seest thou how the Son became to us a Pattern of lowliness, being in Equality and Form of the

Father as it is written: yet descended for our sakes to a voluntary obedience and lowliness? How then could the garb of obedience, how could that of lowliness appear, otherwise than through deeds and words beneath His God-befitting Dignity, and having a great inferiority to those wherein He was while yet bare Word with the Father, and not involved in the form of a servant? How shall we say that He has at all descended, if we allow Him nothing unworthy of Him? How was He made in the likeness of men, according to the voice of Paul, if He imitated not what befits man? But a thing most befitting men is worship, regarded in the light of a debt, and offered by us to God. Therefore He worshippeth as Man, when He became Man; He is worshipped ever with the Father, since He was and is and will be, God by Nature and Very.

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

What then shall we reply to these things? Thou thinkest, fellow, to mislead us, by putting a most noble bondage about the Only-Begotten, and gilding over the dignity of a servant by certain words of deceit. Cease from glorifying the Son with dishonour, that thou mayest continue to honour the Father. For he that honoureth not the Son, neither doth he honour the Father, as it is written. For what (tell me) will it profit the Only-Begotten in respect of freedom, that His worship of the Father should be made more excellent than ours? For so long as He is found among worshippers, He will be altogether a bondman, and even though He be conceived of as a superior worshipper, yet will He by no means differ from creatures in respect of being originate, but only in the remaining excellencies, as to men is superior Michael or any other of the holy and reasonable powers, to whom superiority to those upon earth seems essentially to belong, either in respect of holiness or any superabundance of glory, it having been so decreed by the Chief Artificer of all things, God: but the being classed with things originate, as having been created, is common to them with the rest. The Word then Who is in the Father and of the Father by Nature will never escape being originate, even though He be said to worship in a more excellent way. Then how will that which is made be yet Son, or how will the bondman and worshipper be by Nature Lord?

For I suppose that the royal and lordly dignity is pre-eminent in being worshipped: but the office of servant and slave is defined in his paying worship. We confess then by being subject that we hold ourselves bound to worship the Nature which is superior and above all. Wherefore it was proclaimed to the whole creation by the all-wise Moses, Thou shalt worship the Lord thy God and Him only shalt thou serve. So that to whatsoever servitude belongs by nature, and whatever boweth under the yoke of the Godhead, this full surely must needs worship, and submit to

the garb of adoration. For in saying Lord, he defines the bond, in saying God, the creature. For together are they conceived of, and contrasted, the bond with Him who is by Nature Lord, and that which is brought into being, with the Inoriginate Godhead.

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

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

What sayest thou, o sir? Dost thou again bring forth to us oracles as from shrines, or Greek tripods, or comest thou like that Shemaiah the Nehelamite, belching forth out of thine own heart, and not out of the mouth of the Lord? and dost thou not blush, opposing to us fitness, as though invincible in these matters? For dost thou not think it befits Him Who is by. Nature God, to have the Word begotten of Him God, and that He Whom the whole creation worships, should be called and be by Nature the Father of a Son Who is worshipped, rather than a worshipper? But I think I say nothing displeasing to the truly wise. But how shall we define that it also befits that the Father be worshipped by His Own offspring, when such a conception as to Both endures so great damage? For in the first place that which worships not will be neither in equality of dignity, nor in exact Image of nature with that which worships. For it worships as inferior, and that not measurable by quantity, in respect of any natural quality (for He That is God or Lord will not be lesser), but as differing in the definition of mode of being. Then how will He be shewn to be true in saying, He that hath seen Me hath seen the Father? how doth He say that He ought to be honoured in no less degree than the Father, if He be not His Equal in glory by reason of His worshipping?

Then besides, the Father will Himself too appear to be in no slight unseemliness. For it is His glory to beget such as Himself is by Nature: on the other hand it is no slight disgrace, to have a son of another kind and alien, and to be in such case as even the very nature of things originate shrinks from. For they that have received power to bear, bear not worse than themselves, by the ordinance and will of the Artificer of all things. For, saith He, let the earth bring forth grass, the fruit tree yielding fruit after his kind and after his likeness. The Godhead then will be in worse case than things originate, since they are thus, It not so, but that which was adjudged alike to befit and to have been well arranged for the successions of things which are, this It Alone will be found without.

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

When then the Lord was in Jerusalem, the gatherers of the didrachm were asking of Peter, saying, Doth not your Master pay the didrachm? But when he was come into the house, as it is written, Jesus prevented him, saying, of whom do the kings of the earth take custom or tribute? of their own. children or of strangers? When he said, Of strangers, Jesus said, Then are the children free; yet lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a stater: that take and give unto them for Me and thee. Seest thou that the Son endured not to be under tribute, and as one of those under' the yoke of bondage, to undergo a servile thing? For knowing the free dignity of His Own Nature He affirms that He owes nothing servile to God the Father: for He says, The children are free. How then hath He the worship befitting a slave, and that of His own will? He who shrank at even the bare type of the thing, how could He accept the verity? For shall we not reckon worship as a tribute and spiritual fruit-bearing, and say that it is a kind of

service? For why did the law join service to worship, saying, Thou shalt worship the Lord thy God and Him only shalt thou serve? For worship is so to say the gate and way to service in deed, being the beginning of servitude to God. Wherefore the Psalmist says to some, O come, let us worship and fall down, and weep before the Lord our Maker. Seest thou how the duty of falling down follows upon, and is joined to, worshipping? than which what will be more befitting a servant, at least in the estimation of those who rightly weigh the qualities of things, I cannot say.

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

23, 24, 25 But the hour is coming and now is when the true worshippers shall worship the Father in spirit and truth, for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship in spirit and truth. The woman saith to Him, He is intimating the time now present of His Own Presence and says that the type shall be transferred to truth and the shadow of the Law to spiritual worship: He tells that through the Gospel teaching the true worshipper, that is, the spiritual man, shall be conducted to a polity well-pleasing unto the Father, hasting unto ownness with God. For God is conceived of as a Spirit, in reference to the embodied nature. Rightly therefore does He accept the spiritual worshipper, who does not in form and type carry in Jewish wise the form of godliness, but in Gospel manner resplendent in the achievements of virtue and in rightness of the Divine doctrines fulfilleth the really true worship.

We know that Messias is coming, Which is called Christ: when He is come, He will tell us all things. Upon Christ teaching that the hour and season will come, rather is already present, wherein the true worshippers shall offer to God the Father the worship in spirit; forthwith the woman is winged to thoughts above her wont unto the hope spoken of by the Jews. She confesses that she knows that the Messiah will come in His own time, and to whom He will come, she does not exactly say, receiving (as is like) the common reports of Him without any investigation, as being a laughter-loving and carnal-minded woman; yet is she not wholly ignorant that He will be manifested to Israel as a bringer in of better teaching, finding most certainly this information too in the reports about Him. 26 Jesus saith unto her, I that speak unto thee am He.

Not to untutored or wholly ignorant souls doth Christ reveal Himself, bat shines upon and appears the rather to those who are more ready to desire to learn, and travailing with the beginning of the faith in simple words, press forward to the knowledge of what is more perfect. Such an one as this was the woman of Samaria also shewn to us, giving her mind more grossly than she ought to the truly Divine ideas, but not entirely removed from the desire of understanding somewhat. For first, on Christ asking for drink, she does not readily give it: but beholding Him breaking (as far as one can speak humanly) the national customs of the Jews, she begins to seek first the reason of this, all but, by her mentioning it, inviting the Lord to an explanation: How is it (says she) that THOU being a Jew askest drink of me which am a woman of Samaria? But when during the progress of questioning, she at length begun to confess that He was a Prophet, having received His reproof a medicine unto salvation, she added another inquiry saying with zeal for learning: Our fathers worshipped in this mountain, and YE say that in Jerusalem is the place where men ought to worship. But He was teaching this again, that the time shall come, yea, is already present, when the true worshippers, rejecting worship on the mountains of earth, shall offer the higher and spiritual worship to God the Father.

She attributing the best of all as the due of the Christ alone, and keeping the more perfect knowledge for those times, says, We know that Messias cometh Which is called Christ; when He is come, He will tell us all things. Seest thou how ready to believe the woman was already getting, and as though ascending a staircase, springs up from little questions to a higher condition? It was right then to lay open to her with now clearer voice what she longed for, telling her that that which was preserved in good hope is at length set before her in sight, I that speak unto thee am He.

Let them therefore who have the care of teaching in the Churches commit to the new-born disciples, the word of teaching to be digested, and so at length let them shew them Jesus, bringing them up from slight instruction to the more perfect knowledge of the faith. But let them who, taking hold of the alien and so proselyte,

and bringing him within the inner veil, suffer him to offer the Lamb with hands yet unwashen, and crown with the dignity of the Priesthood him who is not yet instructed, prepare for a mighty account in the day of judgment. It is sufficient for me only to say this. 27 And upon this came His disciples The presence of the disciples is the conclusion of His conversation with the woman. For the Saviour is at length silent, and having placed in the Samaritans the glowing spark of the faith, commits it to their inward parts to be kindled to a mighty flame. Thus you may understand what was said by Him, I am come to send fire on the earth, and what will I, if it be already kindled?

and marvelled that He talked with the woman: The disciples again are astonished at the gentleness of the Saviour, and wonder at His meek way. For not after the manner of some who are fierce with unslacked religion, did He think right to shun conversation with the woman, but unfolds His Loving-kindness to all, and hereby shews, that He being wholly One Artificer, doth not to men alone impart the life through faith, but snareth the female race also thereto. Let him that teacheth in the Church gain this too as a pattern, and not refuse to help women. For one must in every thing follow not one's own will, but the service of preaching. yet no man said, What seekest Thou? or, Why talkest Thou with her? It was the work of wise disciples, and knowing how to preserve their Master's honour, not to seem by their superfluous questions to be going off into strange surmises, because He was talking with a woman, but rather in reverence and fear to restrain their tongue within their teeth, and to await their Lord speaking of His own accord, and giving them a voluntary explanation. We must therefore herein marvel at Christ for His gentleness, at the disciples for their wisdom and understanding and knowledge of what is becoming.

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

We must hence learn, as in a type and outline, that by thoroughly despising little and corporal things, we shall receive of God things manifold more and better. For what is earthly water, compared with Heavenly wisdom? 29 and saith to the men Come see a Man which told me all things that ever I did; is not This the Christ? O wondrous change! O truly great and God-befitting Might, translucent with unspeakable marvel! Skilful workwoman unto doctrine, and initiater is she, who understood none of the things that were said at first, and therefore rightly heard, Go, call thy husband and come hither. For see how skilfully she conversed with the Samaritans. She does not say at once that she has found the Christ, nor does she introduce Jesus at first into her account. For rightly would she have been rejected, as far surpassing the measure of words befitting her, finding her hearers not ignorant of her habits. She first then prepares the way for this wonder, and having first astonished them with the miracle, makes the way smoother, so to say, to the faith. Come and see, she wisely says; all but crying aloud with more earnest voice, Sight alone will suffice to belief, and will assure those present with its more note-worthy marvels. For He Who knoweth the hidden things, and hath this great and God-befitting dignity, how shall He not speed with prosperous course to the fulfilment of those things which He willeth?

30 They went out of the city, and came unto Him. The obedience of the Samaritans is a conviction of the hardness of heart of the Jews, and their inhumanity is clearly shewn in the gentleness of these. And let the seeker of learning see again the difference of habit in both, that he may justly wonder at Jesus, departing from the Synagogue of the Jews, and giving Himself rather to the aliens. For that Christ should come to the Jews, and for what causes He should be revealed, the law of Moses declared to us, the all-august choir of the Prophets did proclaim, and did point Him out at length all but present at the doors, saying, Behold your God, Behold the Lord; and last of all John, the great among them that are born of women, did manifest Him already appeared, and dwelling among us, saying, Behold the Lamb of God which taketh away the sin of the world; and (yet more wonderfully than all) the Saviour was revealing Himself through many deeds of power and God-befitting authority. What then do these men unbridled unto strange counsels at last meditate yet? They devise murder unjustly, they plot impiously, they envy stubbornly, they drive forth of their land and city, the Life, the Light, the Salvation of all, the Way to the kingdom, the Remission of sins, the Bestower of sonship.

Wherefore rightly said the Saviour, O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you. But the Samaritans shew themselves superior to the folly of the Jews, and by obedience victorious over their innate unlearning, having given ear to one miracle only, they flock quickly to Jesus, not persuaded thereto by the voices of the holy Prophets, or by the proclamations

of Moses, nor yet the actual pointings of John, but one only woman and she a sinner telling them of Him. With reason then, let us too admiring the sentence of the Saviour against them, say, Righteous art Thou, o Lord, and upright Thy Judgment.

31, 32 In the mean time His disciples prayed Him, saying Master, eat. But He saith unto them Most excellently doth the Divine Evangelist manage the compilation of this book, and omits nothing which he believes will at all be of use to the readers. Hear therefore how he introduces Jesus again as the Ensample of a most noteworthy act. For I do not think that any thing has been put in vain in the writings of the saints, but what any man deems small, he sometimes finds pregnant with no contemptible profit. The conversion of the Samaritans being then begun, and they on the point of looking for Him (for He knew as God that they would come): wholly and entirely is He intent upon the salvation of them which are called, and makes no account of bodily food, although wearied with His journey, as it is written: that hereby again He might profit the teachers in the Churches, and persuade them to disregard all fatigue, and use more diligent zeal for those who are being saved, than for the care of their bodies. For Cursed, saith the Prophet, be he that doeth the work of the Lord negligently. In order then that we may learn that the Lord was accustomed to go without food at such times, he introduces the disciples, begging and all but on their knees, that He would take a little of their provisions, as inevitable and necessary food. For they had gone away into the city to buy meat which they had now got and come with.

I have meat to eat that YE know not of. Skilfully does the Saviour fashion His answer from what was before Him. He all but says darkly, that if they knew that the conversion of the Samaritans was at the doors, they would have persuaded Him rather to cling to that as a delicacy than to nourish the flesh. From this again we may learn how great love for man the Divine Nature hath: for It considereth the return of the lost unto salvation as both meat and treat. 33, 34 Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, The disciples not yet understanding the discourse which was obscure, were reasoning about what had often happened among themselves, and descend to common place ideas, fancying that food had been brought Him by some one, and that it was perhaps more costly or sweeter than what had been got together by them.

My meat is to do the Will of Him That sent Me and to complete His Work. Having wholly torn away the veil from His speech, He shewed them in full translucence the truth, and forthwith introduces Himself as a type unto future teachers of the world, of steadfast and most exceeding excellent zeal, to wit in respect of the duty of teaching, and on this account fitly keeping thought for the needful care of the body secondary. For in saying that it was to Himself most pleasant meat, to do the Will of Him that sent Him and to finish His Work, He limns the office of the Apostolic

ministry and clearly shews, what manner of men they ought to be in habit. For it was necessary (as it seems) that they should be strung to taking thought for teaching only, and it behoved them to be so far removed from the pleasure of the body, as at times not even to desire the service necessary for the mere accomplishing its preservation from death.

And let this be said for the present, as tending to the type and pattern of Apostolic polity. But if we must in addition to what has been said, apply ourselves to speak more doctrinally, He says that He was sent, clearly by God the Father, either in respect of the Incarnation, wherein He beamed on the world with Flesh, by the good Pleasure and Approbation of the Father; or as the Word proceeding 10 in some way from the begetting Mind, and sent and fulfilling His decree, not as though taken as a minister of others' wills, but Himself being alike both the Living Word and the most evident Will of the Father, readily saving those that were lost. Therefore in saying that it is the work of Him That hath sent Him, Himself is shewn as its Fulfiller: for all things are by the Father through the Son in the Spirit. For that the Son is the Word and Counsel and Will and Power of the Father is, I suppose, evident to all: but it is no trouble to prove it from the Divine Scripture also. Therefore let any one see that Ho is the Word in this, In the beginning was the Word and the Word was with God and the Word was God: let him see Counsel, in that the Psalmist says, as to God the Father, In Thy Counsel Thou guidedst me and with glory didst Thou receive me:

let him see Will again in his saying, Lord in Thy Will give strength to my beauty. For He strengthened the beauty of His saints, that is, their vigour unto every virtue, He, the Living and Hypostatic Will of the Father, that is the SON. That He is Power also, thou shalt again understand hence, Command, O God (he says) Thy strength: strengthen, O God, that which Thou wroughtest for us. Thou seest clearly herein, that by the good Pleasure of God the Father, His Power, that is, the Son, was Incarnate, that He might strengthen this body, which He perfected for us. For if He had not tabernacled among us, neither would the nature of the flesh at all have put off the infirmity of corruption. The Son then being Himself the good Will of the Father, perfects His Work, being shewn forth salvation to them that believe on Him.

But some one will say to this: "If the Son is Himself the Will of the Father, what will was He sent to fulfil? for the fulfilled must needs be other than the fulfiller." What therefore do we say to this? The giving of names indeed demands difference in the things signified, but often there is no difference in respect of God, and word regarding the supreme Nature rejects accuracy herein. For Its Properties are spoken of, not altogether as they are in truth, but as tongue can express, and ear of man hear. For he that seeth darkly, darkly also he speaketh. For what wilt thou do when He Who is by Nature Simple introduceth Himself to us as compound, in that He saith of them of Israel, And their children they made pass through the fire,

which I commanded not, neither came it into My heart? for must not the heart needs be other than he in whom it is? and how then shall God be yet conceived of as Simple? The things therefore about God, are spoken of after the manner of men: they are so conceived of, as befits God, and the measure of our tongue will not wrong the Nature That is above all. And therefore even though the Son be found speaking of the Will of the Father, as of something other than He, you will make no difference, attributing fitly to the weakness of our words their not being able to say any thing greater, nor to signify their meaning in any other way.

And let these things bo said in proof of the Son being conceived of as also the Will of the Father; but in the passage before us, no reason will compel us to conceive that the Will of the Father means the Son, but rather we may well receive it as His good Will to the lost. 35 Say not YE, There are yet four months and the harvest cometh? He again taketh occasions of His Discourse from the time and event, and from the grosser things of sense He fashioneth His declaration of spiritual ideas. For it was yet winter at that time, and the tender sprouting and fresh stalk of the seed was scarce bristling forth from the soil: but after the expiration of four months, it was awaiting its fall into the hand of the reaper. Do not therefore YE men say (saith He) that there are yet four months, and the harvest cometh?

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

36, 37 And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth. It is the time (saith He) of the Word calling to the Faith, and shewing to the hearers the arrival at its consummation of the legal and Prophetic preachings. For the law by typical services, as in shadows did foreshew Him That should come, that is, Christ: the Prophets after it, interpreting the words of the Spirit, Yet a little while, were fore-signifying that He was even now at hand and coming. But since He hath stepped within the doors, the word of the Apostles will not remove to far distant hope that which was expected,

but will reveal it already present: and will reap from legal worship those who are yet in bondage to the law and who rest in the letter only, and will transfer them as sheaves into the Evangelic habit and polity; and will likewise cut off from polytheistic straying the worshipper of idols, and will transfer him to the knowledge of Him That is in truth God, and, to speak all in brief and succinctly; will transform them who mind things on the earth unto the life of the Angels through faith to Christ-ward.

This (saith He) the word of the reapers will effect, yet shall it not be without an hire: for it shall surely gather for them fruit which nourisheth unto life eternal: nor shall they who receive rejoice in themselves alone but as having entered into the labours of the Prophets, and having reaped the seed fore-tilled by them, shall fill up one company with them. But I suppose that the most wise Paul, having throughly learnt the types of things to come, hence says of the holy fathers and Prophets that, These all, perfected through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. For the Saviour thought good, that the reaper should rejoice together with him who before had sown. 38 I sent you to reap that whereon YE have not laboured: other men have laboured, and YE are entered into their labours.

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

39 And from that city many of the Samaritans believed on Him for the saying of the woman which testified, He told me all that ever I did. Israel is again hereby too condemned, and by the obedience 11 of the Samaritans, is convicted of being alike reckless of knowing and harsh. For the Evangelist marvels much at the many who believed on Christ, saying, For the saying of the woman; although they who were instructed through the law to the knowledge hereof, neither received the words of Moses, nor acknowledged that they ought to believe the heraldings of the Prophets. He in these words prepares the way before, or rather wisely makes a defence before, for that Israel should with reason be thrust away from the grace and hope that is to Christ-ward and that instead should come in the more obedient fulness of the Gentiles, or aliens. 40, 41 So when the Samaritans were come unto

Him, they besought Him that He would tarry with them: and He abode there two days. And many more believed because of His Own Word,

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

Let him that is God-loving and pious hence know, that from them that grieve Him Christ departeth, but He dwelleth in them that gladden Him through obedience and good faith. 42 And said unto the woman, No longer do we believe, because of thy saying: for ourselves have heard Him and know that This is indeed the Saviour of the world. From the greater things does the faith of the Samaritans spring, and not any longer from what they learn from others, but from those whereof they are the wondering ear-witnesses. For they say that they know that He is indeed the Saviour of the world, making the confession of their hope in Him the pledge of their faith. 43, 44 Now after the two days He departed thence unto Galilee. For Jesus Himself testified that a prophet hath no honour in his own country.

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

that they will undergo the severest punishments, who knowingly despise Him and spurn a gift so worthy of marvel.

45 When therefore He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast. Not without consideration do the Galileans receive Jesus, but in just astonishment at the wondrous works which they themselves had already seen Him do, both by their piety towards Him condemning the folly of the Jews, and found far superior in good feeling to those who were instructed in the law. 46 He came therefore again into Cana of Galilee where He made the water wine. Christ loveth to dwell among those that are well disposed, and to those who more readily advance unto the perception and knowledge of benefits done them, He poureth forth supplies of greater goods. He cometh then to work miracles in Cana, thinking it fit to confer an additional benefit on those therein, in that He had through His signs already wrought there, the idea previously implanted in their minds, that He could do all things.

47, 48 And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he besought Him that He would come down and heal his son: for he was at the point of death. Jesus therefore said unto him, The nobleman cometh as to One able to heal, but he understandeth not yet that He is by Nature God: he calleth Him Lord, but giveth not at all the true dignity of Lordship. For he would have straightway fallen down and besought Him, not that he should by all means come to his house, and go down with him to the sick lad; but should rather with authority and God-befitting command drive away the sickness that fell on him. For what need for Him to be present to the sick, whom He could easily heal, even absent? how was it not utterly without understanding to suppose that He is superior to death, and in no wise to hold Him God Who is filled with God-befitting Power?

49 Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, A mind yet hard dwelleth in them who arc deceived, but mightier will be the more wonder-working power of Him That calleth them unto faith. Wherefore the Saviour says that they need wonders, that they may easily be re-instructed unto what is profitable, and acknowledge Him Who is by Nature God. Lord, come down ere my child die. Feeble indeed unto understanding is the nobleman, for ho is a child in his petition for grace, and almost doteswithout perceiving it. For by believing that Christ had power not only when present, but that He would surely avail even absent, he would have had a most worthy conception of Him. But now both thinking and acting most foolishly, he asks power befitting God, and does not think He accomplishes all things as God, nor yet that He will be superior to death, although beseeching Him to gain the advantage over him that had all but overcome; for the child was at the point of death.

50 Jesus saith unto him, Go thy way; thy son liveth. Thus believing he ought to have come, but Christ doth not reject our lack of apprehension; but benefiteth even the stumbling, as God. That then which the man should have been admired for doing, this does he teach him even when he doth it not, revealed alike as the Teacher of things most lovely, and the Giver of good things in prayer. For in Go thy way is Faith: in thy son liveth is the fulfilment of his longings, granted with plenteous and God-befitting Authority. 51 The man believed the word that Jesus said to him, and went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth. The one command of the Saviour healeth two souls. For in the nobleman it worketh unwonted faith, the child it rescueth from bodily death. Which is healed first it is hard to say. Both, I suppose, simultaneously, the disease taking its departure at the command of the Saviour. And his servants meeting him tell him of the healing of the child, shewing at the same time the swiftness of the Divine commands (Christ ordering this very wisely), and by the fulfilment of his hope, speedily confirming their master weak in faith.

52, 53, 54 He therefore enquired of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed and his whole house. This is again the second miracle that Jesus did, when He was come out of Judaea into Galilee. He enquires of them the hour of the turn for the better of the sick child, to prove whether it coincides with the time of the grace. When he had learnt that thus it was, and no otherwise, he is saved with his whole house, attributing the power of the miracle to the Saviour Christ, and bringing to Him a firmer faith as a fruit of thank-offering for these things. Chap. v.2, 3, 4 After this was the feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem the pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel of the Lord used to go down at a certain season into the pool, and trouble the water: whosoever therefore first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Not for nothing does the blessed Evangelist straightway connect with what has been said the Saviour’s return thence to Jerusalem: but his aim probably was to shew how superior in obedience were the aliens to the Jews, how great a difference of habit and manners is seen between them. For thus and in no other way could we learn, that by the just judgment of God Who ruleth all and knoweth not to accept the person of man, Israel with reason falleth from the hope, and the fulness of the Gentiles is brought in in his place. It is not hard by looking at the contrast of the chapters 12 to test what has been said. He shewed therefore that He had by one miracle saved the city of the Samaritans, by one likewise the nobleman, and by it had profited full surely (I ween) and exceeding much those who were therein. Hav-

ing by these things testified the extreme readiness of the aliens to obedience, he brings the Miracle-worker back to Jerusalem, and shews Him accomplishing a God-befitting act. For He wondrously frees the paralytic from a most inveterate disease even as He had the nobleman's son just dying. But the one believed with his whole house, and confessed that Jesus is God, while the others. who ought to have been astonished, straightway desire to kill, and persecute, as though blasphemously transgressing, their Benefactor, themselves against themselves pronouncing more shameful condemnation in that they are found to fall short of the understanding of the aliens, and their piety towards Christ. And this it was which was spoken of them in the Psalms, as to our Lord Jesus, Thou shalt make them the back. For they having been set in the first rank because of the election of the fathers, will come last and after the calling of the Gentiles. For when the fulness of the Gentiles is come in, then shall all Israel be saved.

This line of thought the well-arranged order of the compilation of chapters brings forth to us. But we will make accurate inquiry part by part of the meaning of single verses. 5, 6 And a certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time, The Jews having celebrated their feast of unleavened bread, in which it is their custom to kill the sheep, to wit, at the time of the Passover, Christ departeth from Jerusalem, and mingleth with the Samaritans and aliens, and teacheth among them, being grieved at the stubbornness of the Jews. And having barely returned at the holy Pentecost (for this was the next solemnity in Jerusalem and at no great interval), He heals at the waters of the pool the paralytic, who had passed long time in sickness (for it was even his thirty-eighth year): but who had not yet attained unto the perfect number of the Law, I speak of four times ten or forty.

Here then will end the course of the history; but we must transform again the typical letter unto its spiritual interpretation. That Jesus grieved departs from Jerusalem after the killing of the sheep, goes to the Samaritans and Galileans, and preaches among them the word of salvation, what else will this mean, save His actual withdrawal from the Jews, after His sacrifice and Death at Jerusalem upon the Precious Cross, when He at length began to freely give Himself to them of the Gentiles and aliens, bidding it to be shewn to His Disciples after His Resurrection, that He goeth before them all into Galilee? But His return again at the fulfilment of the weeks of holy Pentecost to Jerusalem, signifies as it were in types and darkly, that there will be of His Loving Kindness a return of our Saviour to the Jews in the last ages of the present world, wherein they who have been saved through faith in Him, shall celebrate the all-holy feasts of the saving Passion. But that the paralytic is healed before the full time of the law, signifies again by a corresponding type, that Israel having blasphemously raged against Christ, will be infirm and paralytic and will spend a long time in doing nothing; yet will not depart to complete punishment, but will have some visitation from the Saviour, and will himself too be healed at

the pool by obedience and faith. But that the number forty is perfect according to the Divine Law, will be by no means hard to learn by them who have once read the Divine Scriptures. 7 Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him,

An evident proof of the extreme goodness of Christ, that He doth not wait for entreaties from the sick, but forecometh their request by His Loving Kindness. For He runneth, as you see, to him as he lieth, and compassionateth him that was sick without comfort. But the enquiry whether he would like to be relieved from his infirmity was not that of one asking out of ignorance a thing manifest and evident to all, but of one stirring up to more earnest desire, and inciting to most diligent entreaty. The question whether he willed to obtain what he longed for is big with a kind of force and expression, that He has the power to give, and is even now ready thereto, and only waits for the request of him who receiveth the grace. 8 Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise.

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

9 Take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath. God-befitting the injunction, and possessing clearest evidence of power and authority above man. For He prays not for the loosing of his sickness for the patient, lest He too should seem to be as one of the holy Prophets, but as the Lord of Powers He commandeth with authority that it be so, telling him to go home rejoicing, to take his bed on his shoulders, to be a memento to the beholders of the might of Him That had healed him. Forthwith the sick man does as is bidden him, and by obedience and faith he gaineth to himself the thrice longed for grace. But since in the foregoing we introduced him as the image and type of the multitude of the Jews, who should be

healed in the last times: come let us think of something again harmonizing with the thoughts hereto pertaining, analagous to those before examined.

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

10 The Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed. Most seasonably (I think) doth He cry over them, Hear now this O foolish people and heartless, which have eyes and see not. For what can be more uninstructed than such people, or what greater in senselessness? For they do not even admit into their mind that they ought to wonder at the Power of the Healer: but being bitter reprovers, and skilled in this alone, they lay the charge of breaking the law about him who had just and with difficulty recovered from a long disease, and foolishly bid him lie down again, as though the honour due to the Sabbath were paid by having to be ill. 11, 12 He answered them, He That made me whole, He said unto me, Take up thy bed and walk. They asked him therefore

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

how shall not He Who is possessed of God-befitting Power surely counsel what is well-pleasing to God? The speech then has within itself some pungent meaning.

13, 14 What Man is He Which said unto thee, Take up thy bed and walk? But he that was healed wist not Who it was: for Jesus had conveyed Himself away, a multitude being in the place. Afterward Jesus findeth him in the temple and said unto him, Insatiable unto bloodshed is the mind of the Jews. For they search out who it was who had commanded this, with design to involve Him together with the miraculously healed (for he alone, it seems, was like to be vexing them in respect of the Sabbath, who had but now escaped impassable toils and snares, and had been drawn away from the very gates of death) but he could not tell his Physician, although they make diligent enquiries, Christ having well and economically concealed Himself, that He might escape the present heat of their anger. And not as though He could suffer anything of necessity, unless He willed to suffer, doth He practise flight: but making Himself an Example to us in this also.

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

15 The man departed, and told the Jews that it was Jesus Which had made him whole. He makes Jesus known to the Jews, not that they by daring to do anything against Him should be found to be blasphemers, but in order that, if they too should be willing to be healed by Him, they might know the wondrous Physician. For observe how this was his aim. For he does not come like one of the faultfinders, and say that it was Jesus Who had bidden him walk on the Sabbath day, but Which had made him whole. But this was the part of one doing nought save only making known his Physician. 16, 17 And therefore did the Jews persecute Jesus and sought to slay Him, because He was doing these things on the sabbath day. But Jesus answered them,

The narrative does not herein contain the simple relation of the madness of the Jews: for the Evangelist does not shew only that they persecute Him, but why they blush not to do this, saying most emphatically, Because He was doing these

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

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

My Father worketh hitherto, and I work. Christ is speaking, as it were, on the sabbath day (for this the word Hitherto must necessarily signify, that the force of the idea may receive its own fitting meaning) but the Jews, who were untutored, and knew not Who the Only-Begotten is by Nature, but attributed to God the Father

alone the appointing of the Law through Moses, and asserted that we ought to obey Him Alone; these He attempts to clearly convince, that He works all things together with the Father, and that, having the Nature of Him Who begat Him in Himself, by reason of His not being Other than He, as far as pertains to Sameness of Essence, He will never think ought else than as seemeth good to Him Who begat Him. But as being of the Same Essence He will also will the same things, yea rather being Himself the Living Will and Power of the Father, He worketh all things in all with the Father.

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

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

The mind of the Jews is wound up unto cruelty, and whereby they ought to have been healed, they are the more sick, that they may justly hear, How say ye, WE are wise? For when they ought to have been softened in disposition, transformed by suitable reasoning unto piety, they even devise slaughter against Him Who proves by His Deeds, that He hath in no whit transgressed the Divine Law by healing a man on the sabbath. They weave in with their wrath on account of the sabbath, the truth as a charge of blasphemy, snaring themselves in the meshes of their own transgressions unto wrath indissoluble. For they seemed to be pious in their distress that He being a Man, should say that God was His Father. For they knew not yet that He Who was for our sakes made in the form of a servant, is God the Word, the Life gushing forth from God the Father, that is, the Only-Begotten, to

Whom Alone God is rightly and truly inscribed and is Father, but to us by no means so: for we are adopted, mounting up to excellency above nature through the will of Him That honoured us, and gaining the title of gods and sons because of Christ That dwelleth in us through the Holy Ghost. Looking therefore to the Flesh alone, and not acknowledging God Who dwelleth in the Flesh, they endure not His springing up to measure beyond the nature of Man, through His saying that God was His Father (for in saying, My Father, He would with reason introduce this idea) but they deem that He Whose Father God properly is, must be by Nature Equal with Him, in this alone conceiving rightly: for so it is, and no otherwise. Since then the word introduces with it this meaning, they perverting the upright word of truth are more angry.

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

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

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

says that He can do these things equally with Him; but that He may appear not only Equal in Power to the Father, but likeminded in all things, and having in all things the Will One with Him, He saith that He can do nothing of Himself, but what He seeth the Father do.

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

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

What then is to be said to these things by us? Bold unto blasphemy is the enemy of Christ and drunken with folly he perceives it not. For one must, most excellent sir, test accurately the force of what has been said, and not dash offhand to reasonings springing from unlearning. For to what kind of equality with the Father dost thou deem it right to bring down the Son, by reason of His saying that He can do nothing of Himself, but what He seeth the Father do? Is it as not having Equality in Power that He says these things, although from the very passage under consideration one may see that the Son is Equal in Power with the Father, rather than inferior in God-befitting Might? For plainly He does not say, The Son can do nothing of Himself, except He receive Power of the Father (for this would be the part of one really weak) but, but what He seeth the Father do. But that by the sense of seeing, we are not usually called to be powerfnl, but to look at something, I suppose no one will dispute. The Son then in saying that He looketh on the works of His Father doth not shew Himself impotent, but rather a zealous Imitator, or Beholder: and how, shall be more accurately spoken of in what follows.

But that through His exact and likest working, I mean in all things, He is shewn to have Equality in Power, Himself will clearly teach below, adding as of His Father,

for what things soever He doeth, these (saith He) doeth also the Son likewise. How then is He inferior, Who is Eminent in equal workings with God the Father? for will the offspring of fire work ought different from fire, any change being seen in its work? how could it be so? How then will the Son work in like manner with the Father, if by reason of having inferiority He come short of equal Might with Him?

And these things were taken from the words at present under comment. But let us consider, going through other considerations also, whether the Nature of the Son admits any law of inferiority to that of the Father. Let the consideration of Power also be before us. Do they confess that the Son is God of God by Nature and verilyand of the actual Essence of the Father; or do they say indeed that He is God, but blasphemously add, that He is outside of the Essence of the Father? If then they say that He is not of the Essence of the Father, He will neither be God by Nature, nor Very Son. For that which is not of God by nature, neither ought it at all to be conceived of as by nature God, nor yet Son if it be not begotten of the Essence of the Father, but they are bringing in privily to us some bastard and new god. If they do not say this, blushing at the absurdity that is in their own doctrines, but will grant that the Only-Begotten is truly of the Father, and is God by Nature and Verily: how will He be inferior to the Father, or how powerless to ought, and this not accuse the Essence of Him Who begat Him?

For if it be possible that He Who is by Nature God should at all be impotent, what is to hinder the Father from being in the same case, if the Divine and Ineffable Nature once has the power of being so, and is already so manifested in the Son, according to their account? Hence then neither will the Divinity be Impassible, nor will It remain in sameness and Bliss wholly Unchangeable. But who (tell me) will endure them that hold such opinions? Who when the Scripture crieth aloud that the Son is the Lord of Hosts, will not shudder to say, that He must needs be strengthened, and is imperfect in that which of right is His alone with the Father and Holy Ghost?

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

What art thou saying, thou all-daring? doth the Son receive into Himself the types of the Father’s Working, that thereby He may be thought to be God? By learning then will He be God, not by Nature. As in us is (it may be) knowledge and art, so is in Him the Dignity, and He is rather an Artificer of the works of Deity than Very God: yet is He (I suppose) altogether other than the art that is in Him, though it be God-befitting. Him then that has passed forth of the boundaries of the Godhead,

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

Next, what additional absurdity is herein beheld? Let them tell us who introduce God as an Instructer rather than a Father, Doth the Son await the sight of His Father's works in ignorance of them, or having most perfect knowledge of them? If then they say that He awaits though He knows them, they clearly shew that He is doing something very superfluous, and the Father practising a most idle thing: for the One, as though ignorant looks at what He knows perfectly, the Other attempts to teach One Who knows: and to whom is it not evident, that such things incur the charge of the extremest absurdity? But perchance they will not say this; but will go over to the opposite alternative. For they will affirm that He awaiteth of necessity the Father working in order to learn by seeing. How then doth He know all things before they were? or how will He be true saying of Himself, Am I a God at hand, saith the Lord, and not a God afar off? Shall ought be hidden from Me? But how is it not absurd andunlearned to believe that the Spirit searcheth and knoweth the deep things of God, and to suppose that the Giver of the Spirit is in ignorance of the works of the Father and of His own Spirit, so as to come short in knowledge? For will not the Son at length lose His being Wisdom, if He be wholly ignorant and receive by learning?

for He will be a recipient of wisdom, rather than Wisdom Itself by Nature. For wisdom is that which maketh wise, not that which is formed to become wise, just as light too is that which enlighteneth, not that which is formed to receive light. Therefore is He again other than the wisdom which is in Him, and in the first place He is not Simple, but compounded of two: next besides this, He will also lose the being God, I mean God by Nature and Essentially. For the Divine Nature endureth not the being taught by any at all, nor the duplication of composition, seeing It hath as Its Proper Good the being both Simple and All-Perfection. And if the Son be not God by Nature, how doth He both work and do things befitting God Alone? will

they say that it suffices for Him unto God-befitting Power, only to see the Father working, and by the mere sight does He attain to being by Nature God, and to being able to do such things as He That sheweth Him doth? There is therefore nothing to hinder, but that many others too should be manifested to us as gods, if the Father be willing to shew them too the mode of His works, and the excellence of the Father's Essence will consist in learning something over and above.

For He that was taught (as those say) is found to have mounted up to the dignity of the God-head by Nature, saying, I and My Father are One, He that hath seen Me hath seen the Father.

Let them weigh then how great a crowd of blasphemies is heaped up by them, from their choosing so to think, and let them think truly of the Son as it is written. For neither by contemplation of what is performed by the Father, nor yet by having Him as antecedent to Himself in actions, is the Son a Doer or Wonder-worker, and by reason hereof God: but because a certain law of Nature carries Him to the Exact Likeness of Him who begat Him, even though it shine forth and is manifested through the unceasing likeness of Their Works. But setting before us again, if you please, the verse, and testing it with more diligent scrutiny, let us consider accurately, what is the force of the words and let us now see how we must think with piety. Therefore, Verily verily I say unto you, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise.

Thou seest how through the exact likeness too in the works, He sheweth Himself like in all things to the Father, that thereby He may be shewn to be Heir of His Essence also. For in that He must of necessity and incontrovertibly be conceived of as being God by Nature, Who hath Equal working with God the Father, the Saviour says thus. But let no one be offended, when He says economical, that He can do nothing of Himself but what He seeth the Father do. For in that He was now arrayed in the form of the servant and made Man by being united to flesh, He did not make His discourse free, nor altogether let loose unto God-befitting boldness, but used rather at times by an economy such discourse as befits alike God and Man. For He was really both in the same.

And this is one true word, but I think one ought again to explain what is before us in another way too, and to apply more keenly to the accurate meaning of the passage. The Son (it says) can do nothing of Himself but what He seeth the Father do. The word cannot, or impossibility, is predicated of certain things, or is applied to certain of things that are. For this being predicated we say is not indicative at all of necessity, nor of weakness; but often denotes the stability of natures and the immoveable condition of essences, in respect of what each thing mentioned either is or has been, and of what it can effect by nature and without change. But let our argument, if you please go through demonstration also. When for instance a

man says that he cannot carry a piece of wood, immeasurable perhaps and heavy, he predicates his innate weakness: but when another says, I being by nature a reasonable man, and born of a father by nature reasonable, cannot do anything my own and of myself, which I do not see belonging to the nature of my parent; the words "I cannot" express the stability of essence, and its inability to change into any thing but what it is. For (says he) I cannot of myself be not a reasonable creature, strengthened by increases accruing to me by nature: for I do not see the power of doing this in the nature of my father.

In this way then you may hear Christ saying, The Son can do nothing of Himself but what He seeth the Father do. For do not (saith He) blame the works of the Son: for He beholding, as in His Proper Thoughts or Natural Motions, the Essence of Him That begat Him; what things He seeth That Nature befittingly work, these He doeth and none other, not being able to suffer ought contrary to His Nature, by reason of His being of It. Thus, the Nature of the Father hath the Will to compassionate: the Son seeing this inherent therein, is Compassionate as being of Him by Nature, not being able to be Other than what It is. For He hath of the Father, as Essence, so the good things too of the Essence, simply that is and uncompound as God, therefore He wisely subjoins to the former words, For what things soever He doeth, these doeth also the Son likewise: in these words collecting, so to say, the whole meaning of His being able to do nothing of Himself, but what He seeth the Father do. But by considering the cause why the Son says these things, you will apply your mind more accurately to the things spoken by us.

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

But the saying that the Father is antecedent in the work, is not free from the deepest unlearning. For how should He ever of Himself and alone begin, Who has the Son as the operative Power for all things, Eternally with Him, the Exponent of His Will as to ought and of His motion to operation in respect of ought. But if they uninstructedly assert that He awaits the SeparateOperation of the Father for each several work, in order to imitate equally, let them shew us that the Father wrought

anything separately and of Himself, or what paralytic He having first healed, hath given the deed as a pattern to His Son. 20 For the Father loveth the Son Those who were heedlessly blaspheming against Him by reason of the sabbath, Christ convicts of being foolishly exasperated to empty anger, making most clear proof of the matter by saying that He is loved by His Father. For if the Father wholly loveth the Son, it is plain that He loves Him not as grieving Him, but rather as gladdening Him in what He does and works. Vainly then do they persecute Him Who refuseth not to shew mercy on the sabbath, and hereby again are they found opposing the decrees of God the Father. For they think they ought to hate Him Whom He loves, but it is altogether (I suppose) manifest, that He would never have loved Him if He had gone contrary to the Will of His Father, and been accustomed to do of Himself and Alone whatsoever Himself willed. But since He justly loves, He approves, it is plain, and agrees to the breaking of the sabbath, and shews that it has nothing in respect of which God the Lord of the Law might reasonably be angry.

and sheweth Him all things that Himself doeth;

Needs does He subjoin this too to the preceding; and wherefore, I will say. Fathers who are among us, sometimes overcome by natural affection, bear with their sons grieving them, and seeing them attempt things against their judgment, they often suffer it. For vehement is the yearning love implanted in them in respect of their children persuading them to overcome all littleness of soultowards them. But not thus (saith He) does God the Father love the Son, for He cannot do anything which He too does not work by Nature, but as having One Essence with Him, He is called by certain Physical laws, so to say, to identical Will and Power. The Son then (saith He) worketh nothing contrary to what is pleasing or fitting to the Father, nor does He vaunt Himself in the love of the Father, as though a lover of novelty in His works and unbridled, but whatsoever things He sees Him doing, as in conception, all these He performeth restrained by Identity of Essence from falling aside in ought that is befitting God. For He hath no part with change in ought, or variableness: for He remaineth the Same unceasingly, as the Psalmist says. The Father again sheweth the Son what He Himself doeth, not as though setting before Him things depicted on a tablet, or teaching Him as though ignorant (for He knoweth all things as God):

but depicting Himself wholly in the Nature of His Offspring, and shewing in Him His Own Natural Properties in order that from what Properties Himself is and is manifested, He may know of what kind and Who He is by nature That begat Him. Therefore Christ says, that no man knoweth Who the Son is but the Father, and Who the Father is, but the Son. For the accurate knowledge of each is in Both, not by learning, but by Nature. And God the Father seeth the Son in Himself, the Son again seeth the Father in Himself. Therefore He saith, I am in the Father and, the Father in Me. But ”to see” and ”to be seen” must here be conceived of after a Divine sort.

And greater works than these will He shew Him, that YE may marvel. Above the blessed Evangelist says, The Jews were seeking to kill Jesus, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God. He therefore put down the accusation respecting the sabbath, by shewing that the Father Himself worked on the sabbath day, and expending many words thereupon: and endeavours to teach them that He is in Equality with the Father, even when made Man for our sakes (for this was what the argument yet lacked), and therefore does He say And greater works than these will He shew Him that YE may marvel. And what again does He will to shew us hereby? The paralytic (it says) has been healed, which had an infirmity thirty and eight years. And marvellous indeed the Power of Him That healed him, God-befitting exceedingly the Authority. This so great Wonderworker, no one (I suppose) in his senses would blame for saying that He is God, and since He is Son, Equal in all things to Him That begat Him. But since ye (He says) imagining things most wicked and foolish, are offended because of this mortal Body, ye must needs learn that My Authority and Power stop not here: for ye shall be, even though ye will it not, spectators of greater wonders, to wit of the resurrection of the dead, and yet more shall ye be astonished, seeing Power and Glory befitting God, in Me Whom now ye charge with blasphemy and are not ashamed to persecute, for merely saying, I am the Son of God.

But how God the Father shews His Works to the Son, we have already said at much length. 21 For as the Father raiseth the dead and quickeneth them, so the Son too quickeneth whom He will. See again in these words clear proof of His Equality. For He That worketh equally in respect of the reviving of the dead, how can He have inferiority in ought? or how shall He be of another nature and alien to the Father Who is radiant with the Same Properties? For the Power of quickening, which is in the Father alike and the Son, is a Property of the Divine Essence. But the Father doth not again separately and of Himself quicken some, the Son some separately and apart: for the Son having in Himself by Nature the Father, the Father doth all things and worketh all things through the Son. But since the Father hath the Power of quickening in His Own Nature, as also Himself too, He attributes the Power of quickening the dead as though accruing to each separately.

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

22 For neither doth the Father judge any man, but hath committed all judgment unto the Son. He introduceth another God-befitting and marvellous thing, in many ways persuading them that He is God by Nature and Verily. For to what other would it befit to judge the world, save Him Alone Who is God over all. Whom too the Divine Scriptures call to this, saying in one place, Arise, O God, judge the earth, in another again, For God is the Judge, He putteth down one and setteth up another. But He says that judgment has been given Him by the Father, not as being without authority hereto, but economically as Man, teaching that all things are more suitably referred to the Divine Nature, whereto Himself too being not external, in that He is Word and God, hath inherently authority over all; but in that He is made Man, to whom it is said, What hast thou that thou didst not receive, He fittingly acknowledges that He received it.

To these things again one of our opponents will say, ”Lo, the Son evidently declares that He hath received judgement of the Father; but He receives (it is plain) aa not having. How then will not He That gives with Authority be greater and of Superior Nature to Him Who must needs receive?” What then do we say to these things? Our prearranged argument has been, I think, not unskilfully managed, introducing a consideration specially befitting the time, to wit of the Incarnation, and most accordant with the economy of the Flesh, when He was called a servant, when He humbled Himself, made in our likeness. But since it seemeth good to thee haughtily to despise the simpler doctrines, and to make more critical examination of them, come then, opposing thy objections, let us first say, Not altogether, nor of necessity, sir, doth he that is said to give anything, impart it to the recipient as though he had it not, nor yet is the giver always greater than the receiver. For what wilt thou do,

when thou seest the holy Psalmist saying in the Spirit, Give glory to God? Shall we consider that God is in need of glory, or that we who are commanded to offer Him this, are on this account greater than the Creator? But not even thou wilt dare to say this, who shunnest not the fear of blasphemies. For full of glory is the Godhead, even though It receive it not from us. For He who receives as honour, what He hath of Own, will never bo thought inferior to those who offer Him glory as a gift. One may often see that he who has received anything is not inferior to the giver, and that the Father is not therefore of Superior Nature to His offspring, because He hath committed to Him all judgment.

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

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

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

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

”If (he says) by reason of its being said, That all men should honour the Son even as they honour the Father, ye suppose that one ought to magnify the Son with equal honours with the Father, ye know not that ye are stepping far away from the truth.

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

What then is our answer to these things? With bitter words do the fighters against God bay at us, but without are dogs, as Paul saith, without are evil workers, without the right faith are the concision. For we are sons of the truth and children of the light. Therefore we will glorify the Only-Begotten together with God the Father, not with any difference, but in equality of honour and glory, as God of God, and Light of Light, and Life of Life. And overmuch enquiry into what is to be received as faith, is not without hazard: nevertheless we must test the force of the As, lest our opponents be overwise in their own conceits. When therefore As is applied to things unlike in their nature, it does not wholly introduce absolute equality, but rather likeness and resemblance, as ye yourselves acknowledged above; but when it is applied to things in all respects like to one another, it shews equality in all things and similitude and whatever else is found to have the same force with these. Just as if I say, Bright is the sun in Heaven, bright too is silver which is of the earth, yet is the nature of the things mentioned diverse. Let any of the rich, of the earth, be supposed to say to his household servants, Let the silver shine as the sun.

In this case we very justly say that earthly matter attains not to equal brightness with the sun, but to a certain likeness and resemblance, although the word As be used of it. But let Peter and John (suppose) of the holy disciples be brought forward, who both in respect of nature and of piety towards God, fail not of an accurate likeness one to another, let the As be applied, some one saying of them, as here, Let John be honoured by all, even as Peter, will the As here be powerless, so that equal honour ought not to be paid to both? But I do not suppose that any one will say such a thing: for he will see that there is nothing to prevent it.

According to this analogy of idea, when the As is applied to the Father and the Son, why should we shrink from crowning Both with equal honours? For He having considered before, as God, things to come, and having carefully viewed the envious opposition of thine unlearning hath brought in the As, not bare and bereft of the aid befitting it, but having strengthened it beforehand with convenient proofs, and shewn afore that He is God by Nature (for He made God His Father): having again fore-shewn that He is both God the Creator and of a truth Life, and having before introduced Himself, altogether glorying (so to say) in the Attributes of God the

Father,----He afterwards seasonably subjoins That all men should honour the Son even as they honour the Father too. Then what objection still appears, what is there to hinder, that He, in Whom are Essentially the Properties and excellencies of the Father, should attain to an equal degree of honour? for we shall be found honouring the very Nature of God the Father, full well beaming forth in the Son. Wherefore He proceeds, He that honoureth not the Son honoureth not the Father which sent Him. For the charge of dishonouring the Son, and the force of blasphemy against Him, will mount up unto none other more truly than the Father Himself, Who put forth the Son as it were from the Fount of His Own Nature, even though He be seen throughout the whole Holy Scriptures as everlastingly with Him.

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

Shall then the Only Begotten be classed with us as external to the Essence of the Father? how then will He yet be God by Nature, if He altogether slip out of the bounds of the Godhead, situate in some nature of his own and of other sort than that wherein the Father is? and we do wrong, it seems, in bringing into one count of Godhead, the order of the Holy Trinity. We ought, we ought at length to worship the Father as God, to impart some glory of Their Own to the Son and the Spirit, severing them as it were into different natures, and defining severally to Each the mode of His Existence. Yet do the Divine Scriptures declare unto us One God, classing with the Father the Son and the Spirit, so that through Their Essential and exact sameness the Holy Trinity is brought unto one count of Godhead. The Only-Begotten is not then alien from the Nature of Him who begat Him, but neither will He be a whit conceived of as Son in truth, if He beamed not forth from the Essence of the Father (for this and no other is the definition and mode of true son ship in all) but if there be no Son, God's being Father will be wholly taken away too. How

then will Paul be true in saying of Him, Of Whom every family in Heaven and earth is named?

For if He have not begotten of Himself in God-befitting manner the Son, how shall the beginning of Fatherhood be in Him, going through in imitation to those who are in Heaven and earth? But God is in truth Father: the Only-Begotten therefore is by Nature Son, and is of a surety within the bounds of the Divinity. For God will be begotten of God even as man (for example) of man, and the Nature of God the Father, Which transcends all things, will not err by bearing fruit not befitting It.

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

Let then the most critical investigators of the Divine Image teach us, whether they think one ought to attribute to the Only-Begotten the Essential and Natural Likeness, and thus say that the Only-Begotten Word proceeding from the Father is an Image of Him in the same sense as Abel is of Adam, who retained in himself the whole nature of his parent, and bore the count of human nature all-complete? or will they be vexed at this, compelled to confess the Son truly God of God by Nature, and turning aside according to their custom to fight against the truth, advance to the second kind of image, which is conceived to exist in mere form, impress and outline? But I suppose they will shrink from saying this. For no one, even if he be a very prater, will suppose that the Godhead can be estimated in respect of size, or circumscribed by outline, or meted by impress, or that the Unembodied will wholly undergo what belongs to bodies. Do they say then that He is conformed to Him in respect of manners and habits and will, and are they not ashamed to dress Him in

this image? for how is He yet to be conceived of as God by Nature, Who has Likeness to Him in will only, but has another Being separately of Himself? For they will surely acknowledge that He subsists. Then what is there in Him more than in the creature?

For shall we not believe that the angels themselves hasten to perform the Divine Will, who are by nature other than God? But what, when this is conceived of as belonging to us too? for does not the Only-Begotten teach us foolishly to jump at things above our nature, and to aim at impossibilities, saying, Be ye merciful, as your Father also which is in Heaven is merciful? For this were undoubtedly to say that we ought to gain the likeness of the Father by identity of will. And Paul too was an imitator of Christ, of the (as they babbling say) Image of the Father in will only. But they will shift their ground (I suppose) from these miserable conceptions, and as though thinking something greater and better, will surely say this, "The Only-Begotten is the Image of God the Father, in respect of identity of will, in respect of God-befitting Dignity and Glory and Power, in respect of Operation in creation and working miracles, in respect of reigning and ruling over all, in respect of judging and being worshipped by angels and men and in short by all creation. By all these He shewing us the Father in Himself, says that He is not of His Person, but is the Impress of His Person.

Therefore as we said just now, the Son is none of these by nature, but is altogether separate from all of them according at least to your most foolish reasoning, and is neither Very God, nor Son, nor King, nor Lord, nor Creator, nor Mighty, nor in respect of His own "Will is He by Nature Good: but in boasts solely and only of what is God-befitting is He seen. And as is the application of tints to paintings on tablets, beautifying them by the variety to the eye, but having nothing true: so as to the Son too, the beauty of the Excellencies of God the Father decks Him around with bare names only, but is as it were applied from without like certain tints: yea rather the Divine Nature is outlined in Him, and appears in bare type.

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

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

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

24 Verily verily I say unto you, he that heareth My Word and believeth on Him That sent Me, hath everlasting Life, and cometh not into condemnation, but is passed from death unto life. Having now proved sufficiently by the foregoing, that the miserable Jews sin not against the Son only, by daring to find fault with the things which He says or does among them in His teaching, but do also ignorantly transgress against the Father Himself, and having as far as pertains to the force of what has been said, wrapped about their over-confidence with fear, and persuaded them to live more religiously in hope of things to come, He at length snares them to obedience. And not unskilfully again did He frame His speech to this end. For since He knew that the Jews were still diseased, and yet offended concerning Him, He again brings back their faith to the Person of God the Father, not as excluding Himself, but as honoured in the Father too by reason of Identity of Essence. For He affirms that they who believe shall not only be partakers of eternal life, but also

shall escape the peril of the condemnation, being justified, that is: holding forth fear mixed with hope. For thus could He make His discourse more efficacious and more demonstrative to the hearers.

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

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

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

26, 27 For as the Father hath life in Himself, so gave He to the Son too to have life in Himself, and gave Him authority to execute judgment also because He is the Son of Man. Observe again the economy in these words, that thou mayest marvel at the form of expression and not, by falling into offence thereat from ignorance, bring upon thyself perdition. For the Only-Begotten, being Man in respect of the nature of His Body, and seen as one of us while yet upon the earth with flesh, manifoldly instructing the Jews in matters pertaining to salvation, clothed Himself with the glory of two God-befitting things. For He clearly affirmed, that He would both raise the dead, and set them at His Judgement-seat to be judged. But it was extremely likely that the hearers would be vexed at this, accusing Him with reason, because He said that God was His Father, making Himself equal with God. Having mingled therefore with God-befitting Authority and Splendour language befitting the human nature, He beguiles the weight of their wrath, saying more modestly and lowlily than was necessary, For as the Father hath life in Himself, so hath He given to the Son too to have life in Himself. Marvel not (saith He) if I, Who am now as you, and am seen as a Man, promise to raise the dead, and threaten to bring them to judgement: the Father hath given Me Power to quicken, He hath given Me to judge with authority. But when He had hereby healed the readily-slipping ear of the Jews, He bestows zealous care for the profit too of what follows, and immediately explaining why He says that He hath received it, He alleges that human nature hath nothing of itself, saying, Because He is the Son of Man.

For that the Only Begotten is also Life by Nature, and not a partaker of life from another, and so quickeneth as doth the Father, I think it superfluous to say now, since no small discourse was expended hereupon in the beginning of the book, upon the words, In Him was Life. 28, 29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His Voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of doom.

He signifies by these words the time of the resurrection of all, when, as the Divine Paul wrote to us, The Lord Himself shall descend from heaven with a summons, with the voice of the Archangel, with the trump of God, to judge the world in righteousness, and render to every man according to his works. He leads therefore by repetition of the same things the most unlearned understanding of the Jews, to be able clearly to understand, that He will be a Worker of greater deeds than those in which the paralytic was concerned, and that He will be revealed as a Judge of the world: and by profitably contrasting the healing of one sick person with the resurrection of the dead, He shews that greater and more noteworthy is the operation that undoes death and destroys the corruption of all, and reasonably and of necessity says, in respect of the lesser miracle, Marvel not at this. And let us not at all suppose that by these words He means to find fault with the glory of His own works, or to enjoin the hearers that they ought not to hold worthy of wonder,

those things whereat one may reasonably wonder, but He wishes those who were astonished at that to know and believe that the subject of wonder as yet was small. For He raiseth by a word and God-befitting Operation not only the sick from little diseases, but those also who have been already submerged by death and overcome by invincible corruption.

And hence introducing the greater, He says, The hour is coming in which all that are in their graves shall hear His Voice. For He who by a Word brought into being things that were not, how should He not be able to win back into being that which was already created? For thus each will be the effect of the same Operation, and the glorious production of one Authority. And profitably does He subjoin that they shall come forth of their graves, they that were holden of base deeds and that lived in wickedness to undergo endless punishment, the illustrious in virtue to receive the reward of their religiousness, eternal life: at once (as we said above) introducing Himself as the Dispenser of what belongs to each, in these words of His; and persuading them, either from fear of suffering dreadful punishments, to forego evil and to hasten to elect to live more soberly, or pricked with desire after some sort for eternal life, make more zealous and eager haste after good.

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

30 I can of Mine Own Self do nothing: as I hear, I judge, and My Judgment is just, because 1 seek not Mine Own Will, but the Will of the Father Which sent Me.

Give more exact heed again to the things said, and receive the force of its thought with intelligence. For the Jews not knowing the deep Mystery of the economy of flesh, nor yet acknowledging the Word of God indwelling in the Temple of the Virgin, were often excited by zeal, mistaken and not according to knowledge, as Paul saith, to savageness of manners and fierce anger: and indeed were attempting to stone Him, for that He, being a Man, was making Himself God, and again because He said that God was His Father, making Himself Equal with God. But since they were thus hard of understanding and utterly unable to endure God-befitting words, but both thought and spake meanly of Him, the Saviour by an economy acts the child with them, and made His explanation a mixed one, neither wholly foregoing words befitting God, nor altogether rejecting human language: but having said something worthy of His Divine Authority, He forthwith represses the untutored mind of the hearers, by bringing in something human also; and again having said something human by reason of the economy, He suffers not what belongs to Him to be seen in mean estate only, shewing often by His Superhuman Might and Words that He is by Nature God. Some such contrivance will you find now too in the passage at present before us. For what did He say before?

For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will, next again, For the hour is coming in the which all that are in their graves shall hear His Voice; and besides, that they shall also come forth

to be judged and to receive their reward according to their works. But He That saith He can quicken whom He will, and in like manner as the Father: how shall He not be conceived of as clothed with Might befitting God? He Who openly says that He will be Judge of all, how shall He not with justice terrify those who deem that He is yet bare Man? For it was like that they being Hebrews and instructed in the Sacred Writings, should not be entirely ignorant that God should be Judge of the world, since they too sang often, Arise, O God, judge the earth, and again, For God is the Judge.

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

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

And that the Son is not inferior to the Father either in Power or Operation unto ought, but is Like in all things and of Equal Might, has been demonstrated by us elsewhere, on the words, The Son can do nothing of Himself but what He seeth

the Father do: for what things soever He doeth, these doeth the Son too likewise. But since I think it just and becoming, to display the most devoted zeal in Divine doctrines; come let us after the custom of sailors on the sea wind back anew (as a cable) the whole argument of the chapter. For in this way one may see, that the Son does not accuse His Own Nature by saying that He can do nothing of Himself, but rather exposes the folly of the Jews, and plainly shews that they trample on the law of Moses. For in that to the words, I can do nothing of Myself, is immediately subjoined, As I hear, I judge, it frees the Son from all reproach of not being able to act of His Own Power: rather it shews clearly that He is in all things Filial and Consentient with Him Who begat Him. For if as though impotent He were borrowing His Power of the Father, as not having sufficient of Himself: how ought He not rather to say, I can of Mine Own Self do nothing, I receive the power of my Father?

But now as He does not say this, but rather adds to the being able to do nothing of Himself, that He so judges as He hears, it is evident that not in respect of weakness of operation as to ought, does He put that He cannot, but by reason of impossibility of transgressing in anything the Will of the Father. For since One Godhead is conceived of in the Father and the Son, the Will too (I suppose) will be surely the Same; and neither in the Father, nor yet in the Son or the Holy Ghost will the Divine Nature be conceived of as at variance with Itself; but whatsoever seemeth good to the Father (for example), this is the Will of the Whole Godhead.

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

Let these things be said by us conformably to our own ability, and let the lover of learning search out for better: but we will not shrink from interpreting the saying in another way too, lowering our manner of speech a little from the bounds of the Godhead and the Excellence of the Only-Begotten: and since the Son truly was and was called Man, translating the force of the passage to the economy with Flesh, and shewing that what follows is akin and connected with what preceded. Therefore He clearly testified that all that are in the graves shall hear His Voice, and that they shall come forth to be judged. When He has once begun on the subject of His judging the world, He not only promises to be a righteous Judge at that time, in

which He says the Resurrection of the dead will take place, but also declares that even now He judges rightly and justly of matters in this life. What was the question and of what the discourse, hear. For our sakes was He born of a woman: for as Paul saith, He taketh not hold of angels, but of the seed of Abraham, wherefore it behoved Him in all things to be made like unto His brethren. But since He was made Man and in servant's form, He the Law-giver as God and Lord is made under the Law also. He speaks then sometimes as under the Law, sometimes again as above the Law, and hath undisputed authority for both.

But He is discoursing now with the Jews as Law-keeper and Man, as not able to transgress the commands ordered from above, nor venturing to do ought of His Own Mind, which does not agree with the Divine Law. Wherefore He says, I can of Mine own self do nothing; as I hear, I judge. By testifying to Himself that He can do nothing of Himself, which is not wholly in accordance with the Law, and that He judges and gives sentence in matters, according as He hears, to wit by declaration of the Law, He exposes the unbelief of the Jews, and lays bare their headstrong habit. For this too the words I can of Mine own self do nothing, well hint at, as contrasting with, YE recklessly transgress the commandments given you, ye were bold to do all things of yourselves, fearlessly, and in every matter are ye zealous to give judgments not consonant to the Divine decrees. For ye teach for doctrines the commandments of men, and make your own will a law.

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

Understand then that Jesus says with a kind of emphasis to those who were angry at His deeds of good and found fault with His holy judgments, following only their own imaginations, and so to speak defining as law that which seemed to them to be right even though it be contrary to the Law:---- I can of Mine Own Self do nothing, i. e., I do all things according to the Law set forth by Moses, I endure not to do anything of Myself, as I hear, I judge. For what willeth the Law? Ye shall not respect persons in judgment, for the judgment is God's. why then (saith He) are ye angry at Me because I have made a man every whit whole on the sabbath day, and condemn not Moses who decreed that children should be circumcised even on the sabbath. Judge not according to the appearance, but judge righteous judgment. If a man on the sabbath day receive circumcision, that the Law of Moses should not be broken, thus without due cause are ye vexed at seeing a man every whit healed on the sabbath day? I therefore judged justly, but ye by no means so, for ye do all things of yourselves. But I can of Mine Own Self do nothing; as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will, as ye do, but the Will of the Father Which sent Me.

What manner of sending this is, and the mode of the being sent, we having before spoken of at length, will refrain from speaking any more thereof. But we must observe for profit's sake that He says that the Law is the Will of God the Father. 31, 32 If I bear witness of Myself, My witness is not true: there is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true. The most wise Solomon, gathering together the things in which a man may very reasonably glory, and shew his manner of life to be enviable, and placing them before those who are apt to learn, says, The righteous man is his own accuser in the opening of the trial, and again, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. For a thing truly burdensome and most intolerable to the hearers, is it that some like not to be praised by the voice of others, but attest unrestrainedly their own most noble and excellent deeds. But with reason is such language distrusted; for we are wont to be invited by certain (so to speak) natural and necessary drawings of self-love, readily to ascribe to ourselves nought that is ill, but ever to put about us and not altogether truthfully, the things whereby any may be thought well-behaved and good.

When then our Lord Jesus Christ adjudged to Himself that He judgeth righteous judgments, saying openly that He could do nothing of Himself, but that He makes the Will of the Father His Rule in all His Actions, and in saying this, introduced Himself as witness to Himself, although it was true, yet of necessity considering the sophistry of the Pharisees, and what they would say in their folly (for they knew not that He is God by Nature): He anticipates them in putting it forward, and says, Ye following the practice of the common people, and not advancing beyond surmise befitting Jews, will surely say, THOU bearest record of Thyself, Thy record is not true; but ye shall hear this in reply (saith He), I endure yet with your blasphemies,

I am by no means exceeding angry with you belching forth your words from the ignorance most dear to you, I grant you for argument's sake, that even this hath been well said by you: Be it so, ye reject My Voice, there is Another That beareth witness of Me. He here indicates God the Father Which is in heaven Who hath now in divers manners attested the Verity of the Essence of His Own Son; and He says that He knows that His witness is True shewing that His Own Judgement too is in fact most trustworthy and true.

For lest by admitting as it were that He said things untrue of Himself, He should give room for malice, and a loophole against Himself to them who are accustomed to think otherwise, He having ceded of necessity to what is becoming and customary, that one ought not altogether to credit as true him who praises and approves himself, returns again as God to His due position and says that He knows that the witness of the Father is true, all bat teaching this; I being Very God know Myself (says Ho), and the Father will say nothing of favour concerning Me. For I am Such by Nature, as He, being True, will declare Me. In the former 13 part then there was an assent 14 so to say of condescension, and the words hypothetic 15 rather than true; in His saying that He knows that the witness of the Father is true, is the demonstration of God-befitting credibility.

But it must be observed that in respect of His Own Person the Father is Other than the Son, and is not, as some uninstructed heretics have imagined, introduced as the Son-Father. 33 YE have sent unto John, and he hath borne witness unto the Truth. As we have just affirmed that it is disgraceful, and not without share of the uttermost folly, that any one should be seen as an admirer of his own excellencies, even though he should by reason of exceeding virtue escape untruth: so it is an absurdity cognate (so to say) and akin to this, that any not called upon to bear witness to any thing, should of their own accord appear before the judges or those who wish to enquire. For such an one would seem (and that justly) not altogether to be anxious to tell the truth, but rather to be over-eager to give his testimony, to make known not what the nature of the fact is, but rather his own account of it. Most skilfully then, yea rather as God, doth our Lord Jesus Christ, overturning beforehand the charge of the Pharisees in regard to this, say, YE have sent unto John: not of his own accord (says He) does the Baptist come to give his testimony to Me, he is clear from any charge of this: he gave free testimony; YE sent to ask John, and he hath borne witness unto the truth. For when he was asked by them who were sent to him, whether he were the Christ, he confessed and denied not, but confessed I am not the Christ, but am sent before Him. He hath then borne witness to the Truth, for Christ is the Truth.

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

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

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

And here our second book shall end. The second Book of Cyril Patriarch of Alexandria on S. John is finished. [Page running titles]

132 We in Christ, because human nature is one. How S. John Baptist knew not Christ. 133 The Son Perfect because the Father Perfect. 135 136 The Son by Nature God and Perfect, lest the Father cease to be Father or Perfect. 137 138 God the Son always Holy; else exalted, not lowered by the Incarnation. 139 140

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GOD, or the Father below His creation. The Son told S. Peter that He was Free. 217 218 The Son worships as Man. God is Spirit. Messias' coming known. Woman zealous. 219 220 Christ teaches how to teach; kindles Samaria. The reverence of the Disciples. 221 222 The Samaritan woman's zeal and skill and example. The Samaritans shame the Jews. 223 224 The Saviour neglects food to hunt souls. Deep moment of teaching. WORD how sent. 225 226 SON, Word Counsel Will Power of FATHER. Human language powerless to express things of GOD. 227 228 Wheat, Prophets' sowing, Apostles' reaping. The Saviour loves both, gives one honour to both. 229 230 Jews through their conduct lose Christ, Samaritans gain Him: the seed left to fructify. 231 232 Grace to the good, woe to despisers.

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Senses of Image. 265 266 The SON Very God, or His likeness to the FATHER that of the creatures, and in mere embellishment. 267 268 The SON Very GOD; or things made put in God's place. His treatment of the Jews. 269 270 The Son the Judge. The hour that cometh the Resurrection-day. Our Lord's mixed speech. 271 272 As man He receives to judge, as God quickeneth. His works, less and great: He will Reward and Doom. 273 The SON GOD Who is Judge, Who doth nought of Himself. 275 276 The SON hath all the Power of the FATHER. One Will in all the Holy TRINITY. Of Myself what. 277 278 The Incarnate SON Law-giver and Law-keeper. I cannot implies YE do. God tends His creatures on Sabbath. 279 280 He Just, they unjust. Self-praise worthless. The SON GOD by the witness of the FATHER. 281 282 Father Other than Son. Baptist asked witnessed. If man's witness rejected, GOD's abideth. 283 284 For their salvation every means used.

CHAPTER IX. THAT THE SON IS IN NOTHING INFERIOR TO GOD THE FATHER, BUT IS OF EQUA

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

Introduction

[Translated by P. E. Pusey] OUR FATHER AMONG THE SAINTS

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.
BOOK III.

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

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

35 He was the lamp burning and shining; and YE were willing for a season to rejoice in his light. He likens the holy Baptist to a lamp, in that as far as appertains to the measure of man, he shone forth before His Coming, yet not with his own light: for not its own is the light in the lamp, but from without and bestowed and added: thus will you see in the saints also the illumination that is from Christ in the Spirit. Wherefore they both thinking and acting most wisely do themselves confess out of their own mouth, Of His fulness have all WE received. For the Only-Begotten is by Nature Light, in that from Light too He beamed forth, I mean, from the Essence of the Father: but the creation partakes of it, and whatever is endowed with power of

reasoning and thinking, is as a vessel most excellently fashioned by God the Most Excellent Artificer of all things, with capacity for being filled with Divine Light.

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

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

And now (as I think) having kept the well-trodden and commonly-used method of interpretation of the passage, we have put forth the meaning of it, according to our power: but since the Word of the Saviour extendeth to deep meanings, and evidently all but necessitateth the taking hold of more subtil conceptions, not merely signifying that John was a lamp, but also burning and shining, we deem it needful to apply ourselves more keenly to the force of the words and so track out the beauty of the truth. The sentence itself shall again be brought forward. He was the Lamp, He says. It would have been sufficient by this alone to have pointed out the holy Baptist, so that the hearers should go back to the thought of the prophecy concerning Him, which runs thus, I prepared a lamp for My Christ. But since He adds to the word lamp, the burning and shining, it is thence manifest that He carries the hearer back not merely to the prophet’s voice, but also to some pre-figuring

of the Law, fore-representing, as in figure and shadow, the torch-bearing of John, which he well performed by his testimony to Christ the Lord. He again convicts the Pharisees wise in their own conceits, who were conversant in the Law of Moses and that constantly, of being ignorant, and rather seeming to be wise than really having understanding of the Law. This then is the whole aim of the discourse: but I think we ought, bringing forward the Divine oracle itself, incontrovertibly to shew that the blessed Baptist is not simply a lamp, but one burning and shining.

When then God was ordaining the arrangements of the holy tabernacle, after the completion of the ten curtains, He saith to the hierophant Moses, And do thou command the children of Israel and let them bring thee olive oil refined pure beaten to burn for a light, that the lamp burn always in the tabernacle of the congregation without the vail, which is upon the testament, Aaron and his sons shall burn it from evening to morning before the LORD: a statute for ever unto your generations on the behalf of the children of Israel: and take thou unto thee Aaron thy brother and his sons with him from among the children of Israel to minister unto Me. Thus far the oracle of God, we must now proceed to the interpretation of it as far as may be. The oil without lees and pure, seems to signify the most pure and undefiled Nature of the Holy Ghost, Which penetrating us incomprehensibly like oil, nourishes and preserves and increases the illumination in the soul, as in a lamp. And thus we believe that the Divine Baptist also shed forth the light of his testimony concerning our Saviour, having received the power of being able to illuminate from no other source than through the spiritual oil, which mightily and effectually availeth to kindle within us the Divine Light, to which also the Saviour Himself darkly alluded, saying, I am come to cast fire on the earth and what will I, if it be already kindled?

The blessed Baptist then was again as in type the lamp, that was ever burning and shining in the tabernacle of testimony: and its shining in the tabernacle of testimony shews full well that his illumination was received in the churches, and will not be outside the holy and Divine Tabernacle of the Saviour. But the lamp being seen without the vail, seems to shew that he will bring in a simpler introductory illumination, saying, Repent, for the Kingdom of Heaven hath drawn nigh; but of the things hidden within the vail, to wit, the mysteries of our Saviour, he revealeth nothing at all. For he baptized not unto participation of the Holy Ghost, nor did his illumination introduce within the vail: for it was in the outer tabernacle, while yet standing, according to the mouth of Paul. But when it says, that Aaron and his sons shall burn it from evening to morning before the Lord: a statute for ever unto your generations, I think we ought to understand it after this sort. Aaron and his sons signify those who execute the priest’s office in the Churches in their time, that is to say, the teachers therein and ministers of the Divine Altars. These are commanded to keep the spiritual lamp, that is, John, ever bright, for this is the meaning of, They shall burn it from evening to morning. For the whole period during which the light

of the lamp was to appear, is the space of night, whereby is signified the term of the present life.

For by light we understand the life to come. But the lamp burns or is kept bright, by always making its illumination perceptible to those who believe in Christ, and by testifying through the mouth of the Priests then being that it is true in saying such things of Christ.

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

Our consideration of the lamp being herein completed, let us look again at the Voice of the Saviour. He was (saith He) the burning and shining lamp, and YE were willing for a season to rejoice in his light. He blames in the Pharisees their habit of mind unlearned and hard to be brought to obedience and convicts them again of being sick with incomparable ill-instructedness and not able to understand even what they professed to know, and very far indeed from an accurate knowledge of the law, wholly ignorant of what the Lawgiver was pourtraying afore in outline through Moses. For by saying that he was the burning and shining lamp, He shames (it is like) those who did not yet understand that which was long ago too limned out in figures of the Law: by saying, and YE were willing for a season to rejoice in his light, He introduceth them again as ever preferring their own will to the Divine Decree, and accustomed to follow only whom they would. For whereas the lawgiver (says He) commanded the lamp always to shine and be burning, YE were willing for it to shine not always, but for a season only, that is for the very briefest period. For ye at first marvelling quenched (as far as you are concerned) the light of the lamp, most unreasonably accusing him that was sent from God, and not only yourselves refusing to be baptized, but also forbidding him from baptizing others.

For ye sent to him, saying, Why baptizest thou then, that is, why dost thou enlighten to repentance and the knowledge of Christ? The Saviour then brought a charge alike of folly and transgression of the Law upon the senseless Scribes and Pharisees, contending with them in behalf of the words of John. This I think that the blessed Luke also understanding, most excellently declares and cries aloud against their folly, saying, And all the people that heard, that is, the words of the Saviour, justified God, being baptized with the baptism of John: but the Pharisees

and lawyers rejected the counsel of God against themselves, being not baptized of him.

36,37 But I have greater witness than that of John; for the works which the Father hath given Me to finish, the very works that I do, bear witness of Me that the Father hath sent Me: and the Father Which sent Me HE hath borne witness of Me. Even though he was the lamp (saith He) both depicted by the books of the law, and proclaimed afore by the voice of the holy Prophets, that he should one day appear, beaming before the true Light, and declaring among you, that ye ought to put in good order the way of your Lord and God: yet since he haply seemeth to you not trustworthy, albeit so great in virtue, by reason of your innate unruly and most absurd folly, I proceed now to what is greater, against which probably ye will say nothing, ashamed before the very beauty of truth even against your own will. For I am no longer receiving glory by the words and judgements of men, nor shall I deem it needful to collect testimonies to Myself from bare words, but I will commit My affairs to witness more credible and far greater than these, and from the very magnificence of My deeds I make manifest that I am God by Nature, and of God the Father, and I nothing wrong Mine Own laws, trans-ordering them to whatsoever I will, and trans-elementing things which were darkly spoken to those of old, from the grossness of the letter to spiritual contemplation.

But let him that loves learning consider again that the Saviour by saying that He is well witnessed to by His works as to His being by Nature God, teaches clearly, that it was not possible that God-befitting Operation and Power should be in all exactitude in any one, unless he too were by Nature God. For He is testified of by His works, in no other way (I suppose) save this. For if He is seen a Finisher 1 of the works of His Father, and whatever things are more suited to Him Alone, these He too accomplisheth by His Own Power: how shall it not be clear to every one, that He hath obtained the Same Nature with Him, and Radiant with the Properties of the Father, as being of Him, hath Equal Power and Operation with Him?

Yet He says He hath received the Works from Him, either by reason of the garb of human nature and servant’s form speaking more lowlily that was needful, and this economically, or extolling by the title of gift the good Pleasure and Approval of the Father, in regard to all His wondrous Miracles. For thus does He affirm that He was also sent, in that He emptied Himself, as it is written, of His unalloyed God-befitting Dignity by reason of His Love for us. For He humbled Himself, and we shall find the lowliness of this His humbling Himself in no other ways than in those whereby He sometimes speaks as Man. To this agreeth that which is said by the Psalmist of Him in human wise for our sakes, I was set a King by Him upon Sion His Holy Mountain declaring the Law of the Lord. For He That is King for ever with the Father, Co-enthroned and Co-seated, as God with God who begat Him, says that He has been ordained King and Lord, saying that what as God He had, He received

when He was made Man to whom reigning is not inherent by nature, but both the title and reality of lordship are wholly from without.

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

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

It is the custom of the Saviour Christ, when often making useful discourses with the unskilled Pharisees, to gaze into the depths of their heart, and to consider in God-befitting manner the reasonings still dumbly revolved and stirred up in their mind, and to these in particular to direct both His answers and words and exposures, and He does not altogether keep the thread of His own words unpassed, but to what

they are counselling and imagining in themselves, to this He keenly replies, and by it shews that He is by Nature God, as knowing what lies in the depth and searching the hearts and reins. If any one will, let him receive the most clear demonstration hereof, from the other Evangelists, I mean Luke and his companions. It is written then in the Gospels, that there were once gathered together from all the region round about Judea, Pharisees and doctors of the law. And, behold (he says) men bearing on a bed a man which was taken with a palsy, and they were seeking to bring him in and to lay him before him; and when they found not by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason saying, Who is This which speak-eth blasphemies?

who can forgive sins but One, God? But when Jesus perceived (it says) their thoughts, He answering said unto them, What are ye reasoning in your hearts? whether is easier to say, Thy sins be forgiven thee, or to say, Rise and walk? Seest thou how He not waiting their answer or murmuring in utterance of words, answers as God their inward thoughts? You will find again another example too, fashioned after this same manner. For thus says the blessed Luke, And it came to pass also on another sabbath that He entered into the Synagogue and taught, and there was a man there whose right hand was withered. And the Scribes and Pharisees watched Him whether He would heal on the sabbath day, that they might find an accusation against Him: but He knew (it says) their thoughts and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I will ask you, Is it lawful on the sabbath day to do good or to do evil? Seest thou again evidently herein, that He framed His words as looking into the very heart of those who were foolishly trying to accuse Him? Something of this sort again in the passage too before us we will suppose to have been seen by the Saviour in the hearts of the Pharisees.

But you will see that the discourse does not spurn the right line, or order of the subject, if you do not shrink from going over again each of those things which have been already said.

This great long discourse with them took its beginning about the man that was healed on the Sabbath Day, and by manifold devices and arguments was Christ endeavouring to persuade those who were waywardly vexed at the healing on the sabbath, that it is lawful even to have compassion on the sabbath, and to do good to all, and besides, that the Law made the rest of the sabbath a shadow of a most note-worthy reality; moreover having in their judgement broken the honour of the sabbath, and hereby specially transgressed the law, He was affirming and that very strongly, that He had been sent by God the Father, and further was clearly telling

them that He was borne witness unto by Him, and was well-pleasing to Him in all that He did. To these things (as far at least as the evidence of the arguments goes) the Pharisees again are reasoning with themselves (as waiting on the writings of the law, and ever holding out as a pretext the commands through Moses, and saying they had read) What does this Man say? how will God the Father be well-pleased with one who breaks the Law? when has He testified, or what judgement did He give concerning Him? For we know from the Mosaic writings that God descended upon Mount Sinai, and His Face was seen by the fathers, and His Voice (say they) was heard: He spake to the whole Synagogue, and commanded them to keep the Sabbath Day, clearly commanding thus. Remember the sabbath day to keep it holy, six days shalt thou labour and do all thy work, but on the seventh day is a holy sabbath to the Lord thy God: in it thou shalt not do any work. And none other (say they) heard we saying these things: the multitude of the fathers was ear-witness to the Voice from God, and after them the Word of God was in us: But who is This?

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

Come then taking courage in the bounty and grace of the Saviour, let us refine the grossness of the letter of the law into spiritual contemplation: for so will that be shewn to be true which was said to the Pharisees of God; Ye have neither heard His Voice at any time nor seen His Form. The people then being brought forth by Moses to meet God, as it is written, will be a manifest sign and token as in enigma, that none can unled and uninstructed come to God, but by the law are they led to the knowledge of the things which they seek to learn. For Moses will be understood

to be put for the Law, according as is said by a certain one, They have Moses and the Prophets. But the standing by under the mount, when God had now descended and was on it, signifies the readiness of disposition and resolve of those who are called to serve Him, not refusing in any way to apply themselves even to things above their power and superior to their nature, while God is with them. Such in all respects are they who are partakers of the Saviour. Wherefore they practising manliness above men say, Who shall separate us from the Love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword?

for all dreadful things are tolerable to the godly for love of Christ, and though tribulation should rise up as a mountain, they will rise superior against all danger, and will not withdraw their mind from love to God. But God is said to come down, not upon any low ground, but somewhere on high and on a mountain is He seen, that you may think some such thing as this with yourself, that although the Divine Nature condescending to our understandings, brings Itself to our conception, yet is It exceeding far above us, both in words and thoughts. For the height and intensity of the doctrines respecting It, are signified by the mountain, which he tells us was wholly darkened with smoke. For keen indeed and not very clear to us are words respecting the Godhead, wounding like smoke the eyes of the understanding. Therefore the most wise Paul testified that we see through a glass and darkly: the Psalmist again says that He, that is, God, made darkness His secret place, under the name of darkness hinting the Incomprehensibleness around Him, whereof the smoke about the fire on the mount may well be taken as a type. But the Godhead Itself descended in the form of fire, at that particular time, fittingly and of necessity for the nature of the thing. For it behoved, it behoved that He Who called Israel unto bondage and understanding through the law that should be put forth, should appear as an Enlightener and an Avenger.

And both these ends are accomplished by fire. Yea, and the voices of the trumpet (saith he) sounded, going forward exceeding mighty, that some such effect of ideas again may be wrought for us: for the Law too was proclaimed by God, yet not continuously at first, by reason of the infirmity of the pupils, but stammeringly, so to say, and not with the whole force of the trumpeter. Wherefore Moses too called himself slow of speech. But as time advances, and carries forward the believers in Christ from the shadow in the letter to the spiritual worship, the voices of the Divine trumpet waxed exceeding mighty, the saving and Gospel preaching resounding in a way through the whole earth. For not as the Law, feeble-voiced and petty-heralding, was this heard in the country of the Jews only, or proclaimed from Dan to Beersheba, but rather, Their voice went forth into all the earth, as it is written. And what besides? Moses spake (saith he) and God answered him by a voice.

Keen be again the mind of the more studious, accurately let it observe the stability inherent in the Divine Oracles. For Moses speaks, and God answers him by a voice,

not surely by His Own Voice, for this it does not say, but simply and absolutely by a voice, wrought wondrously in more human wise by sound of words. For in respect of what work will God be powerless? What that God wills shall He not perform, and that full readily? Therefore Moses spake, and God answered him by a voice. Herein is the type, let us see the truth. You have therefore in the holy Gospels the Lord speaking, Father, glorify Thy Son 2, and the Father answering by a voice, I both glorified, and will glorify again. The Saviour shewed that this is not truly the voice of God the Father, by saying to those who were then present, This voice was made not because of Me, but for your sakes. Thou seest how He clearly affirmed that the Voice was made, since it is not meet to suppose that the Divine Nature useth a voice with a sound, though It conform Itself to our needs and speak like us, economically.

These considerations were of necessity brought into our present discourse: we deemed it altogether needful that Jesus should be shewn to the readers speaking truth, when He is found saying of His Father, Ye have neither heard His Voice at any time nor seen His shape, and ye have not His Word abiding in you, for Whom HE hath sent, Him yE believe not. That the Pharisees puffed up unto strange boasting, were wont to pretend that the Divine Word was with them and in them, and therefore foolishly affirmed that they had advanced to marvellous wisdom, the Spirit Itself will testify, since Christ says by the Prophet Jeremiah unto them, How do ye say, WE are wise, and the word of the Lord is with us? For nought to the scribes became their lying pen; the wise men were ashamed, were dismayed and taken; what wisdom is in them? because they rejected the word of the Lord. For how are they not taken rejecting the Living and Hypostatic Word of God, receiving not the faith to Him-ward, but dishonouring the Impress of God the Father, and refusing to behold His most true Form (so to say) through His God-befitting Authority and Power?

For the Divine and Ineffable Nature is in no other wise apprehended (so far as may be) by us, than through what It effects and works, therefore Paul directs us to go from the greatness and beauty of the creatures proportionably unto the contemplation of the Creator, the Saviour again leads us to the apprehending of Himself, saying, If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe My works. And with great reason did He blame His own disciple (this was Philip) who imagined thoughtlessly that he could in any other way attain to the contemplation of God the Father, albeit it was in his power to consider His Uncreated Image, which shews accurately in Himself Him Who begat Him. Wherefore He said, So long time am I with you, and hast thou not known Me Philip? he that hath seen Me hath seen the Father.

39,40 Ye search the Scriptures, for in them YE think ye have eternal life, and they are they which testify of Me, and ye will not come to Me that ye might have life.

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

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

For that in the Law and the holy Prophets there is much said concerning Him Who is by Nature Life, that is the Only-Begotten, will I think be plain to all who are lovers of learning. 41, 42 I receive not honour from man, but I know you, that ye have not the Love of God in you.

He perceives again, yea rather He sees in a God-befitting way, that the stubborn and contumacious band of the Pharisees were cut to the heart, and that not altogether at being accused of not searching the Divine Scriptures as they ought, but rather at His saying, Ye will not come to Me. For what diseases themselves easily fall into, these they think can take hold of the Saviour also. For they imagined (it seems) of their great folly that the Lord was ambitious, and wished to obtain for Himself honour from all, through His calling them to be His disciples. Having got some such surmise as this into their minds, they expected to be deprived forthwith of their authority over the nation: they were cut to the heart in no slight degree at seeing the Heir desirous of demanding the fruit of the vineyard. Wherefore, as

far as pertains to their wrath and envy at what is said, they all but say what is in the Gospel parables, Come, let us hill Him and let us have His inheritance. Taking away then their surmise the offspring of emptiness, and plucking up beforehand by the roots the shoots of envy and evil eye, He says downright, I receive not honour from man. For I do not (says He) call My hearers to discipleship under Me, as though hunting for honour from you, or from others, as YE do, nor do I receive this as the reward of My teaching, having most full glory from Myself, and not short of that from you, but I said that ye would not come to Me, because I know well, that ye have not the love of God in you. And being destitute of Love to God (says He) how should ye come to Me, Who am the Only Begotten, God of God?

43 I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive. In order that the Pharisees might not think that the Lord was idly railing at them, from His saying, Ye have not the love of God in you, He immediately adds this also to the above, shewing that the saying is true. That I do not lie (says He) in saying that ye are bereft of love towards God, I will set before you by one thing. For I came in My Father's Name (for I am persuading you zealously to perform all things to the glory of God the Father) but ye shook off from you by your unbelief Him That cometh from above and proceedeth from God: but ye will surely receive (for as God, I know things to come) the falsely-called, who does not offer the glory to God the Father, and demands credence from you, yet works in his own name. Whence I suppose the blessed Paul too, having understanding, says something true concerning the Jews and the son of transgression, Because they received not the love of the truth, that they might he saved, for this cause God sendeth 3 them an operation of error, that they should believe a lie, that they all might be doomed who believed not the truth, but had pleasure in unrighteousness. This then which is said is a proof that the Pharisees were not slandered by our Saviour Christ with empty words, for it introduces a prophecy of an event which should come to pass in its time.

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

45 Do not think that I will accuse you to the Father; there is that accuseth you, Moses, in whom YE have hoped.

Having said that the Pharisees cared more to live vain-gloriously than piously, and having taught that hence they turned aside to unmeasured unbelief, He says that they were accused by Moses himself, of whom it was their custom to boast very vehemently. And indeed when the man who was blind from his birth once said to them of Christ, Will YE also be His disciples? immediately they cry out and say openly, THOU art His disciple, but WE are Moses disciples. Even Moses himself therefore (says He) shall accuse you, in whom ye put all your hope, and he despised with the rest will denounce before God your innate folly. And we do not deem that they who believe not in Him will be without blame from Christ, by reason of His saying to the Jews, Do not think that I will accuse you to the Father. For what shall we say when we hear Him saying, Whosoever therefore shall confess Me before men, him will I too confess before My Father which is in Heaven: but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven? shall we not reasonably suppose, that they shall be accused to God the Father for their denial, who meet with this from Christ? But I suppose this is clear to every one. The Jews then are not surely free from accusal who have through long unbelief denied Christ, but this applies to them most naturally.

For since they shook off His admonitions, and made no account of His Divine and Heavenly teaching, but are ever about duly keeping the Mosaic law, so as to be seen at length even more nakedly crying out, WE know that God hath spoken unto Moses, this man we know not from whence He is:----most necessarily does He convict them of transgressing against that Moses, in whom they boast, and says that they need no other accuser, but that the law given through him will alone suffice for their with reason being accused for their unbelief in Him, even though the Voice of the Judge, that is, Christ, should be dumb.

46 For had ye believed Moses, ye would have believed Me: for of Me he wrote. Having said that the Jews would be accused by the all-wise Moses, and would undergo indictment at his hands for their unbelief in Him; He profitably subjoins these things also, teaching that He was not finding fault with them for nothing, or otherwise repudiating the suspicion of being given to railing, for it is evident that He is making no untrue speech. Be it then (saith He) that ye reject My words, I will bear with not being believed: receive your own Moses, give credence to him whom ye admire, and ye shall know of a surety Him whom not knowing ye dishonour. Break off your types which travail with the truth. For I am shadowed out in his books. Therefore will Moses himself also accuse you (saith He) when he seeth you disbelieving his writings about Me.

We ought then perhaps having interpreted what is before us, to proceed in order, committing it to sincere lovers of learning to investigate the images of Christ

through Moses. For his books are full of passages, and there is much said by him, yet full of difficulty to understand and replete with exceeding subtle and hidden meanings. But lest we seem to let indolence have the mastery over us, and unreasonably to shirk so glorious a toil, by simply clothing with difficulty the books of Moses, we will apply ourselves to this too, knowing what is written, The Lord will give utterance to them who evangelize with much power. But since there are, as we have said, many words on these things, and since the all-wise Moses hath through many forms foretypified the Mystery of Christ, we shall not deem it necessary to heap up a great multitude before our readers, but having chosen one out of the whole number, we will essay to make clear proof that the Word of our Saviour was true, which He spake to the Jews, saying, If ye had believed Moses, ye would have believed Me, for of Me he wrote.

CHAPTER III. That Moses was indicating the Coming of the Saviour. From Deuteronomy, concerning Christ.

The Lord thy God (it says) will raise up unto thee a Prophet from thy brethren, like unto me, Him shall ye hear; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let us not hear again the voice of the LORD our God, neither let us see this great fire any more, nor let us die: and the LORD said unto me, Well is all which they spake: I will raise them up a Prophet from among their brethren like unto thee, and will put My word in His Mouth, and He shall speak unto them as I shall command Him. And the man who shall not hearken unto what the Prophet shall speak in My Name, I will require it of him. Deuteronomy is a kind of repetition and summary of the Mosaic books: it is not therefore possible to take from it a type and image of the legal priesthood. Yet since we are not accustomed to be without understanding, who in all think rightly by Christ's aid, we will tell our readers and throw open the meaning of the passage in hand: Lo again is the mystery of Christ plainly told us, skilfully moulded by most subtle contemplation from likeness to Moses. For (says he) a Prophet shall the Lord your God raise up unto you of your brethren like unto me:

himself explaining, and that unflinchingly, what is the idea which from the likeness to himself his declaration introduces to us, clearly subjoins, According to all that thou desiredst of the LORD thy God in the mount Sinai in the day of the assembly, saying, Let us not hear any more the voice of the LORD our God, neither let us see this great fire any more, and let us not die. For he affirms that himself was at that time spoken of as a mediator, the Synagogue of the Jews being yet powerless to have to do with things above nature, and therefore prudently declining things above their power. For such was the sight of God, surprising the vision with un-

wonted sights, and the echoes of the trumpets supernatural and intolerable to the hearers.

Therefore the mediation of Moses was instituted as medicine of infirmity for those at that time, ministering to the synagogue the things decreed of God. You will transfer again the type to the truth, and will hereby conceive of Christ, the Mediator of God and men, ministering to the more teachable by means of human voice (when for our sakes He was born of a woman) the Ineffable Will of God the Father, made known to Him Alone, in that He is conceived of as both Son, of Him, and Wisdom, knowing all things, yea the deep things of God. For since it was not possible for the eyes of the body to fasten themselves upon the untempered and bare Divine and Ineffable glory of the Essence which surpasseth all things (for there shall no man (saith He) see My Face, and live:) needs was the Only-Begotten Word of God co-fashioned after our infirmities, clothed in this human body according to the Ineffable mode of the economy, and manifesting to us the counsel from above, that is of God the Father, saying, All things that I heard of My Father, these will I declare unto you, and again, For I spake not of Myself, but the Father which sent Me, He gave Me a commandment what I should say and what I should speak. Therefore as an image of the mediation, Moses of old may be considered a type of Christ, ministering most excellently to the children of Israel the things appointed from God: but the mediation of Moses was ministrative, that of Christ is free and more mystical, in that He takes hold by Nature of the things mediated and reaches unto both, I mean the manhood that is mediated and God the Father.

For He was by Nature God, as the Only-Begotten of God, as not separated from the Essence of Him Who begat Him, and in-being in It, as He is conceived to be also of it. But He was Man too, in that He became Flesh likening Himself to us, that through Him that which is by nature far separated might be conjoined to God. When then Moses says, A Prophet shall the Lord raise up unto you like unto me, you will understand it no other wise than we have just said. Since God Himself also sets His seal on the word saying, Well is all which they spake; I will raise them up a Prophet like unto thee, and will put My Words upon Him, and He shall speak unto them according to all that I shall command Him. For the Son upholdeth all things by the word of His Power, as Paul saith, and telleth us the words of the Father, inasmuch as He is ordained a Mediator by Him, as is sung in the Psalms, as of Christ Himself, And I was set King by Him upon Sion His holy Mountain, declaring the decree of the Lord.

But if it seem good to any, by other considerations also to attain unto the mode of likeness, he will understand Like unto me as lawgiver, and will bring forward as proof the words, It was said by them of old, Thou shalt not commit adultery, but I say unto you, Thou shalt not lust. He will understand again like unto me, saying that He is a kind of leader and master unto the being able to understand the will

of the Father, and to the things whereby there is the high road into the Kingdom of Heaven: just as to them of old too the blessed Moses appeared a teacher of the instruction through the Law, adding everywhere to his own words, That thou mayest live long, and that the Lord thy God may bring thee into the land which He sware to thy fathers. But since he subjoined to what has been said, And the man that will not hear what the Prophet shall speak in My Name, I will require it of him; let the ignorant Jews, who harden their minds to most utter stubbornness, consider that they are pouring self-invited destruction upon their own heads. For they shall be under Divine wrath, receiving the total loss of good things as the wages of their rage against Christ. For if they had believed Moses, they would have believed Christ, for of Him he wrote.

47 But if ye believe not his writings, how shall ye believe My Words? The verse might appear to a person, and with good reason, to have great obscurity. For he might even without being out of the mark, take to untrue surmises, supposing that the books of Moses excel the words of the Saviour. For the verse hath some such appearance, and as far as one can say, taking it without accurate consideration, it furnishes to the Mosaic writings a more worthy repute than to the words of the Saviour. For by saying, If ye believe not Ms writings, how shall ye believe My Words, He somehow gives us to understand that the writings of Moses are in a superior position to His Own words. But the very nature of the thing will shew that this so incredible idea is replete with the extremest folly: for how shall the writings of Moses be conceived to excel the words of the Saviour, when his were types and shadows, Christ's the truth? And it would not perhaps be hard to expend much reasoning hereupon: but things which are obvious and receive their proof, not from without, but from themselves, I think it superfluous to say that they are not in ill case or the reverse. For why should one waste time making fine distinctions about such things, and mince upwhat is by no means hard into unseasonable babblings?

Some such meaning as this then hath that which is said by the Saviour. If (says He) ye who have the Law written by Moses, and thoroughly study his writings, make no account of transgression of them, burying in strange oblivion that which is full often read, how will ye be better disposed to My Words, or how will ye shew yourselves more ready and more obedient to My sayings, since ye have not often nor always attended them, but hear them by the way, and scarce once admit them into the bodily ears? You shall either clothe the verse in this dress, or you may consider it in another way: for to love of learning belongs the labour and research herein. The writings of Moses then introduce a kind of preparation for, and typical outline of the Mysteries of Christ, and the elements, so to say, of knowledge of Him are the things limned in Moses, as we shewed more at large by the things already examined. But the end of the instruction of the Law is Christ, according as it is written, Christ is the fulfilment of the law and the Prophets. They then (saith He) who received not the elements of the beginning of the words 4 of God, and in their

folly thrust away the Law which by its clearer letter leadeth them, how shall they attain to yet more perfect knowledge? or how will the greater be acceptable, if that which is little and inferior be by no means admitted?

CHAPTER IV. That oftentimes the departures of Christ from Jerusalem signify the transferring of His grace to the Gentiles: wherein is also the discourse of the five barley loaves and the two little fishes.

Chap. vi. And after these things Jesus departed across the sea of Tiberias. First I think it needful to tell my hearers, that the Lord evidently did not make His departures from Jerusalem without some most necessary reason. There is an economy on almost every occasion, and on the nature of things, as on a tablet, He inscribes mysteries. Of what nature then is the intent of the departure, and what is signified thereby, we will make manifest in its proper time, the chapters before us having reached their termination. For having divided every thing into sections, and interpreted what is profitable out of the Scriptures, and so set them before our readers for their understanding, we will offer the final consideration of the whole, epitomising in a summary what has been said in many portions. But I think we ought to speak first on what is now before us.

After these things (saith he) Jesus departed across the sea of Tiberias. After what things, must be sought not negligently. Christ then was manifested in Jerusalem as a wondrous Physician. He had healed the man who had been thirty and eight years in his infirmity, not by giving him any medicine, not by devising any disease-repelling remedy, but rather by a word, as God, by Almighty Authority and God-befitting beck: for Arise (saith He) take up thy bed, and go unto thy house. But since it was the sabbath, the Jews are ignorantly angry, who were sick with the

grossness of the letter, who more than he, were bound by the folly that was their foster brother, who were sick of the listless want of all good things alike, who were paralytic in mind and enfeebled in habit, to whom might with reason be said, Strengthen ye, ye weak hands and ye palsied knees. But they are angry, saying that the honour due to the sabbath ought to be paid even by the Law-giver Himself; they condemn Christ as a transgressor, not admitting into their mind what is written, Impious is he who says to a king, Thou transgressest? For these things they received sharp reproofs from the Saviour, and much and long discourse was prepared to shew that the rest of the sabbath had been typically ordained for them of old and that the Son of Man is Lord of the sabbath. But they prepared to no good thing, but full ready for all waywardness, rise up against Him Who teacheth what they ought to learn, and desire to kill Him who would make them wise, rewarding Him, as it is written, evil for good.

After these deeds therefore and words, the Lord, as of necessity, departs from Jerusalem, and since the Jews' Passover 5 was nigh (as we shall find a little further on) He sailed across the sea of Tiberias, or the lake in the country of the Jews so called. But since what principally drove Him away, and induced Him to withdraw and to go to other places and those so far removed from Jerusalem, was (we have just said) that the Jews' Passover was nigh, I think it fitting to shew that exceeding well did Jesus eschew being found in Jerusalem at that time.

The Law of Moses then commanded that the Jews should hasten from the whole country round about to Jerusalem, there to celebrate in a type the feast of tabernacles. And the spiritual person will thence perceive the gathering together of all the Saints into Christ, when they shall be brought together from the whole world after the resurrection of the dead to the city which is above, the heavenly Jerusalem, there to offer the thank-offerings of the true pitching of tabernacles, that is of the framing and abidance of bodies, corruption having been destroyed and death fallen into death. As far as one can speak as to the fact of history, the multitude of them who went up to Jerusalem knew not number, and it was probable that at that time the Pharisees had great influence, making believe to take the part of the law, and mid so great a multitude crying out against the transgressor, or Him Who seemed to them to transgress. For it is not at all hard to fire up the countless swarm of common people, when one says that they are wronged and endeavours to stir them up even against those that have nothing wronged them. For like water or fire, they are flung about everywhere by unconsidered and random impulses, and advance to everything that can hurt. These things then the Lord not ignorant of, withdraws privily from Jerusalem with His disciples, and goes across the sea of Tiberias. But that He does exceeding well in shunning the Jews who desire to kill Him, we shall see by these things also. For the blessed Evangelist himself says, And after these things Jesus walked in Galilee, for He would not walk in Jewry because the Jews were seeking to kill Him.

That He avoids walking in Jewry, in order not to undergo death before His time, I will grant (will some one haply say) but whether He also avoids the feast, I do not yet know. They then that were reputed His brethren come to Christ in Galilee, saying, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest. But the Lord answered them, Go YE up unto the feast, I go not up unto this feast, for My time hath not yet been fulfilled.

It is then very plain and clear, that the Saviour had withdrawn from Jerusalem, not only sent into voluntary banishment, so to say, from thence, but also loathing the abomination of the unbelieving, both by His skill eluding the fierceness of His persecutors, and by His prudence thrusting back the dart of envy. He withdraws again, albeit able to suffer nothing, even though He were present, that He may limn us a fair example, not of cowardice, but of piety and charity towards our neighbour. For we shall know, led as by a pattern to the knowledge of what is profitable, that if our enemies persecute us, even though no harm at all be seen in our remaining, yet by retiring, and thereby evading the broadside of the onslaughts, and retreating from present heat, we may find the anger of those who wrong us beyond its zenith, and may cut away the boldness of their arrogance, profiting those who were not good towards us, and that unjustly, rather than ourselves profited, which is plainly, not seeking our own but also others' good. The work of love then, is the not wholly withstanding those who wish us evil, nor by being satisfied with not being able to suffer anything even if present, to work in them anger more bitter, from its not being able to attain the mastery over that which is hated. Love then, as Paul says, seeketh not her own, and this was purely in Christ.

But if you fix again the keen eye of the understanding upon what is written, you will be surprised to find a most excellent economy in the departures of our Saviour, I mean from Jerusalem. For He is driven out oftentimes by the mad folly of the Jews, and lodging with the aliens, seems both to be kept safe by them, and to enjoy due honour. Where by He gives judgment of superiority to the Church of the Gentiles, and through the piety of others, convicts them of Israel of their hatred of God, and shews the cruelty that is in them by means of the gentleness that is in these, that in every respect they may be proved to have been well and rightly thrust out of the promise to the fathers. But the Lord having hastened away from Jerusalem, lodges not at one of the cities round about, nor takes up His abode in the neighbouring villages, but goes across the sea of Tiberias, by a most evident act all but threatening those who blasphemously take up the idea that they ought to persecute Him, that He would so far depart from them and estrange Himself from their whole nation, as even to make the way of their conversion to Him in some sort impassable: for the sea can by no means be trodden by foot of man.

Some such thing as this will He be found saying to them in what follows too, Ye shall seek Me and shall not find Me, and whither I go, YE cannot come. For most

smooth and easy and free from ruggedness to those who by faith go to Him is the way of righteousness; rugged and up-hill, yea rather, wholly impassable to them that provoke Him, as is said by one of the holy Prophets, For right are the ways of the Lord, and the just shall walk in them, but the transgressors shall fail therein. Therefore the intervening tract of sea signifies the toilsomeness yea rather the impassableness by the Jews, of the way to Him, since God declares that He hedges up the ways of the ungodly soul, saying in the Prophets, Therefore, behold, I will hedge up her way with thorns, and she shall not find her path. What then the thorns there signified, this here too the sea in that it separates the Insulted from those who chose recklessly to insult Him, and severs the Holy from the unholy.

But the type seems as though it were pregnant to us with yet another hidden mystery. For when Israel was sent forth from the country of the Egyptians, Pharaoh was following in exceeding exasperation and, maddened at the unexpected well-doing of the nation, was hastening by law of battle to dare his envious and grievous designs; he was following, thinking he should be able to constrain to return to bondage those who had late and hardly slipped away from under his serfdom: but God was leading His people through the midst of the sea; and he hotly pursuing, and by no means enduring to abate his anger, and foolishly persuaded of his ungoverned wrath to fight against God, was swallowed up in the midst thereof with his whole army, and Israel alone was saved. But let now too Moses come forward in the midst of us, who lamented beforehand the mad folly of the Jews, and let him in his indignation at their impiety towards Christ say to them, An evil and adulterous generation, do ye thus requite the Lord? Him that bare thee through the midst of the sea and through mighty waves thou drivest over the sea, and dost thou not blush at persecuting Him? Thine then is the suffering, O Jew: thee will the sea at last swallow up. For to the persecutors, not to the persecuted did death belong both then in their case, and now in regard of Christ and of the unholy Jews.

The divine David too singeth to us, Let not the waterflood overflow me, neither let the deep swallow me up, hinting at the all-dread shipwreck of the Synagogue of the Jews, and entreating not to be swallowed up with them in their depth of ignorance. But in respect of the Egyptians and him that ruled over them, the peril was then of their earthly bodies, but the Jews' conduct being in respect of what is more precious, more severely are they punished; for they undergo punishment of the soul, receiving recompence proportionate to their wickednesses. For with reason was Pharaoh punished, endeavouring to get what was free into bondage: contrariwise again justly is Israel punished, for not entering into bond-service under the Lord of all: but what the one was to him in the might of his greed, this was he too found to be towards God from his great vain-glory.

We must note, that he calls the Lake of Tiberias a sea, in accordance with the words of Divine Scripture, for the gathering together of the waters called the Creator

Seas. Among profane writers too the word is often indifferently used, insomuch that some do not hesitate sometimes to call the sea a lake. 2, 3, 4 And a great multitude was following Him because they saw His miracles which He did on them that were diseased: and Jesus went up into the mountain and there He sat with His disciples, and the Passover, a feast of the Jews, was nigh.

For when Christ had gone forth from Jerusalem, according to that which is said in the Prophets; I have forsaken Mine House, I have left Mine heritage; when having spurned the disobedient and unruly people of the Jews, He gave Himself to the aliens, then a great multitude followeth Him. But He goeth up into a mountain, according to that surely which He had afore said, And I, if I be lifted up from the earth, will draw all men unto Me. For He was lifted up from the earth, on ascending the Cross for our sakes; He was lifted up again in another way having ascended as unto a mountain, unto God-befitting honour and glory. For we do not, like Israel, dishonour Him as Man, but WE worship Him as God and Saviour and Lord. For among them He was conceived of as some lowly one and as nothing at all; and verily they would shrink not from calling Him a Samaritan, and with graver dishonour would call Him the carpenter's Son: but among them who believe on Him, He is admired as the Mighty Worker and God, a Doer of miracles. For you may hear how pious is the purpose of them who followed Him. For because they saw His miracles upon the infirm, therefore they thought they ought to follow Him more zealously, as being led from the things performed proportionably unto the knowledge of the Performer, and from His God-befitting Authority considering that He who was clothed therewith is by Nature Son.

For by this way the Saviour commanded us to advance unto faith in Him. For the works that I do (saith He) the very works bear witness of Me, and again, If I do not the works of My Father, believe Me not, but if I do, though ye believe not Me, believe My works. As then from the greatness of the beauty of the creatures, their Maker God is seen, so from miracle, by a like process of thought, the Perfecter of signs is seen, and the faith of His followers is rightly marvelled at.

But I deem that some more special and not obvious interpretation is concealed in the things said. For we see that the Evangelist says that they who followed Christ were not only glad beholders of miracles, but also of what miracles they were most just admirers. For he adds, Which He did on them that were diseased, that hence he might shew that the frame of mind of those that followed Him was contrary to that of the Jews. For these because He had healed the sick of the palsy, are impiously angry, but the former not only admire Him for these things when present, but also flock together to Him at His departure, as Wonder-worker and God. Let us then, who have subscribed 6 unto ourselves Christ as our Lord, flee the ignorance befitting the Jews, let us cleave to Him by patience, as the most wise disciples did enduringly, by no means enduring to depart from Him and be deserters, but by

our very deeds crying aloud, that which was valiantlyspoken by Paul, Who shall separate us from the love of Christ? Let us then follow Him, both persecuted and in fleeing from the stubbornness of those who strive against Him, that we may both go up into a mountain and there sit with Him, that is, may spring up into glorious and most excellent grace, by reigning together with Him, according as Himself said, YE which have followed Me in My temptations, in the regeneration when the Son of Man shall sit in the throne of His glory, YE also shall sit upon twelve thrones, judging the twelve tribes of Israel. For I think that the disciples being said to abide with the Saviour, and to go up into a mountain and sit with Him, introduces these ideas.

5, 6, 7 When Jesus therefore lifted up His Eyes and saw that a great company cometh unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? and this He said to prove him, for He Himself knew what He would do. Philip answered Him, A lesson most excellent did Christ again devise for His disciples, and fittest for the most holy men, both persuading them in utter straits to overcome cowardice in respect of hospitality, and to cast far away hesitation hereto, rather with more zealous motions to attain unto the virtue thereof. For what is there greater than this among those who know and will the things whereby it befitteth to purchase unto themselves the friendship from above? For when no small crowd cometh to Him, and an innumerable multitude is pouring forth like waters upon the parts, wherein He was stopping, He immediately ordered them to make preparations for feeding them. And in truth it was not unlikely that the zeal even of a very rich man would numb, by the multitude of those he saw startled into fear of not being able to be hospitable. But Christ shews that it is nothing at all great, when our brotherly love comes to a few, but wills that we should overcome with manful courage also things that surpass our expectation, firmly grounded by confidence in Him to boldness unto all good things.

In regard then of the narrative, the force of what is said, aims not away from the mark; but changing again these things unto their spiritual significance, and cutting away the gross typical dress, we say more openly, that those who by good zeal and faith seek Him, God fore-beholdeth, as from a mountain, that is from His high and God-befitting foreknowledge, according to that which is said by Paul, For whom He did foreknow and predestinate to be conformed to the Image of His Son, these He also called. Christ then lifts up His Eyes as shewing that they who love Him are worthy of the Divine Gaze, even as in blessing it was said to Israel, The Lord lift up His Countenance upon thee and give thee peace. But not by the mere looking on them is His grace toward them that honour Him bounded, but the blessed Evangelist adding something more, shews that the Lord was not unmindful of the multitudes, but well prepared for their food and entertainment: that hereby again thou mayest understand that which is delivered us in Proverbs, The Lord will not suffer the righteous soul to famish. For He sets before them Himself, as Bread

from Heaven, and will nourish the souls of them that fear Him: and prepareth all things sufficient to them for sustenance; as he saith in the Psalms, Thou preparest their food, for thus is Thy provision. And Christ Himself somewhere saith, Verily, verily I say unto you, he that cometh to Me shall never hunger. For He will give, as we said before, food from heaven, and will richly bestow the manifold grace of the Spirit. He prepareth moreover to give food to them that come to Him, not even awaiting their asking. For we know not what we should pray for as we ought, but He forecometh us in reaching forth those things which preserve us unto eternal life.

He saith then unto Philip, Whence shall we buy bread? We must needs see, why to Philip, although the rest of the disciples were standing by and cleaving to Him: Philip then was a questioner and apt to learn, but not over quick in ready power of understanding the more Divine. This you will learn, if you consider with yourself that he, after having followed the Saviour for a long time and gathered manifold lessons concerning His Godhead and gotten to himself apprehension through both deeds and words, as though he had learnt nothing yet, in the last times of the economy says to Jesus, Lord, shew us the Father, and it sufficeth us; but as saying it in his simplicity he was fitly re-instructed, So long time am I with you, and hast thou not known Me, Philip? saith Christ. Therefore as to one duller of understanding, and advancing more slowly than he ought to the apprehension of things more Divine, He puts forth the question, exercising the disciple in faith. For this is one meaning of, To prove him, in this passage, although as the blessed Evangelist affirmed, He Himself knew what He would do.

But His saying Whence shall we buy proves the uncare for money of them that were with Him, and their voluntary poverty for God’s sake, in that they had not even wherewithal to buy necessary food. Together with this He works something, and orders it skillfully. For He says Whence, not emptily, as to those who had taken no trouble to provide anything at all, but as to those who were accustomed to entire uncare for money. Excluding then, and cutting short most skilfully expectation arising from money, He well nigh persuades them to go on to entreat the Lord, that He would, if He willeth them when they have nothing to feed those that come to Him, by His unspeakable Power and God-befitting Might create food. For this was what yet remained, and He was calling them at length to see that their only remaining hopes were thence, according to the Greek poets,

---------- the iron wound of necessity. Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. Feebly again does Philip advance, not to the power of Jesus to do all things, and that easily, but on hearing Whence shall we buy said to prove him, forthwith he catches at it, and looks at the means by money alone, not conceiving that the nature of the thing may be accomplished otherwise than by the common law, and that practised by all, to wit,

prodigality of expenditure. Therefore as far as regards the disciples' uncare for money and their possessing nothing, and Philip's own apprehension, which did not as yet with perfect clearness view the exceeding dignity of our Saviour, liberality towards the multitudes is turned into an impossibility. But it was not so, the will of the Saviour conducts it to its completion. The impossible with men is possible with God, and the Divine Power proves on all sides superior to the natural order of things with us, strong to accomplish all things wondrously, even what overleap our understanding.

8, 9, 10 One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many? Jesus saith,

He both thinks and reasons akin to Philip, and is convicted of having a kindred apprehension of the Saviour Christ. For neither considering the power, nor yet led by the greatness of His preceding works unto Jesus' being able for all things, and that most easily; he points out what the lad has, but is evidently weak in faith: for what are these (he says) among so many? Albeit (for we must say it) in no unready way but resolutely rather ought he to go forth to the memory of those things which had been already miraculously wrought, and to consider that it was a work by no means strange or foreign from Him Who had transformed into wine the nature of water, had healed the palsied and driven away so great an infirmity by one word, that He, I say, should create food of that which had no being, and multiply Divinely the exceeding little that was found ready to hand. For the Authority that wrought in the one, how should it not be able to work in the other? Wherefore the pair of disciples answered more feebly than was meet. But herein we must consider this again. For those things which appear to have been little falls in the Saints, are oftentimes not without their share of profit, but have something wrapt up with them, helpful to the nature of that in regard to which is the charge of their apparent infirmity.

For the above mentioned holy disciples, having considered, and openly said, one, that Two hundred pennyworth of bread is not sufficient for them that every one may take a little, the other, of the five loaves and two little fishes, that what are these among so many? raise the marvel to its height, and make the Might of the Saviour most marked, indicating by their own words the multitude that but now was to be filled, and the strength of their unbelief is converted into good testimony unto Christ. For in that they confessed that so large money would not suffice the multitude for even a slight enjoyment, by this very thing do they crown the Ineffable Might of the Host, when He, while there was nothing (for, as Andrew says, what were the lad's supplies among so many? very richly outdid His work of love towards the multitude.

The like littleness of faith we shall find in the wilderness in the all-wise Moses too. For they of Israel were weeping and, excited to a foul lusting after the tables of Egypt, were picturing to themselves unclean dishes of flesh, and turning aside after most strange pleasure, of onions and garlic, and the like unseemly things, and disregarding the Divine good things, were attacking Moses their mediator and leader. But God was not ignorant, for what the multitude were eagerly groaning, and promised to give them flesh. But since the promise of liberality was made in the wilderness, and the thing appeared hard of accomplishment, as regards man's understanding, Moses came to Him crying out, The people among whom I am, are six hundred thousand footmen, and THOU saidst, I will give them flesh, and they shall eat a whole month: shall the flocks and the herds he slain for them, and shall it suffice them? And what said God to these things? Will the Lord's Hand suffice not? For unto what can God be powerless?

Therefore one may well say to the words of Philip and Andrew also, Will the Lord's Hand suffice not? And let us too taking the nature of the thing by way of example, hold that littleness of faith is the worst of sicknesses and surpasses all evil, and if God work or promise to do, be it full surely received in simple faith, and let not the Deity be accused, from our inability to conceive how what is above us shall happen, by reason of our own powerlessness unto ought. For it becomes the good and sober-minded and him that hath his reason sound, to consider this too in his mind, how the bodily eye too sees not surely as far as one would like, but as far as it can, and as the limit of our nature permits. For the things that are situated at too great a height, it cannot distinguish, even if it imagine them, with difficulty snatching even the slightest view of them. So do thou conceive of the mind of man also, so far as the bounds given it by its Maker it attaineth and stretcheth forth, even if it be wholly purified; for it will see none of those things that are beyond, but will give way, even against its will, to what is above nature, wholly unable to grasp them. The things then that are above us are received by faith, and not by investigation, and as he that so believes is admired, so he that falls into the contrary is by no means free from blame. And this will the Saviour Himself testify, saying, He that believeth on the Son is not condemned, but he that believeth not is condemned already.

Now having once taken up the discourse upon the duty of not mistrusting God, come, let us again shewing forth somewhat out of the sacred writings, put it forward, and blazon forth the punishment of the unbelief for the profit of our readers. Therefore (for I will go again to the hierophant Moses) he was once bidden, in the wilderness, when the people were oppressed with intolerable thirst, to take Aaron, and smite the rock with his rod, that it might gush forth fountains of water. But he, not wholly believing the words of Him Who bade Him, but fainthearted by reason of human nature, saith, Hear now, ye rebels, must we fetch you water out of this rock? And Moses lifted up his hand and with his rod he smote the rock once and again,

and much water came out: and the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Is it not hence clear to every one, how bitter the wages of unbelief? And if Moses so great as he was, was reproved, whom shall God spare, upon whom will not He who thus respecteth not persons, inflict His wrath for their unbelief, since He would not spare even that Moses, to whom He had said, I know thee above all, and thou didst find grace in My Sight.

Make the men sit down: and there was much grass in the place: the men therefore sat down, in number about five thousand. The Saviour practised His accustomed gentleness, and takes away the sharpness of His reproaches. For He doth not rebuke bitterly His disciples, albeit they were deeply slumbering in respect of their faintheartedness and littleness of faith in Him: but rather He leads them by His Deeds to the apprehension of the things which as yet they believe not. For the words Make the men sit down have no slight force, and wellnigh shew Jesus speaking after this sort, O slow to understand My Power, and to perceive Who it is that speaketh, Make the men sit down, that ye may see them filled with the nothing that lies before you and marvel. Make the men sit down. For it is what is lacking to them. For not two hundred pence would have sufficed to get means of life for the multitudes, but the lack of money such as men use, in respect of its being able to preserve life, My Power shall attain, which calleth all things into being, and createth out of things which are not. Nor did Elias the Prophet render the widow's cruse of oil unfailing, and make the barrel the source of unwasting food: but He, Who gave him the power, shall He not be able to multiply nothing, and to render any mere chance supply a fount of His ineffable Bounty and the principle and root of unlooked for grace?

It is not incredible that such were Christ's thoughts in what He said. Profitably doth the blessed Evangelist mention, that there was much grass in the place, shewing that the country was fit for the men to sit down in. But observe how, whereas the multitude of them that were fed was promiscuous, and that women were there with their children, he numbered the men only, following I suppose the custom of the Law. For God commanded the hierophant Moses, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, by their polls, every male from twenty years old and upwards. The Prophet did as he was commanded, and collected a great list of names, and is seen to have completely passed over females and childhood, and enrols the multitude that are of full age. For honourable in the book of God too is all that is manly and vigorous, and not what is infantile in purpose after good things. Therefore did he honour the custom of the Law also herein, and form again some spiritual conception. For shall we not with reason say, if we look to the whole mind of the passage, that the violent and vainglorious people of

the Jews Christ rightly turns away from and leaves: but receives very graciously them that come to Him, and fattens them with heavenly Food, reaching them the Spiritual Bread, which strengthened man's heart?

For He feedeth them not sadly, but joyously and freely and with much enjoyment in piety. For this the reclining of the multitudes on the grass signifieth, so that now too it is fit that each one to whom such grace has been vouchsafed should say that in the Psalms, The Lord is my Shepherd, and nought shall fail me: in a grassy spot there He settled me. For in much enjoyment and delight through the gifts of the Spirit is the mind of the Saints fed, as it is said in the Song of Songs, Eat and drink and he inebriated, ye neighbours. But while there were many, and they sitting down promiscuously, as we said before, he mentioned the men alone, passing over in silence the women and children profitably for the idea [conveyed thereby]. For he teaches us, as in a riddle, that to those who quit them as men, that is, in good, will the food be supplied by the Saviour more fittingly and specially, and not to those who are effeminate unto no good habit of life, nor yet to those who are infantile in understanding, so as to be thereby able to understand none of the things that are necessary to be known.

11 Jesus therefore took the loaves, and when He had given thanks, He distributed to them that were set down; likewise of the fishes also as much as they would.

He gives thanks, as an ensample to us and a pattern of the piety which ought to be in us: and attributes again as Man the Power of the miracle to the Divine Nature. For this was His custom, both helping by an example of piety, as we have said, those to whom He was manifested as a Teacher of what is most excellent, and by an economy concealing yet His God-befitting Dignity, till the time of His Passion should be at hand: for it was His earnest care that it should be hid from the prince of this world. For this reason, doth He elsewhere too use words befitting men, as a Man, and heals again the understanding of His hearers, sometimes making most wise alluring as in the words, Father, I thank Thee that Thou heardest Me. Seest thou in how human guise His speech, and well calculated to trouble the understanding of the more simple? But when He says this, as Man, then again He straightway unfolds the mode of the economy, and the object of His will to lie hid, by most excellent arrangement fortifying the mind of the more simple which had received a shock. For I knew (He saith) that Thou hearest Me always. Why then dost Thou speak these things? Because of the multitude which stood by I said it, that they may believe (saith He) that Thou sentest Me. Is it not then hereby plain, that with a view manifoldly to assist us, and to fulfill, as befitted Him, the secret economy with Flesh, He sometimes speaks more lowlily, than He really is? As therefore in that passage, I thank Thee, is taken economically, so here too. [8 He blessed is understood of the bread.]

But we must observe that instead of gave thanks, Matthew has said, blessed, but the edition of the saints will in no wise differ. For Paul will shew that they are both one, saying that every meat of God is good, and nothing to be refused: for it is sanctified by the word of God and prayer. But that which is sanctified through the prayer in supplication, which we are wont ever to make over the table, is surely blessed.. But since it is fit that nothing profitable be left uninvestigated by us; come let us say a little of the five loaves which the lad had and of the two little fishes: for both the species itself, and besides the numbers are replete with mystery. For why (will some more studious person say) were not the loaves rather five, and the fishes three? why not five, and the fishes four? what occasion was there at all for recounting the number found, and why did not he rather say more simply and absolutely that the innumerable multitude of them that followed Him were fed off exceeding few chance things? But the fact that the blessed Evangelist recounted very diligently these things too, gives us something surely to think of, which we must needs search into.

He says then that the loaves are five, and they of barley, and the fishes two, and with these Christ feedeth them that love Him. And I think (and let the lover of wisdom look out for something better) that by the five barley loaves are signified the five-fold book of the all-wise Moses, that is, the whole Law, bringing in as it were coarser food, that by the letter and history. For this the barley hints at. But by the little fishes is signified the food got through the fishermen, that is, the more delicate books of the disciples of the Saviour; and these two (he says), the apostolic and Evangelic preaching, shine forth among us. And both these are draughts and spiritual writings of the fishermen. The Saviour therefore mingling the new with the old, by the Law and the teachings of the New Testament nourishes the souls of them that believe on Him, unto life, plainly eternal life. That the disciples were of fishermen, is (I suppose) plain and clear: and though all were not so, yet since there are some such among them, our argument will not recede from truth in what has been said.

12, 13 When they were filled, He saith unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.

To some one Christ may seem out of sparing of the fragments to have bidden His disciples to gather them together. Yet (I think) every one will fitly imagine, that Christ would not endure to descend to such littleness: and why say I Christ? not even one of us would do so: for what would be supposed to be the remnant of five barley loaves? But the verse has a great economy, and makes the miracle evident to the hearers. For so great is the efficacy of God-befitting Authority in this matter, that not only was so great a multitude sated from five barley loaves and two little

fishes, but twelve baskets full of fragments were gathered besides. Moreover the miracle repelled another (as is like) suspicion, and by the finding of the fragments confirmed the belief of there having been really and truly an abundance of food, and not rather the appearance of a vision deceiving both the eye of the feasters and of those who minister to them. But greater yet and more noteworthy, and of exceeding profit to us, is this: consider how by this miracle He makes us most zealous in our desire to exercise hospitality most gladly, wellnigh calling aloud to us by the things that were done, that the things of God shall not fail him that is ready to communicate, and rejoiceth in habit of neighbourly love, and readily fulfilleth what is written, Break thy bread to the hungry.

For we find that the disciples at the beginning were hampered by reluctance about this, but seeing they were thus minded, the Saviour gave them, a rich gathering from the fragments: and teacheth us too thereby, that we, on expending a little for the glory of God, shall receive richer grace according to the saying of Christ, Good measure, pressed down and shaken together and running over, shall they give into your bosom. We must not be slothful therefore unto the communion of love to the brethren, but rather advance unto good resoluteness, and put as far as possible from us the cowardice and fear that dispose us to inhospitality and, confirmed in hope through faith in the power of God to multiply little things too, let us open our bowels to the needy, according to the appointment of the Law, for He says, Thou shalt open thy bowels 10 wide unto thy needy brother within thee. For when wilt thou be found merciful, if thou remainest hard in this life? when wilt thou fulfil the commandment, if thou sufferest the time of being able to do it to slip by in idleness? Remember the Psalmist saying. For in death there is none that remembereth Thee: in the grave who shall confess to Thee? For what fruit is there yet of the dead, or how shall one of them that have gone down into the pit remember God by fulfilling His Commandments? For God closed upon him, as it is written.

Therefore did the most wise Paul too instruct us, writing to certain, While we have opportunity let us do good.

And these things shall be said for profit from the narrative. But since we taking what has been said in a spiritual sense (for so we ought, and not otherwise) said that by the five barley loaves the book of Moses was hinted at, and by the two little fishes, the wise writings of the holy Apostles: in the gathering together of the fragments too, I suppose we ought to perceive some mystical and spiritual conception, agreeing with the order of the account. The Saviour then commanded the multitudes to sit down, and having blessed, He distributed the bread and the fishes, i. e., through the ministry of the disciples: but when they that had eaten were miraculously filled, He commands them to gather together the fragments, and twelve baskets are filled, one (it seems) for each of the disciples: for so many were they too. What then shall we understand from thence, save surely this, and

truly, that Christ is the President of them that believe on Him, and nourishes them that come to Him with Divine and heavenly food? doctrines plainly of the Law and Prophets, Evangelic and Apostolic. But He does not altogether Himself appear as the Worker of these things, but the disciples minister to us the grace from above (for it is not they that speak, as it is written, but the Spirit of the Father which speaketh in them) yet not without reward to the holy Apostles shall be their labour therein.

For they having dispensed to us the spiritual food, and ministered the good things of our Saviour, will receive richest recompense and obtain the fullest grace of bounty from God. For this and nothing else, I think, is the meaning of the gathering together of a basketful by each at the commandment of Christ, after their toils and the service expended upon the feasters. But there is no doubt, that after them the things typically signified will pass also to the rulers of the holy Churches.

14 The men therefore, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world. They marvel at the sign who know how to approve things God-befitting, and regulate themselves by human reason rather than are diseased with unreason befitting the beasts, as were the blasphemous Jews, who, when they ought to have profited by the publicity of the things wrought, lost even the power of right judgment. For they deemed that Jesus ought now to be stoned also, because He so often appeared as a Worker of miracles. Superior then, and that in no small degree, to the folly of those men, are they who marvel, soberly persuaded by this one great miracle, that He it surely was Whose coming into the world as a Prophet was foretold. But observe, how great a difference hence appears, I mean, between the race of Israel, and those situate out of Judaea; for the one, although they were spectators of many things, and those not unworthy of admiration, are not only hard of heart and inhuman, but also desire unjustly to slay Him Who was zealous to save them, driving Him with their wild folly from their city and country: while they who dwelt away from Jerusalem, and hence signify the race of aliens, from one miracle alone glorify Him, and nobly determine that their conceptions of Him should be received with faith unhesitatingly. From all these things, was Israel shewn to be self-condemned and self-invited to her final just rejection, and that it was due to the Gentiles to obtain at length their share of mercy from above and love through Christ.

15 When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into the mountain Himself Alone. Most praiseworthy judgment would one give, and full rightly, to those who had been easily brought by the great miracle to believe, that it was indeed befitting that their very choicest should be Christ’s, and their chiefest offered to Him as an honour. For what else but this does their desire to choose Him for their King signify to us? But among other things one may admire this too; for Christ is made an example to us of

contempt of glory, in that He flees from those who desire to give Him due honour, and refuses a kingdom that highest earthly prize, although to Him it was in truth no object of envy, in that He with the Father reigneth over all things, yet giveth He to them too who look for the hope to come, to understand that little to them is worldly greatness, and that it is not good to accept honours in this life, that is, in the world, though they offer themselves, that they may mount up to honour from God. For unseemly is it in truth that they should wish to shine in these things, who are pressing on to the Divine grace, and thirsting for everlasting glory.

We must then eschew the love of glory, sister and neighbour of arrogance, and not far distant from its borders. And illustrious honour in this present life let us eschew us hurtful, let us rather seek for a holy lowliness, giving way to one another as the blessed Paul too ad-monisheth, saying, Be each among you so minded according to what was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be Equal with God, but emptied Himself, taking servant's form, made in the likeness of men, and being found in fashion as a Man, He humbled Himself, made obedient unto death, even the death of the Cross: wherefore God also highly exalted Him and gave Him the 11 Name which is above every Name. Seest thou how His voluntary abasement hath a glorious consummation, and His lowly-mindedness shews itself a root of many good things to us? For the Only-Begotten being in the Form of God the Father hath humbled Himself, being made Man for our sakes, but even though He appeared in this life with Flesh, yet He remained not lowly: for He hastes backto His ancient Dignity and to His God-befitting glory, even though He became Man: this same way may one suppose will it be as to us too. For when we bring ourselves down from the empty heights of the present life and seek low things, then shall we surely receive in return the glory from above, and mount up unto being gods by grace, receiving after likeness so to say to Him Who is truly and by Nature Son, the being called children of God. And that I may say something akin to the subject before us, let us refuse, if it offer itself, excellency upon earth, the mother of all honour, if we mind heavenly things, and live for things above rather than those on the earth.

But our discourse is not devoid of spiritual thought, therefore we will repeat, summing up as it were the whole force of what has been done, and again going through from the beginning the account before us. For so will it become clear to us what is about to be said, specially as the blessed Evangelist hath added, as though hinting at something necessary and not to be rejected, that He withdrew into the mountain Himself Alone. Therefore rejecting the cruelty of the Jews, Christ began to depart from Jerusalem, which plainly is, I have forsaken Mine House, I have left Mine heritage. When He had crossed the sea of Tiberias, and was very far removed from their folly, He goes up into a mountain together with His disciples. This we said signified the impassable so to say and impracticable nature of the way to Him unto the Jews, and Christ's withdrawal from them in anger at His Passion, for a season,

that is, the fit time, and that Christ will be manifest, together with His disciples, when He departs from Judaea, and goes unto the Gentiles, transferring His grace to them. From the mountain did He look on them that followed Him, and moreover take thought for their food. And this again we said signified as it were typically, the supervision from above which is due to the Saints according to, The eyes of the Lord are upon the righteous, and that Christ is not without thought for them that fear Him.

Next much people were miraculously fed with the five loaves and two little fishes; of which we defined that they ought to be conceived to be the writings of the Saints old and new set by the Apostles before them that love Christ. Moreover, that the choir of the disciples will receive from God the rich fruit of their ministry to usward, and after them, the overseers of the holy churches of God: for the type was in the beginning to all in them. Next the spectators marvel at the miracles, and devise to take Jesus by force for a king. This He understanding, departs alone into the mountain, as it is written; for when Christ was marvelled at by the Gentiles, as Wonder-worker and God, when all enrolled 12 Him their King and Lord, then was He received up Alone into Heaven, no one at all following Him thither. For He, the Firstfruits of the dead, hath gone up Alone into the great and truer mountain, according as is said by the Psalmist, Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart. For such an one shall follow Christ, and shall go up into the spiritual mountain also, at the time of the Kingdom of Heaven.

But He hath withdrawn into the mountain, that is, hath gone up into Heaven, not refusing to reign over them that believed on Him, but delaying the time of His more manifest kingdom, until His return to us from above, when He shall descend in the glory of the Father, no longer by miracles, as before, known to be truly and by Nature Lord, but by God-befitting glory confessed that He is undoubtedly King.

Therefore (for I will say it again briefly, compressing the multitude of words), when by His miracles He was believed on and acknowledged to be God, having gone away from the Jewish people, then do all press forward to receive Him for their King, but He ascends into Heaven Alone, laying up for its fitting time the more open manifestation of His Kingdom. 16, 17 And when even was come, His disciples went down unto the sea, and entered into a ship and went over the sea unto Capernaum. The first sign having been miraculously accomplished, His flight and withdrawal are economically found to be the root again and occasion of another, and the Wonderworker proceeds, as it is written, from might to might. For since He was being sought as King by them who were astonished at that great miracle, and was Himself refusing worldly honours according to the preceding account; it was altogether necessary that He should depart from the place, yea, rather from their whole country. In order then that He might seem to have sailed away, and

might relax somewhat the intensity of the seekers, He orders the disciples to depart before Him, but Himself stays, advancing opportunely unto the next miracle. For it was His most earnest endeavour, by every occasion and act, to confirm the mind of the Apostles in their faith to Himward. For since they were to be teachers of the earth, and to shine forth as lights in the world, as Paul saith, He necessarily led them to all things that would profit them. For this was to shew kindness not on them alone, but to those also who should be led by them unto the unerring apprehension of Him.

But why (will some one perchance say) after that miracle, is the Power of Jesus to walk on the very sea immediately introduced? Such an one shall hear a very credible cause. For when He desired to feed the multitudes, Philip and Andrew supposed that He would be powerless thereto, the one saying that no small sum of money would barely suffice them for just a little enjoyment, the other telling that five loaves and two small fishes were found with one of the lads, nay that what was found was nothing to so great a multitude; and from all (so to speak) their words, they thought that He could do nothing out of the due course of our affairs:----needs, in order that He might free Himself from so petty a conception, and might bring the still feeble mind of the Apostles to learn, that He doth all things wondrously which He willeth, unrestrained by the nature of things, the necessary order of things not hampering Him in the least, does He place under His Feet the humid nature of the waters, albeit unpractised to lie under the bodies of men, for all things were possible, as to God. Evening then being now come, and the time abating the vigilance of those who were seeking for Him, the choir of the holy disciples goes down to the sea, and began to sail away immediately, obeying in all things their God and Teacher, and that without delay.

18 And it was now dark, and Jesus was not come to them, and the sea arose by reason of a great wind that blew. Many things at once are being profitably contrived, and the circumstances drive the disciples to a more zealous search after the Saviour. For the deep darkness of the night troubles them, hovering like smoke upon the raving waves, and takes from them all knowledge of whither at length to steer. Moreover the fierceness of winds troubles them not a little, riding on the waves with a rushing noise, and raising the billows to unwonted height. Yea, and though these things had taken place, Jesus (it says) was not yet come to them: for herein was their special danger, and the absence of Christ from the voyagers was working increase of their fear. They therefore must needs be tempest-tost, who are not with Jesus, but are cut off, or seem to be absent from Him through their departure from His holy laws, and severed because of sin from Him Who is able to save. If then it be heavy to be in spiritual darkness, if grievous to be swallowed up in the bitter sea of pleasures, let us receive Jesus: for this will deliver us from dangers, and from death in sin. The figure of what has been said will be seen in what happened, He will therefore surely come to His disciples.

19, 20 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. But He saith unto them, It is I, be not afraid. When they are separated by great interval from the land, and it was like that they in their trouble would no way be saved (for they were now in the midst of the sea) then Christ thrice longed for appears to them. For thus could He give most welcome salvation to those in danger, when fear had already cut off all hope of life. But He appears to them miraculously (for so was it ordered to their greater profit) and they are astonished beholding Jesus going through the midst of the sea and upon the very waters, and make the miracle an addition to their fear. But Christ immediately relieves them from their misfortunes, saying, I am, be not afraid. For need, need must all disquiet be away, and they be openly superior to all danger, to whom Christ is now present. We shall see then by this again, that we ought to have a spirit courageous and manly in temptations, and endurance intense from hope in Christ, confirmed unto good confidence in our being surely saved, even though many be the fears of temptation that pour around us.

For observe that Christ does not appear to those in the boat immediately on their setting sail, nor at the commencement of their dangers, but when they are many furlongs off from the land. For not when the condition which harasses us first begins, does the grace of Him who saves visit us, but when the fear is at its height, and the danger now shews itself mighty, and we are found, so to say, in the midst of the waves of afflictions: then unlooked for does Christ appear, and puts away our fear, and will free us from all danger, by His Ineffable Power changing the dread things into joy, as it were a calm. 21 They therefore would receive Him into the ship, and immediately the ship was at the land whither they were going. The Lord not only releases the voyagers from dangers, wondrously shining on them, but also frees them both from toil and sweat, by His God-befitting Power thrusting forward the ship on to the opposite shore. For they were expecting that by rowing on still, they should with difficulty be able to reach the end, but He releases them from these their toils, revealing Himself to them in a very little time the Worker of many miracles to their full assurance. When then Christ appears and beams upon us, we shall without any labour succeed even against our hope, and we who are in danger through not having Him, shall have no more need of toil to be able to accomplish what is profitable for us, when He is present. Christ then is our deliverance from all danger, and the accomplishment of achievements beyond hope to them that receive Him.

But since we have discoursed on every portion of the subject singly, come and let us, joining the meaning hereof with the connexion of the preceding portions, work out the spiritual interpretation. We said then that Jesus ascended into Heaven as into a mountain, that is to say, being received up, after His resurrection from the dead. But when this has taken place, then His disciples alone and by themselves, a type of

Ecclesiastical teachers in succession throughout all time, swim through the billows of this present life as a kind of sea, meeting with varied and great temptations, and enduring no contemptible dangers of teaching at the hands of those who oppose the faith and war against the Gospel preaching: but they shall be freed both from their fear and every danger, and shall rest from their toils and misery, when Christ shall appear to them hereafter too in God-befitting Power, and having the whole world under His Feet. For this I deem His walking on the sea signifies, since the sea is often taken as a type of the world by Divine Scripture, as it is said in the Psalms, This great and wide sea, there are things creeping innumerable, both small and great beasts. When Christ then cometh in the glory of His Father, as it is written, then shall the ship of the holy Apostles, that is, the Church, and they that sail therein, i.

e., they who through faith and love toward God are above the things of the world, without delay and without all toil, gain the land, whither they were going. For it was their aim to attain unto the Kingdom of Heaven, as to a fair haven. And the Saviour confirms this understanding of all that has been said, in that he says to His Disciples at one time, A little while and ye shall no more see Me, and again a little while and ye shall see Me, at another again, Tribulation shall ye have in the world, but be of good cheer, I have overcome the world. But in the night the Lord cometh down from the mountain and visiteth His disciples who are watching, and they look on Him coming, not without fear (for they tremble) that something needful for our understanding may in this too be made known unto us. For He shall descend from Heaven, as in the night, the world yet sleeping and slumbering in much sin. Therefore to us too doth He say, Watch therefore, for ye know not what hour your Lord doth come. The parable too of the Virgins will no less teach us this. For He says that five were wise, five foolish: but while the Bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him. Seest thou how at midnight the Bridegroom is announced to us?

And what the cry is, and the mode of the meeting, the Divine Paul will make known, saying at one time, For the Lord Himself shall descend from heaven with a summons, with voice of archangel, with the trump of God, at another of the saints who are raised up, WE which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. But the disciples being smitten with fear, albeit they saw Him coming, and were found in toil and watching, signifies that the Judge will come terrible to all, and that the righteous man will surely quake within himself, proven as by fire, albeit ever foreseeing Him Who was to come, and not shrinking from toils in virtue, nourished in vigilance alike and good watching. But the Lord doth not enter into the ship with His disciples, as though He were going to sail with them, but rather moveth the ship on to the land. For Christ will not appear co-working any more

with those who honour Him, unto their achievement of virtue, but to give to them that have already achieved their looked-for end.

22, 23 The morrow, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, yet that His disciples had gone away, howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks. The miracle does not escape notice, I mean Jesus walking on. the very sea, although it took place by night and in the dark, and was ordered in secret. But the crowd of those who were wont to follow Him perceives, assured (as is probable) by much watching, that He had neither sailed with His disciples, nor had crossed in any other ship. For there was there the Apostles' ship alone, which they took and went away before Him. Nought then is hidden of what is good even though it be performed in secret by any, and here we see that that is true, Nothing is secret that shall not be made manifest, neither hid that shall not be known and come abroad. I say then that he who desireth to track the footsteps of Christ, and, as far as man can, to be moulded after His Pattern, ought not to be eager to live in much boasting, nor when he practises virtue to be led away in pursuit of praise, nor if he enter upon an extraordinary and exceeding disciplined life, should he desire to glory immoderately thereat, but should desire to be seen alone by the Eyes of the Deity, Who revealeth hidden things, and that which is performed in secret bringeth He into clearest apprehension.

24 When the people therefore saw that Jesus was not there neither His disciples, they also took shipping and came to Capernaum seeking for Jesus. These men follow Him, marvelling perchance at His miracles, yet not receiving any profit from them unto the duty of faith, but as though they were making some return to the Wonder-worker by merely bestowing on Him a not undesired praise. For this is a dreary disease of a mind and soul which is never accustomed to be led to the choice of what is profitable for her. The reason why this was so with them was, that they delighted solely in the pleasures of the flesh, and jumped eagerly at the meanest temporal food, rather than hasten after spiritual goods, and endeavour to gain what would support them to life eternal. This you will learn clearly by what follows too. 25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi when camest Thou hither?

Their speech takes the form of being that of those who love Him and feigns sweetness, but is convicted of being exceeding senseless and childish. For they ought not on meeting with so great a teacher, to have talked to no purpose, and taken no pains to learn anything. For what was the need of being eager to ask Him, when He came there? what good would they be likely to get from knowing? We must then seek wisdom from the wise, and let a prudent silence be preferred to undis-

ciplined words. For the disciple of Christ bids that our speech be seasoned with salt: and another of the wise exhorts us to this, saying, My son, if thou hast a word of understanding, answer, if not, lay thy hand upon thy mouth. And how evil it is to be condemned for an undisciplined tongue, we shall know from another: for he says, If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain.

26 Jesus answered them and said, Verily, I say unto you, ye seek Me, not because ye saw the miracle, but because ye ate of the loaves and were filled. We will say something common, yet worn by little use. Great teachers are often wont to be not slightly angry, when they are questioned about vain and useless matters. And we shall find them so, not out of haughtiness, but rather from annoyance at the folly of the questioners. Of us therefore and those like us I think that this is not unrightly said: but the Saviour inflicts a warm rebuke upon those who made those enquiries, for speaking uninstructedly, and unwisely enquiring not because it was their duty to seek out the things whereby they might become honest and good, but because they followed Him for carnal reward and that a most mean one. For what is less than daily food, and that not sumptuous? We must then practise piety towards Christ and Love of Him, not that we may obtain ought of carnal goods but that we may gain the salvation that is through Him; and let us not say good words to Him, as these say Rabbi, nor devise fair-speaking as a foundation of gain and boundless ingathering of riches. Truly he that attempts such things, will not be ignorant that he shall encounter Christ Who keenly convicteth him, and revealeth his hidden wickedness.

It is meet again to admire also the economy herein. For when He saw that they were enveloped with the afore-mentioned disease, as a Physician skilful and master of his art, He devised a twofold medicine for them, entwining the helpful reproof with most glorious miracle. The miracle then we shall find in His knowing their thoughts; and in the Wonder-worker not telling them what they sought not out of piety to know, you will behold the reproof. And the advantage is twofold. For in that He knows perfectly their devices and has accurate perception thereof, He shews that they are without understanding, in that they think to escape the Divine Eye, while they heap up wickedness in their heart, and practise sweet words with their tongue. But this is the part of One Who persuades them to leave off this their disease, and to cease from no slight sin. For outrageous is he and lawless, who hath this conception of God. In usefully convicting them of sinning, He restrains in some sort the future course of evil. For that which has no hindrance, creeps on and extends itself; but when caught in the fact, it is well-nigh ashamed, and like a rope contracts into itself. Therefore the Lord profiteth them by reproving also, and by those things whereby one thinks that He smites, by these very things He is seen to be their Benefactor.

We must then hold that even though some flatter or with mild words wheedle the rulers of the Churches, yet are not sound concerning the faith, it is not meet that they should be carried away by their fawnings nor by way of payment for their applause lend in turn to them who need correcting, silence in regard to their faults: but we ought rather boldly to rebuke them, and to persuade them to change for the better, or at least hereby if so be to profit others, according to that spoken by Paul, Them that sin rebuke before all, that the rest also may fear.

This then for the subjects separately: but that they are in connexion, and of necessity follow those before considered, I think I ought to shew. We said then that our Saviour's coming down from the mountain typified His second and future Coming to us from Heaven, and we added as in summary, that He appeared to His disciples while they were watching, and yet toiling, and released them from their fear, and brought the ship at once to land. And what is hence pourtrayed to us, as in a type, we have there declared. But now observe, that after Jesus had come down from the mountain, certain miss following Him, and come to Him at last. For they come on the day following, the Evangelist having not without care added this also. Then on meeting with Him, they endeavour to wheedle Him with good words: but Christ chides them, bringing upon them hot and keen reproof, that we might consider this again, that after the Coming of our Lord to us from Heaven, most vain and profitless unto men is the search after good things, nor will the desire to follow Him find any fitting season. Yea even though certain approach Him, thinking to appease Him with smoothest words, they shall meet the Judge no longer mild and gentle, but reproving and avenging.

For thou wilt see the flattery of them that are reproved, and the reproof itself in the words of the Saviour, when He saith, Many will say to Me in that Day, to wit, the Day of Judgment, Lord, Lord, did we not in Thy Name cast out devils? But says He, Then will I profess unto them, Verily I say unto you, I never knew you. For ye sought Me not purely (saith He) nor loved to excel in holiness, for thereby would I have known you, but since ye practised piety in semblance only and in mere imaginaries for the purpose of gain, justly do I confess that I have not known you. What then in that passage is Lord, Lord, here is Rabbi. To whomsoever therefore punishment is a bitter thing, let him not fall into inertness 13 nor be manifoldly infirm in transgression, looking to the goodness of God, but let him prepare his works for his going forth, as it is written, and make it fit for himself in the field, i. e., while he is in the world. For the Saviour interpreted that the field is the world. Let him prepare to shew holiness and righteousness before the Divine Judgment Seat.

For he will behold no unseasonably clement Judge, nor yet yielding to entreaties for mercy, in Him Whom he ought without delay to have obeyed when He was calling him to salvation, while the time of mercy was granting to him both to beg

for forgiveness for his already past transgressions, and to seek for loving-kindness from God Who saves.

27 Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Something of this sort doth Paul teach us expanding the discourse universally and more generally, saying, He that soweth to his flesh shall of the flesh reap corruption, but he that soiveth to the Spirit shall of the Spirit reap life everlasting. For he says that they sow to the flesh who giving as it were full rein to the pleasures of the flesh, advance at full speed to whatever they will, by no means distinguishing what is profitable for them from what is hurtful and injurious, nor in any way accustomed to approve what seems good unto the Law-giver, but heedlessly hurried off to that alone which is pleasant and agreeable, and preferring nothing to things seen. Again he affirms that they sow to the Spirit, who expend the whole aim of their mind on those things wherein the Holy Ghost willeth us to excel, employing a mind so intense toward the cultivation of good things, that, did not voice of nature not to be disregarded constrain them to minister needful food to the flesh, they would not endure to descend even to this. I think then that we ought to take no forethought whatever for the flesh for the lusts thereof, but rather to apply ourselves to what is most needful, and to be zealous in practising those things, which bring us to the everlasting and Divine Life. For admiration for the delights of the body, and the esteeming nothing better than the superfluities of the belly, is truly brutish and akin to the extremest folly.

But to apply ourselves to good things, and earnestly to strive to excel in virtues, and to be subject to the laws of the Spirit, and with all readiness to seek after the things of God, which are able to support us unto salvation:----I will grant that this truly beseemeth him who knoweth his own nature, and is not ignorant that he hath been made a reasonable creature after the Image of Him that created him. Therefore as the Saviour somewhere saith, Take we no thought, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? but considering that the soul is more than meat, and the body than raiment, let us take thought how the more precious part of us may do well.

For though the body do well, and be fat with succession of delights, it will not profit the miserable soul; but on the contrary, will work it much harm. For it will depart into the everlasting fire, since they who have wrought no good, must needs undergo punishment for it: but if the body have been bridled with due reason, and brought under the law of the Spirit, both must surely be saved together. It is then most absurd, that for the flesh we should so take thought, which is but for a time and even now shall perish, as to think that it ought not to lack any one thing which it loves: and to take care for the soul, by way of appendix, or as though it were nothing worth; albeit I think we ought to apply ourselves so much the rather to

cares for the soul, as it is of more value than the body. For so of a truth preferring what surpasses in the comparison to what is inferior, and giving a just vote in this matter, we shall become holy and wise jurors, and not bestow upon any other the palm of right reasoning, but rather shall put it upon our own heads. Let us then, as the Saviour saith, labour not for the meat which perisheth, which when it hath passed into the belly, and for a very little while deluded the mind with pettiest pleasure, goeth out into the draught, and is conveyed forth again from the belly.

But the spiritual food which strengthened the heart, keepeth the man unto life everlasting, which also Christ promiseth to give us, saying, Which the Son of Man shall give unto you; at once knitting the human with that which is Divine, and connecting the whole mystery of the economy with Flesh in its order. But He hints, I suppose, at the Mystic and more Spiritual Food, whereby we live in Him, sanctified in body and soul. But we shall see Him speaking more openly of this hereafter. The discourse then must be kept for its fit time and place.

CHAPTER V. That the Only-Begotten Son is the Impress of the Person of God the Father, and no other Impress either is, or is conceived of, save He.

which the Son of Man shall give unto you: for Him the Father sealed, God.

He was not ignorant, as God, of the charges that would result from Jewish folly, nor of the reasons why they were often foolishly enraged. He knew that they would reason in themselves, looking to the flesh alone, and not conceiving of God the Word therein, Who is This That seizeth upon God-befitting words? for who can give unto men food that keepeth them unto everlasting life? for wholly foreign to man's nature is such a thing, and it beseemeth Him Alone Who is God over all. The Saviour therefore defends Himself beforehand, and by seasonable arguments, shames their looked-for shameless talk. For He says that the Son of Man will give them the food which nourisheth them unto everlasting life, and immediately affirmed that He is sealed by the Father. Sealed again is either put for anointed (for he who is anointed is sealed), or as shewing that He has been by Nature formed unto the Father. Just as if He had said, I am not unable to give you food which endureth and bringeth up unto everlasting life and delight. For though I seem as one of you, that is Man with flesh, yet was I anointed and sealed by God the Father unto an exact Likeness with Him. For ye shall see (He saith) that He is in Me, and I again in Him Naturally, even though for your sakes I was born Man of a woman, according to the Ineffable order of the economy.

For I can do all things in God-befitting Authority and do not in any way come short of the Might inherent in My Father. And though God the Father giveth you the Spiritual Food, which preserveth unto everlasting life, it is clear that the Son too will give it, even though made in Flesh, since He is His Exact Image; the Likeness in every thing being conceived, not after the lineaments of flesh, nor yet ought conceived of in bodily form, but in God-befitting glory and Equal Power and royal Authority. But we must observe again, that when He says that the Son of Man will give the things God-befitting and that He hath been sealed unto the Image of God the Father, He endureth not the division of him that separateth the Temple of the Virgin from the true Sonship, but defines Himself and willeth to be conceived of again as One. For One in truth over us is Christ, bearing as it were the royal purple His Own Robe, I mean His Human Body, or His Temple, to wit of Soul and Body; since One too of Both is Christ.

But, most excellent sir, will the Christ-opposer again say, give the truth the power of overcoming: deal not subtillywith the saying, dishonourably turning it about, whithersoever thou wilt. Lo clearly hereby is the Son proved to be not of the Essence of the Father, but rather a copy of His Essence. Suppose some such thing (say they) as we say: A seal or signet impressed on wax, for example, or any other matter fit to receive it, and engraving a likeness only of itself, is taken away again by him who pressed it on, having lost no part of itself: so the Father, having imposed and imprinted Himself Wholly upon the Son in some way by a most accurate Likeness, from Himself hath He surely no part of His Essence, nor is conceived of as therefrom but a mere image and accurate likeness.

Let him that is zealous for knowledge see that now too is our opponent darting on us, like a serpent, and rears aloft his head surcharged with venom: but He Who shattereth the heads of the Dragon, will shatter it too, and will give us power to escape his manifold stubbornness. Let him then tell us, who has just been dinning us with dreadful words, Does not the seal or signet, which is made (it may be) of wood or of iron or of gold, full surely seal with some impress those things whereon it comes, and will it not be and be conceived of as a seal apart from the impress? But I suppose that any one of our opponents too, even against his will constrained by fitness unto the very truth would confess that it will by all means seal with an impress; and without an impress, according to fair reasoning, not at all. Since then, as the Divine Scripture testifieth to us, the Son is the Impress of the Person of God the Father, in that He is in It and of It by Nature, whereupon is Himself impressed, or through whom else will the Father seal His Own Impress? For no one will say that the Father is not altogether in God-befitting Form, which is the Son, the Form of Him That begat Him; Whom if any behold spiritually, it is manifest that he will see the Father.

Wherefore He says that He too is in Him Naturally, even though He be conceived to be of Him by reason of His Own Existence: as the brightness for instance, is in the brightening and of the brightening, and something different, according to the mode of conception, and again not different, as viewed in relation to it, because it is said to be of it, and again in it. And not I suppose in the way of division and complete essential partition are these things considered of: for they are inherent in respect of identity of essence in those things whence they are, and of which they are believed to be, tending forth according to expression in idea to something else, of their own, yet not separate. The Word of the Essence of the Father, not bare Word, nor without Flesh, is sealed then by the Father, yea rather through Him are sealed those things which are brought to likeness with God, as far as can be, as we understand in that which certain say, The light of Thy Countenance was marked upon us, O Lord.

For he says that the Countenance of God the Father, is the Son, Which is again the Impress, but the light thereof is the grace which through the Spirit passeth through unto the creation, whereby we are remoulded unto God through faith, receiving through Him as with a seal, the conformation unto His Son, Who is the Image of the Father, that our being made after the Image and Likeness of the Creator, might be well preserved in us. But since the Son is confessedly the Countenance of God the Father, He will surely be the Impress too with which God seals.

Yea (says our opponent) we believe that God through the Spirit seals the Saints, but the things that you are bringing forward have no place in the present question. Wherefore we will recapitulate and say, The seal supposed to be of iron, or may be gold, impresses its own likeness on the matter whereon it comes, losing nothing of its own, but by the operation only of its being pressed on does it mark the things that receive it: thus do we hold that the Son has been sealed by the Father, not having ought of His Essence but possessing merely an accurate likeness thereof, and being Other than He, as the image to the archetype.

O boundless folly, and perilous conceit! how easily hast thou forgotten those things just now gone through. For we said that the Son was the Impress of the Father, and that with Him was sealed other than He, and not Himself, lest He be thought to be His Own Impress. But thou, having not rightly spurned our argument hereon, dost not blush to put about Him a likeness of operation only. In image only then will the Son be God according to you, and by Nature not at all, but merely in that He was fashioned and well formed after the Likeness of Him That begat; haply no longer of Him That begat: for it is time that ye should on these accounts take away the begetting also, yea rather there is every need even if ye will it not. On the duty of believing that the Son is begotten of the Father, we have already expended much argument, or shall do so in its place. But it were more fitting that we should proceed to the matter in hand, putting forward to those who are accustomed unrestrainedly

to shameless talk the question, Will they not surely say that that which is given may also be taken away, and confess that that which is added can altogether be also lost? for does it not at some time happen that every thing is rejected, which is not firmly rooted in any by nature? It is evident, even should any of them not assent thereto.

Some time then or other, according to the argument of possibility, the Son will be bereft of His Likeness. For He was sealed (as ye say) by the mere Operation of His Father upon Him, not having the stability that'is of natural Endowments, but conceived of and existing wholly other than His Father, and completely severed from His Essence. Doing then very excellently and fore-seeing matters by most cunning reasoning did ye secure the Father, by saying that He gives nought of Himself to the Son, save that He vouchsafes Him Likeness only, lest ought of passion should be conceived of as about Him. For this is your foolish mystery. For belike ye were ignorant that God the Father Who doeth all things without passion, will also beget without passion, and is superior to fire (for the argument brings us down to this necessity) which without passion or corporeal division, begets the burning which is of it. Let those then hear who are zealous in fancies only, and account unrestrained blasphemy to be not an unholy thing, but rather a virtue, that if they say that the Son is classed with the Father, in the propriety of likeness alone, He will abide in no secure possession of good things, but will wholly risk His being by Nature God, and will in possibility at least, admit of change for the worse. For there was said to that governor of Tyre too, words which reason necessitates us to attribute to the person of the devil, Thou art the seal of the likeness:

but he to whom that speech is addressed, is found to have fallen from the likeness. Thou seest then, and clearly too, by such instances, that the mere being in the likeness of God is no security for an unmoved stability in things spiritual, nor yet does it suffice to perfect endurance in the good things in which they are, to have been duly sealed unto the Nature of the Maker. For they too fall, and are borne headlong, oft-times changing into a worse mind, than they had at the beginning. It is then possible, according to this argument, that the Son, attaining to Likeness with the Father by sameness of work only, and not firm fixed by the propby Nature, but having His stability in the mere motions of His Own Will, should undergo change, or, though He do not suffer it, should find the not so suffering the result of admirable purpose, and not rather the steadfastness of Native stability, as God.

What then, most noble sirs, is the Son no longer God in truth? And if according to you, He is so found, why do we worship Him? why is He co-glorified with God the Father? why is He borne, as God, upon the highest Powers? Are then with us the Holy Seraphim themselves too ignorant that they do greatly err from what is fit, in glorifying Him Who is not by Nature God? They err, it seems, in calling Him Who is honoured with equal honour Lord of Sabaoth. Or shall we not say, that the highest Powers, Principalities Thrones and Dominions and Lordships, essay, after

their power, to appear conformed to God? For if the so small animal of the earth, in respect of that creation, I mean man, be honoured with such beauty, what reason has one not for fully thinking, that to them who are far better than we, far better things are allotted? How then do they both call Him Lord of Sabaoth, and stand around as a guard, as ministering to the King of the universe? why sitteth He with the Father, and that on His Right Hand, the bond with the Lord, the creature with the Creator? For is it not fitter to bring that which by means of heed and wariness is free from passion and perfect, to the level of things originate rather than of God by Essence Who hath Naturally the inability to suffer? But it is manifest, though they confess it not. Who then will endure these babblers, or how will they not with reason hear, Woe to them that are drunken without wine?

But perchance they will Be ashamed of the absurdities of such arguments, and will betake themselves to this, and say, that the Son was sealed by the Father unto a most accurate Likeness, and is Unchangeable in Nature, even though He be not from the Father.

How then, tell me, will that which is not of God by Nature, bear His Attribute, and that be found not without share-essentially of the Excellences of the Divine Essence, which proceeded not therefrom, after the true mode of generation? For it is, I suppose, clear and confessed by all, that the Properties of the Godhead are wholly unattainable by the created nature, and that the qualities belonging to It by Nature will not exist in ought else that is, in equal and exact manner: as for example, Immutability is in God Naturally; in us by no means so, but a kind of stability likens us thereto, through heed and vigilance not suffering us readily to go after those things which we ought not. But if it were possible, that according to them, ought of Divine Attributes should be in any who is not of the Divine Nature Essentially, and that they should be so in him as they are in It; what (tell me) is to prevent all things God-befitting from at length coming down even upon those who are not by nature gods? For if one of them unhindered finds place (I mean Immutability) there will be room for the rest also, and what follows? utter confusion. For will not the superior pass below, and the inferior mount up into the highest place?

And what is there yet to hinder even the Most High God from being brought down to our level, and us again from being gods even as the Father, when there no longer is or is seen any difference intervening, if the qualities which belong to God Only pass to us, and are in us naturally? And since God the Father contains in Himself Alone, as it seems, those Properties whereby we should be as He, we have remained men, and the angels likewise with us what they are, not mounting up to That which is above all. For if God should reveal Himself not Jealous, by putting His Own Attribute into the power of all, many surely would be those who were by nature gods, able to create earth and heaven and all the rest of the creation. For the Excellencies of Him Who is by Nature the Creator having once passed on,

how will not they be as He is? or what prevents that which is radiant with equal goods from appearing in equal glory? But the God-opposer surely sees completely, how great the multitude of strange devices which is hence heaped up upon us and exclaims against the mislearning that is in him. The Godhead then will remain in Its Own Nature, and the creature will partake of It through spiritual relationship, but will never mount up unto the Dignity that unchangeably belongs to It. But our argument being thus arranged, we shall find that Immutability exists Essentially in the Son:

He is then God by Nature, and of necessity of the Father, lest ought that is not of Him by Nature should reach to an equal dignity of Godhead.

But since they hold out to us as an incontestable argument their saying that the Son is other than the Father, as Image to archetype, and through this subtlety think to sever Him from the Essence of Him That begat Him, they shall be caught in no slight folly, and to have studied their assertion to no purpose, of any force in truth to accomplish fairly what they have at heart. For what further are they vainly contending for, or whence do they from only the distinctness of His own Being, sever the Son from the Father? For the fact that He exists Personally does not (I suppose) prove that He is diverse from the Essence of Him who begat Him. For He is confessedly of the Father, as being of His Essence; He is again in the Father, by reason of His being in Him by Nature; and you will hear Him say, at one time, I proceeded forth from the Father, and am come, again at another time, I am in the Father and the Father in Me. For He will not withdraw into a Personality wholly and completely separated, seeing that the Holy Trinity is conceived of as being in One Godhead; but being in the Father, in mode or position undivided as to consubstantiality, He will be conceived of as likewise of Him, according to the Procession which ineffably manifesteth Him in respect of beaming forth. For He is Light of Light. Therefore in the Father and of the Father, alike Undivided and separate, in Him as Impress, but as Image to Archetype will He be conceived of in His Own Person. But we will not simply discourse concerning this, but will confirm it by example from the Law, on all sides fortifying the force of truth against those who think otherwise.

The Law then appointed to the children of Israel to give to every man a ransom for his poll, half a didrachm. But one stater contains a didrachm. Yea and herein again was shadowed out to us Christ Himself, Who offered Himself for all, as by all, a Ransom to God the Father, and is understood in the one drachma, but not separately from the other, because that in the one coin, as we said before, two drachmae are contained. Thus may both the Son be conceived of in respect of the Father, and again the Father in respect of the Son, Both in One Nature, but Each Separate in part, as existing in His own Person, yet not wholly severed, nor One apart from the Other. And as in the one coin were two drachmae, having equal bulk

with one another, and in no ways one less than the other; so shalt thou conceive of the in nought differing Essence of the Son in respect of God the Father, and again of the Father in respect of the Son, and thou shalt at length receive wholesome doctrine upon all points spoken of concerning Him.

28, 29 They said therefore unto Him, What shall we do, that we might work the work of God? Jesus answered and said unto them,

Not of good purpose is the enquiry, nor yet as one might suppose does the question proceed from desire of knowledge on their part, but is rather the result of exceeding arrogance. For as if they would deign to learn nought beyond what they knew already, they well nigh say something of this sort, Sufficient, good Sir, to us are the writings of Moses: we know as much as we need of the things at which he who is skilful in the works of God ought to aim. What new thing then wilt Thou supply, in addition to those which were appointed at that time? what strange thing wilt Thou teach, which was not shewn us before by the Divine words? The enquiry then is rather of folly, than really of a studious will. You have something of this kind in blessed Matthew too. For a certain young man, overflowing with not the most easily-gotten abundance of wealth, was intimating that he would enter upon the due service of God. When he came to Jesus, he eagerly enquired what he should do, that he might be found an heir of everlasting life. To whom the Lord saith, Thou knowest surely the commandments, Do not kill, Do not commit adultery, Do not bear false witness, and the like. But he, as lacking none of these things, or even not accepting an exposition of teaching which fell far short of his existing practice, says. All these things have I kept from my youth up, what lack I yet? what then he did joining haughtiness to ignorance in his question, what lack I yet, the same do these too through their over much arrogance alike and self-conceit, saying, What shall we do, that we might work the works of God?

A good thing then is a low conceit, and it is the work of a noble soul, to commit to her teachers the thorough knowledge of what is profitable, and so to yield to their lessons, which they think it right to instil, seeing they are superior in knowledge. For how shall they be accepted at all as teachers, if they have not superiority of understanding above what the mind of their pupils hath, since their advance will scarcely end at the measure of their masters' knowledge, according to the word of the Saviour, The disciple is not above his Master, and, It is enough for the disciple that he be as his Master? This is the work of God, that ye believe on Him whom HE sent.

Most severely doth the Lord, even though secretly as yet and obscurely, attack the folly of the questioners. For one would suppose, looking merely at the simple meaning of the words, that Jesus was commanding them nothing else, save to believe on Him: but on examining the intent of the words, he will see that they refer to something else. For full well does He arrange His discourse suitably to the folly of

the questioners. For they, as though they learnt sufficiently through the Law how to work what was well-pleasing to God, blasphemously neglect the teaching of our Saviour, saying, what shall we do, that we might work the work of God? But it was necessary that He should shew them, that they were still very far removed from the worship most pleasing unto God, and that they knew no whit of the true good things, who cleaving to the letter of the law, have their mind full of mere types and forms. Therefore with some great emphasis does He say, opposing the fruit of faith to the worship of the Law, This is the work of God that ye believe on Him whom HE sent. That is, it is not what YE supposed (He says) looking to the types alone; but know ye, even though ye will not learn it, that the Lawgiver took no pleasure in your sacrifices of oxen, nor needest thou to sacrifice sheep, as though God willed and required this.

For what is frankincense, though it curl in the air in fragrant steam, what will the he-goat profit (saith He) and the costly offerings of cinnamon? God eateth not the flesh of bulls, nor yet drinketh He the blood of goats: He knoweth all the fowls of the Heaven, and the wild beasts of the field are with Him. But He hath hated and despised your feasts, and will not smell in your solemn assemblies, as Himself saith: nor spake He unto your fathers concerning whole burnt offerings or sacrifices. Therefore not this is the tvork of God, but rather that, that ye should believe on Him whom He sent. For of a truth better than the legal and typical worship is the salvation through faith and the grace that justifieth than the commandment that condemneth.

The work then of the pious soul is faith to Christ-ward, and more excellent far the zeal for to become wise in the knowledge of Him, than the cleaving to the typical shadows. You will marvel also at this besides: for whereas Christ was wont to take no notice of those who questioned Him, tempting Him, He answers this for the present economically (even though He knew that they would be nothing profited) to their own condemnation, as He says elsewhere too, If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. 30, 31 They said therefore unto Him, What sign doest THOU then, that we may see and believe Thee? what dost Thou work? our fathers ate the manna in the desert, as it is written, Bread from Heaven gave He them to eat.

The disposition of the Jews unveils itself by little and little, although, hidden and as yet buried in less overt reasonings. For they were saying in their folly, What shall we do that we might work the works of God? as if, as we said before, they held the commandment through Moses sufficient to conduct them to all wisdom, whereby they might know how to perform what was well-pleasing unto God. But their aim being such was concealed, but is now being unveiled, and by little and little comes forth more plainly. For nothing is secret, as the Saviour says, that shall not be made manifest. What then (are they saying) What sign shewest THOU? The

blessed Moses was honoured (he says) and with great reason, he was set forth as a mediator between God and man. Yea and he gave too a sufficient sign, for all they that were with him ate the manna in the wilderness. But do THOU at length, since Thou comest to us in a position greater than his, and dost not shrink from adding to the things decreed of old, with what signs wilt Thou give us a warrant, or what of wondrous works dost Thou shewing us, introduce Thyself as the Author of more novel doctrines unto us? Hereby too is our Saviour's word shewn to be true:

for they are convicted by their own words of thinking that they ought to seek Him, not to admire Him for those things which He had in God-befitting manner wrought, but because they did eat of the loaves and were filled. For they demand of Him a sign, not any chance one, but such as (they thought) Moses wrought, when not for one day, but for forty whole years, he fed the people that came out of Egypt in the wilderness, by the supply of manna. For, knowing nothing at all (it seems) of the Mysteries in the Divine Scriptures, they did not consider that it was fit to attribute the marvellous working hereunto to the Divine power which wrought it, but very foolishly crown the head of Moses for this. They therefore ask of Christ a sign equal to that, giving no wonder at all to the sign which had been shewn them for a day, even though it were great, but saying that the gift of food ought to be extended to them for a long time. For that even so hardly would He shame them into confessing and agreeing that most glorious was the Power of the Saviour, and His Doctrine therefore to be received. Manifest then is it even though they do not say it in plain terms, that they wholly disregard signs, and under pretext of marvelling at them, are zealous to serve the impure pleasure of the belly.

CHAPTER VI. Of the manna, that it was a type of Christ’s Presence and of the spiritual graces through Him.

32 Jesus therefore said unto them, Verily, verily, I say unto you, not Moses hath given you the Bread from Heaven, Now too does the Saviour most severely convict them of being without understanding, and exceedingly ignorant of what is in the Mosaic writings. For they ought to have known quite clearly that Moses was ministering the things of God to the people, and again those of the children of Israel to God, and was himself the worker in none of the miracles, but a minister rather and under-worker of those things which the Giver to them of all good things willed to do for the benefit of those who had been called out of bondage. What they then were impiously imagining, this Christ very resolutely cuts away (for to attribute things which befit and are due to the Divine Nature Alone, to the honour of men and not rather to It, how is not this replete with folly alike and impiety?) and in that He deprived the hierophant Moses of the miracle, and withdrew it out of his hand, it is (I suppose) manifest that He rather attributes the glory of it to Himself together with the Father, even though He abstained from speaking more openly, by reason of the uninstructedness of His hearers. For it was a thing truly not contrary to expectation, that they should rage, as though Moses were insulted by such words, and should be kindled unto intemperate anger, never enquiring what the truth was, nor recognizing the dignity of the Speaker, but heedlessly going about to only honour Moses, and not reasonably as it happened, when he was compared with what excelled him.

Let us learn then, with more judgment and reason, to practise respect towards our holy fathers and to render, as it is written, fear to whom fear, honour to whom honour (for we shall in no wise injure, if we render what fittingly belongs to each, since the spirits of the Prophets are subject to the Prophets) but when any discourse

about our Saviour Christ is entered into, then we must needs say, Who in the clouds can be equalled unto the Lord? or who among the sons of the mighty shall be likened unto the Lord? 33 but My Father giveth you the True Bread from heaven: for the Bread of God is He which cometh down from heaven and giveth life unto the world.

It was needful not only to remove Moses from God-befitting Authority, according to their conception, and to shew that he was a minister of that miraculous working, rather than the bestower of it, but also to lessen the wonder though miraculously wrought, and to shew that it was nothing at all in comparison with the greater. For imagine Christ calling out something like this, The great things, sirs, do ye reckon among the little and meanest, and the beneficence of the Lord of all ye have meted out with most petty limits. For with no slight folly do ye suppose that the manna is the Bread from heaven, although it fed the race alone of the Jews in the wilderness, while there are other nations besides without number throughout the world. And ye supposed that God willed to shew forth lovingkindness so contracted, as to give food to one people only (for these were types of universalities, and in the partial was a setting forth of His general Munificence, as it were in pledge, to those who first received it): but when the time of the Truth was at our doors, My Father giveth you the Bread from heaven, which was shadowed forth to them of old in the gift of the manna. For let no one think (saith He) that that was in truth the Bread from heaven, but rather let him give his judgment in favour of That, which is clearly able to feed the whole earth, and to give in full life unto the world.

He accuses therefore the Jew of cleaving to the typical observances, and refusing to examine into the beauty of the Truth. For not that was, properly speaking, the manna, but the Only-Begotten Word of God Himself, who proceedeth from the Essence of the Father, since He is by Nature Life, and quickeneth all things. For since He sprang of the Living Father, He also is by Nature Life, and since the work of that which is by Nature Life is to quicken, Christ quickeneth all things. For as our earthly bread which is gotten of the earth suffereth not the frail nature of flesh to waste away: so He too, through the operation of the Spirit quickeneth our spirit, and not only so, but also holdeth together our very body unto incorruption.

But since our meditations have once got upon the subject of manna, it will not be amiss (I think) for us to consider and say some little on it also, bringing forward out of the Mosaic books themselves severally the things written thereon. For thus having made the statement of the matter most clear, we shall rightly discern each of the things signified therein. But we will shew through them all, that the Very Manna is Christ Himself, understood as given under the type of manna to them of old by God the Father. The beginning of the oracles thereon, speaks on this wise, On the fifteenth day of the second month after their departing out of the land of Egypt, the whole congregation of the children of Israel were murmuring against

CHAPTER VI. OF THE MANNA, THAT IT WAS A TYPE OF CHRIST'S PRESENCE AND OF THE SPI

Moses and Aaron, and the children of Israel said unto them, Would to God we had died, stricken by the Lord in the land of Egypt, when we sat by the flesh pots and were eating bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. The matter then of the history is clear and very plain, and I do not think it needs any words to test the obvious meaning: but we will speak of it, looking only to the spiritual meaning.

The children of Israel then, while still in the country of the Egyptians, by Divine command were keeping typically their feast to Christ, and having taken their supper of the lamb, did thus hardly escape the tyranny of Pharaoh's rule and shake off the intolerable yoke of bondage. Then having miraculously crossed the Red sea, they got into the wilderness: and there famishing craved flesh to eat, and were dragged down to the accustomed desire for food: and so they began murmuring against Moses and fall into repenting of their free gift from God when they ought to have given no small thanks for it. Egypt then will be darkness, and will signify the condition of the present life, and the worldly state, wherein we enrolled as in some state, serve a bitter serfdom therein, working nothing at all to Godward but fulfilling only the works most delightsome to the Devil, and hasting down unto the pleasures of impure flesh, like clay or stinking mud, enduring a miserable toil, unpaid, profitless, and pursuing a wretched (so to say) love of pleasure.

But when the Law of God speaks to our soul, and we behold at length the bitter bondage of these things, then oh then do we, thirsting after riddance from all evil, come to Christ Himself, as to the beginning and door of freedom, and provisioned with the security and grace that come through His Precious Blood, we leave the carnal condition of this life, as it were a troublous and stormy sea, and, out of all the tumult of the world, we at length reach a more spiritual and purer state, as it were sojourning in the wilderness. But since he is not unexercised unto virtue, who is through the Law instructed thereunto, when we find that we are at length in this case, then we falling into the temptations which try us, are sometimes devoured by the memory of carnal lusts, and then, when the lust inflames us mightily, we cry oftentimes out of recklessness, albeit the Divine Law hath called us to liberty, being as it were in hunger for our old accustomed pleasures, and making slight account of our toils after temperance, we look upon the bondage of the world as no longer evil. And in truth, the will of the flesh is sufficient to draw the mind to all faintheartedness after goodness.

And the Lord said unto Moses, Behold I rain you bread from heaven. In these words you may very clearly see that which is sung in the Psalms, He gave them bread of heaven; man did eat angels' bread. But it is, I suppose, evident to all, that of the reasonable Powers in heaven, none other is the Bread and Food, save the Only Begotten of God the Father. He then is the True Manna, the Bread from heaven, given to the whole rational creation by God the Father. But entering into the order

of our subject we say this: Observe how the Divine grace from above draws unto itself the nature of man even though at times sick after its wonted things, and saves it in manifold wise. For the lust of the flesh like a stone falling on the mind thrusts it down, and despotically forces it unto its own will; but Christ brings us round again, as with a bridle, unto longing for better things, and recovers them that are diseased unto God-loving habit of mind. For lo, lo to them that are sinking down into carnal pleasures, He promises to give Food from Heaven, the consolation, that is, through the Spirit, the Spiritual Manna. Through this are we strengthened unto all endurance and manliness and obtain that we fall not through infirmity into those things we ought not. The Spiritual Manna therefore, that is, Christ, was strengthening us before too unto piety.

But since we have once, by reason of need, digressed, I think it well not to leave the subject uninvestigated, since it is very conducive to our profit. Some one then may reasonably ask, Why is God who is so Loving to man and so loveth virtue when it behoved Him to forecome their request, tardy in respect of His Promise: and He nowise punishes those so perverse men, albeit He punished them afterwards, when they were sick with the same lusting, and pictured to themselves bread to the full, and fleshpots, and admitted longing for the rankest onions. For we shall find in Numbers, that both certain were punished, and the place, wherein they were then encamping, was called the graves of lust, for there they buried the people that lusted. With respect then to the first question, we say that it assuredly behoved Him to wait for the desire, and so at length to reveal Himself in due season the Giver. For most welcome is the gift to those in good case, when certain pleasures appear before it and precede it, inciting to thirst after what is not yet come: but the soul of man will be devoid of a more grateful sensation, if it do not first stretch after and labour for the pleasures of being well off. But perhaps you will say that there had been no way any entreaty from them, but murmuring rather, repentance, and outcry: for this would indeed be speaking more truly.

To this we say, that entreaty through prayer will befit those who are of a perfect habit: and perchance the murmuring of the more feeble from depressionor whatever cause, will partake of this: and the Saviour of all, being loving to man is not altogether angry at it. For as in those who are yet babes, crying will sometimes avail to the asking of their needs, and the mother is often called by it to find out what will please the child: so to those who were yet babes, and had not yet advanced to understanding, the cry of weariness so to say, has the force of petition before God. And He punisheth not in the beginning, even though He see them worsted by earthly lusts, but after a time, for this reason, as seems to me. They who were but newly come forth of Egypt, not having yet received the manna, nor having the Bread from heaven, which strengtheneth man's heart, fall as might be expected, into carnal lusts, and therefore are pardoned. But they who had already delighted in the Lord, as it is written, on preferring carnal delights to the spiritual

good things, have to give most righteous satisfaction, and over and above their suffering have assigned them a notable memorial of their fate. For the graves of lust is the name of the place of their punishment.

And the people shall go out and gather the day's portion each day. We will consider the sensible manna a type of the spiritual manna; and the spiritual manna signifies Christ Himself, but the sensible manna adumbrates the grosser teaching of the Law. With reason is the gathering daily, and the lawgiver forbids keeping it till the morrow, darkly hinting to them of old, that when the time of salvation at length shines forth, wherein the Only Begotten appeared in the world with Flesh, the legal types should be wholly abolished, and the gathering food thence in vain, while the Truth Itself lieth before us for our pleasure and enjoyment.

And it shall come to pass, on the sixth day, and they shall prepare that which they bring in, and it shall be double what they gather. Observe again, that thou mayest understand, that He does not suffer them to gather on the seventh day the sensible manna, but commands that which is already provided and gathered to be prepared for their food beforehand. For the seventh day signifies the time of the Advent of our Saviour, wherein we rest in holiness, ceasing from works of sin, and receiving for food, both the fulfilment of our faith, and the knowledge already arranged in us through the Law, no longer gathering it as of necessity, since more excellent food is now before us, and we have the Bread from heaven. The manna is collected in double measure before the holy sabbath: and you will understand thence, that the Law being concluded in respect of its temporal close, and the holy sabbath, that is, Christ's coming, already beginning, the getting of the heavenly goods will be after some sort in double measure, and the grace two-fold, bringing in addition to the advantages from the Law, the Gospel instruction also. Which the Lord Himself too may be conceived to teach when He says, as in the form of a parable. Therefore every scribe instructed unto the kingdom of heaven is like unto a wealthy 14 man which putteth forth out of his treasure things new and old: the old the things of the Law, the new those through Christ.

And Moses and Aaron said unto all the congregation of the children of Israel, At even ye shall know that the Lord brought you forth from the land of Egypt, in the morning ye shall see the glory of the Lord, in that the Lord giveth you in the evening flesh to eat and in the morning bread to the full. Moses promises to them of Israel, that quails shall be given them by God in the evening, and declares that hereby they shall know surely that the Lord brought them up out of Egypt. And in the morning ye shall see plainly, (he says) the glory of the Lord, when He shall give you bread to the full. And consider, I pray you, the difference between each of these. For the quail signifies the Law (for the bird ever flies low and about the earth): thus wilt thou see those too who are instructed through the Law unto a more earthly piety through types, I mean such as relate to sacrifice and purifications and Jewish

washing. For these are heaved a little above the earth, and seem to rise above it, but are nevertheless in it and about it: for not in the Law is that which is perfectly good and lofty unto understanding. Moreover it is given in the evening: the account again by evening signifying the obscurity of the letter, or the darksome condition of the world, when it had not yet the Very Light, i. e.,.

Christ, who when He was Incarnate said, I am come a Light into the world. But He says the children of Israel shall know that the Lord brought them out of Egypt. For knowledge only of the salvation generally through Christ is seen in the Mosaic book, while grace was not yet present in very person. This very thing He hinted at, when He added, In the morning ye shall see the glory of the Lord, in that He giveth you bread to the full. For when the mist of the Law, as it were night, hath been dispersed, and the spiritual Sun hath risen upon us all, we behold as in a glass the glory of the Lord now present, receiving the Bread from heaven to the full, I mean Christ Himself.

And it was evening and the quails came up and covered the camp, and in the morning as the dew ceased round about the host, and behold, upon the face of the wilderness a small thing, as coriander seed, white. Look at the arrangement of the things to be considered. He says of the quails, that they covered the camp; of the manna again, that in the morning when the dew was gone up, it lay on the face of the wilderness round about the camp. For the instruction through the Law, I mean that in types and figures, which we have compared to the appearance of quails, covers the synagogue of the Jews: for, as Paul saith, the veil lieth upon their heart, and hardness in part. But when it was morning, that is, when Christ had now risen, and flashed forth upon all the world, and when the dew was gone up, that is, the gross and mist-like introduction of legal ordinances (for Christ is the end of the Law and the Prophets); then of a surety the true and heavenly manna will come down to us, I mean the Gospel teaching, not upon the congregation of the Israelites, but round about the camp, i. e., to all the nations, and upon the face of the wilderness, that is the Church of the Gentiles, whereof it is said that more are the children of the desolate than of the married wife. For over the whole world is dispersed the grace of the spiritual manna, which is also compared to the coriander seed, and is called small. For the power of the Divine Word being of a truth subtle, and cooling the heat of the passions, lulleth the fire of carnal motions within us, and entereth into the deep of the heart. For they say that the effect of this herb, I mean the coriander, is most cooling.

And when the children of Israel saw it they said one to another, What is this? for they wist not what it was; being unused to what had been miraculously wrought and not being able to say from experience what it was, they say one to another What is this? But this very thing which is said interrogatively, they make the name of the thing, and call it in the Syrian tongue, Manna, i.e., What is this? and you

will hence see, how Christ would be unknown among the Jews. For that which prevailed in the type, trial shewed that it had also force in the truth. And Moses said to them, Let no man leave of it till the morning; and they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank, and Moses was wroth with them. The morning in this place signifies the bright and most glorious time of the coming of our Saviour, when the shadow of the Law and the mist of

the devil among the nations, being in some sort undone, the Only-Begotten rose upon us like light, and spiritual dawn appeared. The blessed Moses then commanded not to leave of the typical manna until the morning; for when the aforementioned time hath risen upon us, superfluous and utterly out of place are the shadows of the Law by reason of the now present truth. For that a thing truly useless is the righteousness of the Law when Christ hath now gleamed forth, Paul shewed, saying of Him, for whom I suffered the loss of all things, to wit, glorying in the Law, and do count them dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the Law, but that which is through the faith of Jesus Christ. Seest thou then, how as a wise man he took care not to leave of it till the morning? They who kept of it unto the morning are a type of the Jewish multitude which should believe not, whose eager desire to keep the law in the letter, should be a producing of corruption and of worms. For nearest thou how the Lawgiver is exasperated greatly against them? And Moses said unto Aaron, Take one golden pot, and put therein manna, an omer full, and thou shalt lay it up before God to be kept. Well in truth may we marvel hereat, and say, O the depth of the riches and wisdom and knowledge of God!

For incomprehensible in truth is the wisdom hidden in the God-inspired Scriptures, and deep their depth, as it is written, who can find it out? Thou seest then how our last comment fitted these things: For since Christ Himself was shewn to be our Very Manna, declared in type by way of image to them of old, needs does he teach in this place, of Whom and of what virtue and glory will he be full, who treasureth up in himself the spiritual Manna, and bringeth Jesus into the inmost recesses of his heart, through right faith in Him and perfect love. For thou hearest how the omer full of manna was put in a golden pot, and by the hand of Aaron laid up before the Lord to be kept. For the holy and truly pious soul, which travaileth of the Word of God perfectly in herself, and receiveth entire the heavenly treasure will be a precious vessel, like as of gold, and will be offered by the High Priest of all to God the Father, and will be brought into the Presence of Him Who holdeth all things together and preserveth them to be kept, not suffering to perish that which is of its own nature perishable. The righteous man then is described, as having in a golden vessel the spiritual Manna, that is Christ, attaining unto incorruption, as in the Sight of God, and remaining to be kept, that is unto long-enduring and endless life.

Christ with reason therefore convicts the Jews of no slight madness, in supposing that the manna was given by the all-wise Moses to them of old, and in staying at this point their discourse thereon and considering not one at all of the things presignified thereby, by His saying, Verily I say unto you, Not Moses hath given you the manna. For they ought rather to have considered this and perceived that Moses had brought in the service of mediation merely: but that the gift was no invention of human hand, but the work of Divine Grace, outlining the spiritual in the grosser, and signifying to us the Bread from Heaven, Which giveth Life to the whole world, and doth not feed the one race of Israel as it were by preference.

34, 35 They said therefore unto Him, Lord evermore give us this Bread. Jesus said unto them,

Hereby is clearly divulged, though much desiring to be hid, the aim of the Jews, and that one might see that it is not lawful for the Truth to lie, which said that not because they saw the miracles, were they therefore eager to follow Him, but because they did eat of the loaves and were filled. With reason then were they condemned for their much dulness, and I suppose one should truly say to them, Lo a foolish people and without heart, they have eyes and see not, they have ears and hear not. For while our Saviour Christ by many words, as one may see, is drawing them away from carnal imaginations, and by His all-wise teaching winging them unto spiritual contemplation, they attain not above the profit of the flesh, and hearing of the Bread which giveth life unto the world, they still picture to themselves that of the earth, having their belly for god, as it is written, and overcome by the evils of the belly, that they may justly hear, whose glory is in their shame. And you will find such language very consonant to that of the woman of Samaria.

For when our Saviour Christ was expending upon her too a long discourse, and telling her of the spiritual waters, and saying clearly, Whosoever drinketh of this water shall thirst again, hut whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing wp into everlasting life: she caught at it through the dulness that was in her, and letting go the spiritual fountain, and thinking nothing at all about it, but sinking down to the gift of sensible wells, says, Lord give me this water, that I thirst not neither come hither to draw. Akin therefore to her language is that of the Jews. For as she was weaklyby nature, in the same way (I think) have these too nought male or manly in their understanding, but are effeminated unto the unmanly lusts of the belly, and shew that that is true of them which is written, For the foolish man will utter folly, and his heart will imagine vain things.

I am the Bread of life

It is the custom of our Saviour Christ when explaining the more Divine and already foretold Mysteries, to make His Discourse upon them darksome and not too trans-

parent. For He commits not His so dread word to lie unveiled before the unholy and profane indiscriminately at their pleasure, to be trodden down by them, but having veiled it in the armour of obscurity, He renders it not invisible to the prudent, but when He seeth among His hearers any foolish ones, and who understand no whit of the things spoken, He opens clearly what He wills to make known, and removing as it were all mist from His Discourse, He sets the knowledge of the Mystery before them bare and in full view, hereby rendering their unbelief without defence. That it was His wont (as we have said) to use an obscure and reserved method of speaking, He will Himself teach us, saying in the Book of Psalms, I will open My Mouth in parables. And the blessed prophet Isaiah too no less will confirm our explanation hereof, and shew it in no wise mistaken, proclaiming, Behold a righteous King shall reign, and princes shall rule with judgment, and a man shall veil his words: for he says that He has reigned a righteous King over us who saith. Yet was I appointed King by Him, upon Sion His holy mountain, declaring the commandment of the Lord:

and princes living together in judgment, that is, in uprightness in every thing, he calls the holy disciples who came to the Saviour Christ oftentimes veiling His words, saying, Declare unto us the parable. And He once on hearing the question, Why speakest Thou unto the multitudes in parables? is found to have declared most manifestly the cause, Because they seeing (He says) see not, and hearing they hear not, nor understand. For they were no ways worthy (it seems) seeing that God who judgeth justly, decreed this sentence upon them. The Saviour then, having devised many turns in His Discourse, when He saw that His hearers understood nothing, at length says more openly, I am the Bread, of life, and well-nigh makes an attack upon their unmeasured want of reason, saying, O ye who have the mastery over all in your incomparable uninstructedness alone, when God declares that He will give you Bread from Heaven, and has made you so great a promise in feeding you with manna, do ye limit the Divine Liberality, and are ye not ashamed of staying the grace from above at this, not knowing that it is but a little thing both for you to receive such things of God, and for God Himself to give them you? Do not then believe (saith He) that that bread is the Bread from Heaven. For I am the Bread of Life, Who of old was fore-announced to you as in promise, and shewn as in type, but now am present fulfilling My due promise.

I am the Bread of Life, not bodily bread, which cutteth off the suffering from hunger only, and freeth the flesh from the destruction therefrom, but remoulding wholly the whole living being to eternal life, and rendering man who was formed to be for ever, superior to death. By these words He points to the life and grace through His Holy Flesh, through which this property of the Only Begotten, i. e., life, is introduced into us.

But we must know (for I think we ought with zealous love of learning to pursue what brings us profit) that for forty whole years was the typical manna supplied to them of Israel by God, while Moses was yet with them, but when he had attained the common termination of life, and Jesus was now appointed the commander and general of the Jewish ranks: he brought them over Jordan, as it is written, and having circumcised them with knives of stoneand brought them into the land of promise, he at length arranged that they should be fed with bread, the all-wise God having now stayed His gift of manna. Thus (for the type shall now be transferred to the truer) when Moses was shrouded, that is, when the types of the worship after the Law were brought to nought, and Christ appeared to us, the true Jesus (for He saved His people from their sins), then we crossed the Jordan, then received the spiritual circumcision through the teaching of the twelve stones, that is of the holy disciples, of whom if is written in the Prophets that the holy stones are rolled upon His land. For the holy stones going about and running over the whole earth, are of a surety these, through whom also we were circumcised with the circumcision made without hands in Spirit, i. e., through faith. When then we were called to the kingdom of Heaven by Christ (for this and nought else, I deem, it pointeth to, that some entered into the land of promise), then the typical manna no longer belongeth to us (for not by the letter of Moses are we any longer nourished) but the Bread from Heaven, i. e., Christ, nourishing us unto eternal life, both through the supply of the Holy Ghost, and the participation of His Own Flesh, which infuseth into us the participation of God, and effaceth the deadness that cometh from the ancient curse.

He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.

There is herein again something concealed which we must say. For it is the wont of the Saviour Christ, not to contend with the praises of the saints, but on the contrary to crown them with glorious honours. But when certain of the more ignorant folk, not perceiving how great His excellence over them, offer them a superior glory, then does He to their great profit bring them to a meeter idea, while they consider Who the Only-Begotten is, and that He will full surely surpass by incomparable Excellencies. But not over clear does He make His Discourse to this effect, but somewhat obscure and free from any boast, and yet by consideration of or comparison of the works it forcibly takes hold on the vote of superiority. For instance, He was discoursing one time with the woman of Samaria, to whom He promised to give living water; and the woman understanding nought of the things spoken said, Art THOU greater than our father Jacob who gave us the well? But when the Saviour wished to persuade her that He was both greater than he, and in no slight degree more worthy of belief, He proceeds to the difference between the water, and says, Whosoever drinketh of this water shall thirst again, but whosoever drinl-

ceth of the water that I shall give him, it shall be in him a well of water syringing up into everlasting life.

And what thence does He give to understand but surely this, that the Giver of more excellent gifts must needs be surely Himself more excellent than he with whom was the comparison? Some such method then of leading and instruction He uses now too. For since the Jews were behaving haughtily towards Him, and durst think big, putting forward on all occasions their Lawgiver Moses, and often asserting that they ought to follow his ordinances rather than Christ's, thinking that the supply of manna and the gushing forth of water from the rock, were most reasonable proof of his superiority over all, and over our Saviour Jesus Christ Himself, needs He did return to His wonted plan, and does not say downright, that He is superior to Moses, by reason of the unbridled daring of His hearers, and their being most exceeding prone to wrath; but He comes to this very thing that is marvelled at, and by comparison of it with the greater, proves that it is small. For he that cometh to Me (He says) shall never hunger and he that believeth on Me shall never thirst. Yea (saith He) I too will agree with you that the manna was given through Moses, but they that did eat thereof hungered. I will grant that out of the womb of the rocks was given forth unto you water, but they who drank thirsted, and the aforesaid gift wrought them some little temporary enjoyment;

but he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.

What then doth Christ promise? Nothing corruptible, but rather that Blessing in the participation of His Holy Flesh and Blood, which restoreth man wholly to incorruption, so that he should need none of the things which drive off the death of the flesh, food (I mean) and drink. It seems that He here calls water, the Sanctification through the Spirit, or the Divine and Holy Ghost Himself, often so named by the Divine Scriptures. The Holy Body of Christ then giveth life to those in whom It is, and holdeth them together unto incorruption, being commingled with our bodies. For it is conceived of as the Body of none other, but of Him which is by Nature life, having in itself the whole virtue of the united Word, and inqualitied, yea or rather, fulfilled with His effectuating Might, through which all things are quickened and retained in being. But since these things are so, let them who have now been baptized and have tasted the Divine Grace, know, that if they go sluggishly or hardly at all into the Churches, and for a long time keep away from the Eucharistic giftthrough Christ, and feign a pernicious reverence, in that they will not partake of Him sacramentally, they exclude themselves from eternal life, in that they decline to be quickened; and this their refusal, albeit seeming haply to be the fruit of reverence, is turned into a snare and an offence.

For rather ought they urgently to gather up their implanted power and purpose, that so they may be resolute in clearing away sin, and essay to live a life most

comely, and so hasten with all boldness to the participation of Life. But since Satan is manifold in his wiles, he never suffers them to think that they ought to be soberminded, but after having denied them with evils, persuades them to shrink from the very grace, whereby it were likely, that they recovering from the pleasure that leads to vice, as from wine and drunkenness, should see and consider what is for their good. Breaking off therefore his bond, and shaking off the yoke cast upon us from his tyranny, let us serve the Lord with fear, as it is written, and through temperance shew ourselves superior to the pleasures of the flesh and approach to that Divine and Heavenly Grace, and mount up unto the holy Participation of Christ; for thus, thus shall we overcome the deceit of the devil, and, having become partakers of the Divine Nature, shall mount up to life and incorruption.

36 But I said unto you that ye have both seen Me and believe not.

By many words doth He struggle with them, and in every way urge them to salvation by faith. But He was not ignorant, as God, that they would run off to unbelief, as their sister or intimate foster sister, and would regard as nought, Him who calleth them to life. In order then that they might know that Jesus was not ignorant what manner of men they would be found, or rather, to speak more fittingly, that they might learn that they were under the Divine wrath, He charges them again, But I said unto you that ye have both seen Me and believe not. I foreknew (says He) and clearly foretold, that ye would surely remain hard, and keeping fast hold of your cherished disobedience, ye would be left without share in My gifts. And when did Christ say any thing of this kind? remember Him saying to the blessed prophet Isaiah, Go and tell this people, Hear ye in hearing and understand not, and looking look and see not, for the heart of this people is waxen fat. Will not the word be shewn to be true by these things also which are before us? for they saw, they saw that the Lord was by Nature God, when He fed a multitude exceeding number which came unto Him with five barley loaves, and two small fishes, which He brake up. But they have seen and believe not, by reason of the blindness which like a mist hath come upon their understandings from the Divine wrath. For they were (I suppose) without doubt worthy to undergo this, for that they, caught in innumerable stumblings, and fast holden in the indissoluble bands of their transgressions, received not when He came Him who had power to loose them. For this cause was the heart of this people made fat.

But that the multitude of the Jews saw by the greatness of the sign that Jesus was by Nature God, you will understand full well by this too. For marvelling at what was done, as the Evangelist says above, they sought to seize Him to make Him a King. No excuse then for their folly is left unto the Jews. For astonished (and with much reason) at the Divine signs, and coming from the works proportionably to the Might of Him Who worketh, they wellnigh, shudder at their readiness to believe,

and spring back from good habits, readily making a summerset as it were into the very depths of perdition. 37 All that the Father giveth Me shall come to Me,

It did not behove the Lord simply to say, Ye have both seen Me and believe not, but it was necessary that He should bring in besides the reason of their blindness, that they might learn that they had fallen under the Divine displeasure. Therefore as a skilful physician He both shews them their weakness, and reveals the cause of it, not in order that they on learning it may remain quiet in it, but that they may by every means appease the Lord of all, Who is grieved at them, i. e., for just causes. For He would never be grieved unjustly, nor would He Who knows how to give righteous judgment have given any such judgment upon them, were not reason calling Him thereto, from all sides hasting unto the duty of accusal. The Saviour hereby affirmed that everything should come to Him, which God the Father gave Him; not as though He were unable to bring believers to Himself, for this He would have accomplished very easily if He had so willed, according to the working whereby He is able even to subdue all things to Himself, as Paul saith: but since it seemed somehow necessary and more fit, to say that they who were in ignorance were illumined by the Divine Nature, He again as Man attributes to the Father the operation, as to things more God-befitting. For so was His wont to do, as we have often said.

But it is probable that when He says that all that He giveth Him shall be brought to Him by God the Father, He points to the people of the Gentiles now about full soon to believe on Him. It is the word of one skilfully threatening, that both they shall fall away from grace, and that in their stead shall come in all who of the Gentiles are brought by the goodness of God the Father, to the Son, as to Him Who is by Nature Saviour and Lifegiving, that they, partaking of the Blessing from Him, may be made partakers of the Divine Nature, and be thus brought back to incorruption and life, and be reformed unto the pristine fashion of our nature. As though one should bring a sick man to a physician, that he might drive away the sickness that has fallen upon him, so we say that God the Father brings to the Son those who are worthy salvation from Him. Bitter then and full of destruction is hardness of heart to them that have it. Therefore doth the word of prophecy chide the Jews, crying aloud, Be ye circumcised to God, and circumcise the hardness of your heart, ye men of Judah and inhabitants of Jerusalem. Yet not for them, but for us rather hath God the Father kept the circumcision in the heart, namely that which is through the Holy Ghost, wrought according to the rites of him who is a Jew inwardly.

It is then right to flee from their disobedience, and with all zeal to renounce hardness of heart, and to reform unto a more toward disposition, if we would avert the wrath that was upon them unto destruction.

and him that cometh to Me I will in no wise cast out.

He says that conversion through faith will not be profitless unto them that come to Him. For He had to shew that the being brought by God the Father was a most desirable thing, and productive of ten thousand goods. Things most excellent then (saith He) shall be theirs, who through the grace from above are called to Me and come. For I will not cast out him that cometh, that is I will not discard him as an unprofitable vessel, as is said through one of the Prophets, Jechonias was despised, as a vessel whereof there is no use, he was cast away, and cast forth into a land which he knew not. Earth, earth, hear the word of the Lord, write ye this man a man proscribed. He shall not then be proscribed (saith He) nor cast forth, as one despised, nor shall he abide without share of Mine regard, but shall be gathered up into My garner, and shall dwell in the heavenly mansions, and shall see himself possessed of every hope beyond understanding of man. For eye hath not seen nor ear heard neither have entered into the heart of man, the things which God prepared for them that love Him. It is probable that the word?, I will not cast out him that cometh to Me signify moreover, that the believer, and he that cometh to the Divine Grace, shall not be delivered over to the judgment.

For you will find that the word out, has some such meaning, as in that parable in the blessed Matthew. For (saith He) the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, which having brought up and dragged to the shore, they gathered the good into vessels, but cast the bad away. For that the good are gathered into the Divine and heavenly Courts, we shall understand by His saying that the good were gathered into vessels: and by the unprofitable being cast away, we shall see that the ungodly shall fall away from all good, and go away into judgment. When then Christ says, Him that cometh to Me I will in no wise cast out, let us understand that the people which cometh unto Him through faith shall never fall into torment. Most wisely does He seem to me in these words to veil a threat against those most abandoned men, that if any will not turn with all speed to obedience, they shall be deprived of all good, and be excluded even against their will from His Friendship. For wherein He promises not to cast out him that cometh, He in the same signifieth that He will surely cast out him that cometh not.

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

Introduction

OUR FATHER AMONG THE SAINTS

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.
BOOK IV.

CHAPTER I. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject.

38, 39 Because I have come down from heaven, not to do Mine Own Will but the Will of the Father That sent Me. And this is the Will of Him which sent Me, that of all which He hath given Me I should lose none of it, but should raise it up at the last day.

This passage will seem hard to a person who considers it superficially, and not far removed from offence regarding the faith, so that they even expect us hence to fall into difficulties hard to be overcome, which come from our opponents. But there is nothing at all hard herein, for all things are plain to them that understand, as it is written, and right to them that find knowledge, that is to those who piously study to interpret and understand the mysteries contained in the Divine Scriptures. In these words then Christ gives us a kind of proof and manifest assurance that he that cometh to Him shall not be cast out. For for this cause (saith He) I came down from Heaven, that is, I became Man according to the good pleasure of God the Father, and refused not to be employed in all but undesired works, until I should attain for them that believe on Me eternal life and the resurrection from the dead, having destroyed the power of death. What then was this that Christ both, willed and willed not 1? Dishonour from the Jews, revilings, insults, contumelies, scourgings, spitings, and yet more, false witnesses, and last of all, the death of the Body. These things for our sakes Christ willingly underwent, but if He could without suffering them have accomplished His Desire for us, He would not have willed to suffer.

But since the Jews were surely and inevitably going to adventure the things done against Him, He accepts the Suffering, He makes what He willed not His Will, for

the value sake of His Passion, God the Father agreeing with Him, and co-approving that He should readily undergo all things for the salvation of all. Herein specially do we see the boundless goodness of the Divine Nature, in that It refuseth not to make that which is spurned, Its choice for our sakes. But that the suffering on the Cross was unwilled by our Saviour Christ, yet willed for our sakes and the Good Pleasure of God the Father, you will hence understand. For when He was about to ascend thereunto, He made His addresses to God, saying, that is, in the form of prayer, Father, if it be possible, let this Cup pass from Me; nevertheless, not as I will, but as THOU. For that in that He is God the Word, Immortal and Incorruptible, and Life Itself by Nature, He could not shudder at death, I think is most clear to all: yet made in Flesh He suffers the Flesh to undergo things proper to it, and permits it to shudder at death when now at its doors, that He may be shewn to be in truth Man; therefore He says, If it be possible, let this Cup pass from Me.

If it may be (He says) Father, that I, without suffering death, may gain life for them that have fallen thereinto if death may die without My dying, in the Flesh that is, let this cup (He says) pass from Me; but since it will not take place (He says) otherwise, not as I will, but as THOU. Thou seest how powerless human nature is found, even in Christ Himself, as far as it is concerned: but it is brought back through the Word united with it unto God-befitting undauntedness and is re-trained to noble purpose, so as not to commit itself to what seems good to its own will, but rather to follow the Divine Aim, and readily to run to whatever the Law of its Creator calls us. That we say these things truly, you may learn from that too which is subjoined, For the spirit indeed (He saith) is willing, but the flesh is weak. For Christ was not ignorant that it is very far beneath God-befitting Dignity, to seem to be overcome by death, and to feel the dread of it: therefore He subjoined to what He had said the strongest defence, saying that the flesh was weak, by reason of what befits it and belongs to it by nature; but that the spirit was willing, knowing that it suffered nought that could harm. Seest thou how death was unwilled by Christ, by reason of the Flesh, and the inglory of suffering:

yet willed, until He should have brought unto its destined consummation for the whole world the Good Pleasure of the Father, that is, the salvation and life of all? For doth He not truly and indeed signify something of this kind, when He says that this is the Will of the Father, that of those who were brought to Him He should lose nothing, but should raise it up again at the last day? For as we taught before, God the Father in His Love to man brings to Christ as to Life and the Saviour, him that lacketh life and salvation.

But I perceive that I am saying what pleases not the enemy of the truth. For he will by no means agree to the things which we have just said: but will cry out loudly, and will come with his shrill cry, Whither are you leading astray (you sir) our line of thought and are devising intricate inroads of ideas and drawing away the passage

from the truth? You blush I suppose (says he) to confess the involuntary subjection of the Son. For is it not hereby also evident to us, that He will never command and bear rule in the management of affairs, but is subject rather to the Will of the Father? For He is conscious of so coming short of Equality with Him, that He is constrained in some sort to make what He wills not His Will, and to do not altogether as seems good to Him, but rather what pleases the Father. And do not tell me (says he) dragging the expression into the Incarnation, It is as Man that He is subject. For lo, as thou seest, He being yet God and bare Word and unentangled with Flesh, came down from Heaven, and before He was at all clothed with the form of a servant, was subject to the Father, i. e., as His Superior and Ruler.

With dread words, good sir, as you surely deem, and swift-coursing exceedingly do you overrun us, yet are they words that go not straight forward but are scared out of the Kings beaten highway; and having left (as the Greek proverb hath it) the carriage-way, you are pressing forward upon precipices and rocks. For vainly do ye maintain against us that the Son obeys the Father, ever speaking as though any of them who deem aright thought that one ought to hold the contrary, and were not rather determined to agree with you herein. For we do not conceive of the Holy and Consubstantial Trinity as ever divided against Itself, or cleft into diverse opinions, or that the Father (may be) or the Son or the Holy Ghost are severed unto what seems good to each individually, but They agree in all things, since of One Godhead, it is clear, One and the Same Will ever existeth, in the Whole Holy Trinity. Away then with a long argument with us hereon, still be the spirit that would wrangle where it least of all should, for since none is indignant thereat, it is superfluous still to press it.

But since ye, accustomed to think and to hold most perverse things, term the Son’s agreement with the Will of the Father, subjection of necessity, on this matter we will discuss with you what is right. For if this statement were put forth by you in simplicity, we too would with reason hold our peace, and not too strictly test the agreement of language. But since we see that it is put forth in deep malice, we shall of necessity oppose you, trusting in the Power of the Holy Ghost, and not to our own words. For not absolutely, nor simply as His rule of conduct, nor yet for every action did. the Son affirm that He did not wholly and entirely hold by His Own Will, but He says that He kept His Father’s Will in one definite act, on account of thy wresting of words (as I conceive) providing as God for our security. But He endured what He would not, and for our sakes made it His Will; I mean His Suffering upon the Cross, since so it was well-pleasing unto His Father, as we have said before. And one may see the proof straightway laid down, and the principle evidently set before us, on which (as Himself says) He left His Own Will, and fulfils the Father’s. For this (He saith) is the Will of the Father that of all which He hath given Me I should lose nothing but should raise it up at the last day.

And that the Suffering on the Cross was really unwilled alike and willed by the Only Begotten, hath been clearly stated before. But we shall state it again hereafter with more accurate proofs, simplifying the truth to our readers. But I will proceed first to the examination of the subjection alleged by you, it being previously laid down and unhesitatingly confessed by you, that the Wills of the Holy Trinity ever coincide into one Will and Purpose. Let those subtle disputers tell us then, whether in the name and fact of subjection the Being of the Son consists, and this is His Nature, in the same way for instance as humanity belongs to a man, or whether He, existing before in His Own Proper Mode, is subject to the Father, as one might conceive of an angel for instance, or any other reasonable power. For these things, being and existing, are recipient of the mode of subjection.

If then ye say that the Being of the Son consists in His being subject to the Father, He will be a subjection rather and not a Son. How then (tell me) will ye not be manifest triflers? for how can this subjection be conceived to exist of itself without having its being in any of the things that are? For such things are usually the accidents of the necessarily pre-existing subjects wherein they are wont to be, and not otherwise: and are viewed as belonging to substances, or befalling them, rather than having any existence in themselves. And as lust for instance, which calls and impels us to any thing, has no existence in itself, but is conceived rather in him who is recipient thereof: so subjection pointing at some sway of the will to the duty of subjection to any, will not be conceived of in its own nature, but will rather be as passion, or will, or desire, in some one of the things that are. Besides the name and fact of subjection spoken absolutely will not be conceived of as properly predicated of any one, nor will one know whether it be good or bad, unless it be added to whom the subjection is: for a man is subject to God, but also to the devil.

And as the name wise is a mean term (for some are wise to do evil, and again the wise shall inherit glory, having clearly their wisdom in good things), so too subjection is a kind of mean term, and not a truth definitely expressed, for it is quite uncertain to whom the subjection is. Hence also, the Nature of the Son is left in uncertainty, if It be conceived of as (according to you) a subjection. For a subjection to what, if no one were brought forward, one could not say without falsehood. But that the subjection will not exist of itself, in its own mode of being, we bringing forward some grosser and more obvious reasoning in regard to things already made, shall see: and do thou accept a demonstration besides. For if we grant that the being of a man (for example) consists in his being subject, we shall consider that his not existing consists in his not being subject. How then was it said by the Psalmist to some one, as being indeed and existing, but not yet subjected, Submit thee to the Lord, and entreat Him? Seest thou then how utterly foolish it is to suppose that subjection has any existence in itself? One must then of necessity confess that the Son was and existed previously in His Own Nature, and so say that He was subject to the Father.

What then (tell me) is there to constrain that He Who is of the Essence of His Father, the Exact Impress of His Nature, should fall from His Equality with Him, on account of His being obedient? For WE who think and speak rightly, know that He is con-substantial with the Father, and give Him Equal Honour in all respects, and consider that in nought does He come short of God-befitting Divinity: but do THOU see in what manner thou canst thrust away from Equal honour with the Father on account of the alleged subjection Him who enjoys equal goods by reason of Identity of Essence.

But this very thing (says he) will make for our side of the argument, namely that the Son is obedient to the Father, and doth not overmuch consider His Own Will, but yields rather to that of the Father, as above Him and greater than He.

But this very thing according to your own word sir, which you think will aid your argument, you will find to be nothing but the fruit of your own unlearning. For if we were disputing, which was superior in dignity, and had the greater glory, your ever-repeated argument would even then scarce seem to have any seasonable ground. But since the mode of consubstantiality is being examined into, how shall ye not be caught in no slight folly attributing to God the Father superiority therein over His own offspring? For the terms 'greater' or 'less' or the like, we do not allow to be strictly essences (as we said of subjection) but they are something external, and qualities of essences. For that which already pre-existed and is, will be recipient (it may be) of 'greater' or ' less ' by comparison with another thing: but if there is nought before it or pre-existent, in respect to which such things would happen, how will they exist by themselves, albeit conceived of and defined under the class of accidents? Hence in telling us of greater or less ye do not touch the Essence of the Only-Begotten, nor yet That of the Father, but only with external excellences or short-comings, embellish (as ye suppose) the Father and revile the Son, although ye hear Him openly crying aloud, He that honoureth not the Son neither doth he honour the Father, and that all men ought to honour the Son even as they honour the Father.

For that things which can no way be severed into foreign alieniety, but have one and the same essence must be endowed with equal glory, Christ most excellently teaches in that He accepteth not to receive testimony to Himself from men, as Himself said, but came forward as Himself unto Himself a witness credible and more worthy than all that are. And He being by Nature Truth will surely say true, as one may prove from the very quality of things. For you will probably grant that the 'greater' or 'less' belong not to the very essence of ought but to the things in respect of their essence. For instance, a man will not be greater or less than another man, in respect of his being conceived of and called a man: for neither is man less than man qua man, neither is he greater than man, qua man: for the count of nature is seen to be equal in all. And the same method of reasoning will hold, of angels

too, or any thing else that is made and enrolled among creation. Therefore such things are found to be utterly without place in regard to the essences themselves, but are the accidents of the essences, or of what belongs to the essences, as we have delivered above. How then will the Father be greater than the Son, God by Nature than God by Nature? For the Son having been begotten of Him, will surely compel you, even against your own will, to grant Him Con-substantiality with Him.

It having been premised then, and unhesitatingly admitted that the Son is by Nature God, let us consider if you please, whether by paying Him equal Honour with Him of Whom He is, we shall confer honour upon the Begetter, or shall do the reverse, by insulting with less and inferior honour the Begotten, as is really and more truly the case. For it is the glory of the Father to have begotten one, such as Himself is by Nature. But the exact contrary will befall (for it is not meet to utter it), if the Son retain not the natural condition befitting Him, having inferiority either in glory or in ought else that should belong to Him, in order to be through all things manifested the All-Perfect and Very God. If then He, being thus by Nature, honour the Father, mock not thereat, O man, nor be found guilty of ignorantly finding fault, where there is least occasion for it. For it were meet (I suppose) to admire Him for this too that He honours and loves His Father: for every species of virtue has, as its source and root, the Essence that is above all; in It first good things have their rise, and flow down to us, who are made after Its Image.

Wherefore us too the Lawgiver bade to honour, as was due, father and mother, yea and annexed the most noble rewards thereto (for he knew, I suppose, that it was a thing most great, and so far removed from all reproach, as to be even the giver of long-enduring life). As then WE by being subject to and obeying our parents, are not rendered other in nature than they, but being as they are men of men, and having and keeping the definition of manhood perfect, we practise obedience as an excellent virtue; so conceive in respect of the Father and the Son. For He being what He is, God of God, Perfect of Perfect, Exact Impress of the Essence of His Father, thinketh nought else than He too thinketh, Whose both counsel and Word He is; and will wholly will the same as the Father, compelled by the same laws (so to say) of consubstantiality, to co-will all good things together with the Father.

Be no wise offended then, O man, when thou hearest Him say, I have come down from Heaven, not to do Mine own Will, but the Will of Him that sent Me. For what we said at the beginning, this we will say again. Christ said this of a definite and plain matter. For He saith these words, teaching that He willed to die for all because the Divine Nature had so counselled, but willed it not by reason of the Sufferings on the Cross, and as far as pertained to the flesh which deprecates death. And we have already expended many words: but it is convenient that we should see from the very nature of things that the suffering on the Cross was unwilled by Christ, in that He was Man. We say then that it was a work of Jewish folly, that

Christ should be crucified at all, and this was immediately to happen from them, who were not unpractised in boldness hereunto by means of what they had already done both to the holy Prophets, and the saints who were at that time. But since no otherwise was it possible to raise again unto life that which had fallen into death, unless the Only Begotten Word of God became Man, and it was wholly needful that made Man, He should suffer; He made what He willed not, His Will, the Divine Nature having permitted this from Love to us.

For the Artificer of all things, Wisdom, i. e., the Son, made that which was a machination of devilish perversity, I mean His Death in the Flesh;----this He made a way of salvation to us and a door of life, and the devil's hopes were overturned, and he learned at last by experience, that hard is it for him to fight against God. The Divine Psalmist too seems to agree with what I have said of these things, and to hint at something of this sort, when he says, as of Christ and the devil, in his net shall he humble him. For the devil laid death as a net for Christ, but in his own net itself has he been humbled. For in the Death of Christ was death undone, and the tyrant who thought not to fall was brought to nought. And it were not hard to add much more to these things: but what is before us, that will we say. If the Death of Christ were not really and truly the work of Jewish wills, and the fruit of their unholy daring, but the Divine Judgment were (as some deem) the sole leading spring thereto: how needed it not that that which was determined upon should of necessity be accomplished and surely by the hands of men, and not otherwise? How then (tell me) would they who subserved the irrevocable decrees of God be yet justly punished?

and how would that miserable man, through whom Christ was betrayed, have been in better case, if he had not been born? For if the Passion be conceived of as willed by the Saviour, and not unwilled in any other sense, what penalty would he reasonably pay, who was set forth minister of his Lord's Will, and of things which should surely come to pass? will it not be evident to all, that the things which seem good unto the Divine and Ineffable Nature, must surely come to pass, and be done by some? From these things and many more one may see that since the Son of Man hath come down from Heaven to undergo death for all men, willing alike was He and unwilling, in order that He might raise up all at the last day, since so it pleased the Father Himself for the good of all: but He will not on these accounts that He be conceived of, as by any means of a different nature or in ought inferior to Him who begat Him.

I suppose then that our opponent will at length blush, and not gainsay our words on this point: but if he again oppose and have settled that it is fit to wrangle yet more, I say thus, If the Son hath come down from heaven not to fulfil His Own Will, as Himself says, but the Will of the Father; and our words on the just concluded consideration thereof, haply please thee not: must not one say that Their Wills are

in opposition, and that Their Counsel is divided contrarily? But this is clear to all. For if there were no hindrance, the Will in Both would be perforce wholly One: but if He put forward His Will as it were diverse from the Will of the Father, and fulfil that, how is it not foolish to say that they are One, and not other in respect of other?

Let us see then wherein is the Will of the Father; for so shall we discern the other also, whereto it tends. The Will of the Father then, as the Saviour Himself hath said, is that of all which He hath given Him He should lose nothing but should raise it up at the last Day. And that it is good and loving none will gainsay: but transferring our considerations to the opposing will of the Son, we shall find it neither loving nor good at all, but savouring of what is wholly contrary to the Father, and willing neither to save us, nor yet to raise us up from death. How then is He yet the Good Shepherd, how gave He us a token of the Loving-kindness that is in Him, in giving His Life for us? For if He hath come down from heaven to accomplish this of voluntary Purpose, how doth He fulfil not His Own Will in not destroying that which, is brought to Him, but in raising it up at the last Day? But if this was not His Will, but He subserves rather the Will of the Father, both in raising up and saving, i. e., those who were lost and overmastered of death, how shall we not be true in asserting that the Son is neither Good nor in any way Loving to man? Let the Christ-opposer then have done: his doubt being convicted on all sides of blasphemy, and let him not bay at us concerning these things with his bitter words.

40 For this is the Will of My Father, that every one which seeth the Son and believeth on Him have everlasting life; and I will raise him up at the last Day.

Having now defined the good Will of the Father, He makes it clear, and sets it forth more at large for the consideration of the hearers, through repeating it yet again. For what the mode of bringing is, and what any gain from being brought, He clearly explains. The Father then giveth to the Son Who hath Power to quicken them, things lacking life, He giveth thus, through knowledge inserting in each one, the true apprehension of the Son, and power to understand purely that He is God of Very God the Father, that he thus minded, and adorned with contemplations hereto belonging, may be brought to the reward of faith, that is a lasting and endless life in bliss. The Father then bringeth to the Son by knowledge and God-befitting Contemplation, those to whom He decreed the Divine grace. The Son receiveth and quickeneth them, and engrafting His Own Good into them who are of their own nature apt to decay, and shedding upon them as a spark of fire the life-giving Power of the Spirit, re-formeth them whole wholly unto immortality. But when thou hearest, that the Father brings them, and that the Son gives the power of living anew to them that run to Him, do not go off into absurd fancies, as though Each were supposed to do Individually and severally what belongs by fitness of Nature unto Each, but rather understand that the Father is Co-worker with the Son, and likewise the Son with the Father, and that our salvation and recovery from death

to life is the Work (so to say) of the Whole Holy Trinity. And know that the Father is sufficient unto all might and need, and likewise the Son, and the Holy Ghost: but through the Whole Holy Trinity come the good things to usward, and God the Father is found all things in all Entirely through the Son in the Spirit.

We must nevertheless observe this also, that great is found to be the value of belief in the Son. For it hath life as its reward. But if God the Father is known in Him Who is Son by Nature, who will endure any longer them who exclude Him from the Essence of the Father, and have a mouth unbarred to blasphemy against Him? For wherein He says He can raise again to life that which has fallen into death, in these same words, without any distinction intervening, He mounts up to Identity of Nature with the Father. For quickening is a work proper to life, and since the Father is by Nature Life, Life surely will He too be conceived Who is of Him by Nature, i. e., the Only-Begotten. 41 The Jews then began murmuring at Him, because He said, I am the Bread which came down from heaven,

Again are they angry who of those things which are spoken by Christ understand no whit: and herein may be especially seen the uninstructed mind. For not being able to grasp the ideas, whereby they might (it is like) be trans-made unto the better, they end in unseasonable littleness of soul. For shall not we find what has been said true in respect of the Jews themselves? for why are they angry? what reason called them thereto? why do they murmur? Albeit they ought rather to have applied a more diligent mind to what was said, and from the very deeds wrought to have considered the truth, and by the miraculousness of what had been accomplished, to have come to most tried knowledge, whether Christ would lie, in calling Himself Bread, and Bread Which had come down from heaven, or whether He was true, and it was really so. For in this way might they by judging aright be led easilyunto the discovery of what was profitable for them: but without any enquiry they are angry, although, in what had already passed, Christ had shewn Himself the true and Very Bread of Life, contrasting Himself with the manna, which was given typically and in shadow, to their fathers in the wilderness. For he that cometh to Me (He says) shall never hunger: whereas they who eat of that manna, obtained some little and easily-lost fleshly enjoyment; but they who come to Him by faith will not attain unto an enjoyment like theirs, but will rather have a harvest of the lasting grace of the blessing.

The mind of the Jews therefore stumbles, looking only to earthly things: and this it was that was sung of them, Let their eyes be darkened that they may not see, and bow down their back alway, that they never turning them to the knowledge of the Divine Mysteries, may evil evilly perish on account of their own folly, and their most unbridled unbelief. And we calling to mind what is in the writings of Moses, shall find, that murmuring against the most excellent and good was inherent in the Jews as a sort of patrimony: but bitter its end, did experience shew both of old in the

case of those and now no less with these. For those did murmur in the wilderness, and make unthankful outcry against God, but were destroyed of serpents, as the wise Paul too testified: and these murmur against Christ, and insult their Lawgiver and Redeemer by their so prolonged unbelief, but command shall be given to the serpent, and he shall bite them, as it is written: and they shall be set as a banquet before the all-devouring beast: for ever doth unbelief of necessity terminate in an all-grievous end.

42 and said, Is not this Jesus the Son of Joseph, Whose father and mother WE know? how is it then that He saith, I have come down from heaven?

O deep unlearning, and understanding darkened with unmixed strong drink: the heart of this people is waxen fat, as it is written. For indeed they perceive not a whit of those things which they ought clearly to understand, and both think and speak things worthy of laughter. For they ought rather, exercising themselves in the writing of the all-wise Moses, and delighting themselves in the preachings of the holy Prophets to have considered, that not without flesh or bodily array was Christ expected to come to us, but in human form was it foretold that He would appear and that He should be found in this common garb of all. Therefore does the Prophet's voice tell us that the holy Virgin shall conceive, and bear a Son: and the Lord is found to have sworn in truth unto blessed David, which He promised He would no wise turn from, that of the fruit of his body would He set upon His throne, as it is written: it was foretold too that there should come forth a rod out of the root of Jesse. But they rushing into so great unreason, perceive it not, supposing that since they knew the mother after the flesh of Him Who was foreannounced to come with Flesh, they ought therefore utterly to disbelieve that He had come down from heaven.

For even though we do not find that this took place in regard of the Body, yet the Divine Word dwelt in His Body from the Virgin, as in His Own Temple, having come from above from the Father unto us, and for the salvation of all laid hold on the seed of Abraham that in all things He might he made like unto His brethren, and might call the nature of man unto sonship with God, being declared alike God and Man. But the Jews not understanding the economy with Flesh of our Saviour Christ, from knowing His mother and father, though he was not His father, are not ashamed of being annoyed, because Christ said He came down from heaven.

In this too ariseth to us an example of no small profit: for hence we learn in respect to ourselves, that it will do us much harm, if we do not rather with the spiritual eyes of the heart consider the virtue that dwells in the saints, and look on the glory that is hidden in them, but on account of the frequent meanness of bodily appearance hold of no value what is great before God and precious. Thus God says of the Saints in the prophets, speaking of all in the person of one, Blessed is the man that trusteth in the. Lord, and the Lord shall be his hope and he shall be as a tree vigorous by the

water-side, and shall throw forth his root in moist ground, in the year of drought he shall not be afraid and shall not cease from yielding fruit. Deep is the heart above all things, and there is a man and who shall know him? I the Lord Who search the heart, who try the reins. When then WE in our arrogance depreciate him that is known of God, and admirable for the above-mentioned virtues, looking only to the outward-shewing and perishable flesh, and making meanness of body an excuse for littleness of soul towards him, how shall we not be found to be contrary-minded to the King of all, and so incur no slight doom, sometimes calling what is high low, and putting light for darkness, and sweet for bitter?

We must therefore keep to the saints the honour befitting them, and must look at them rather through their inward hidden glory, than what they are in the flesh. Yet most of us cannot bear to think that which is low in the world worthy at all of honour or of any glory, even though he be renowned in virtue, but looking only to the aggrandisement of riches, and beholding the perishable and even now dying glory with no righteous eyes, make no account of right judgment. Such with great reason does the disciple of the Saviour laugh to scorn, saying, Ye hypocrites, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment, then ye tell (he saith) the rich man to sit in an honourable place, and the poor, Stand thou there or sit under my footstool, are ye not partial in yourselves? Albeit it is meet hence to observe, to how reasonable a charge they become obnoxious who admire a man for external surroundings, and not for internal goods. For riches and the glory of riches, bring in (I suppose) some foreign and factitious glory to their possessors; but the glory in the heart, and the renown of good works, will be a genuine and native riches to the holders, not abiding with the flesh and. decaying with it, but dwelling with the soul while yet abiding in this life, and removing with it on its departure, whithersoever the Ruler of all shall appoint. For many the mansions with the Father, as we heard.

We must not then honour altogether or of necessity him that is renowned for wealth, and gilt over with the petty glories of earth as in a picture, but rather them to whom the splendour of their deeds begets unfading renown from God, and their inward beauty flashes on them glorified with every form of good things. 43, 44 Jesus answered and said unto them Murmur not among yourselves; no man can come to Me, except the Father Which sent Me draw him, and I will raise him up at the last Day.

The Jews look down upon Jesus, ignorant that His Father is in heaven, and in no-wise acknowledging that He is by Nature Son of the Lord of all, but looking only to His earthly mother and Joseph. Wherefore He replies more warmly to them, and immediately to their profit hastens back to His very God-befitting Dignity, and whereby He knows as God both their secret murmuring and that which has gone up into their mind, through these very things He gives them to understand that they

have fallen from the truth, and formed an exceeding mean conception of Him. For how was it not rather their duty to crown with now God-befitting Honour, Him Who throughly knows the hearts, and tries the motions that are in the mind, and is ignorant of no device that is in their souls, and to exalt Him as far above the littleness of man, as God is higher than the earth? He unveiling therefore the thought buried in yet unuttered blame, and making manifest the secretly whispered murmuring in them, for the reason already specified, says, Murmur not among yourselves: then shewing that the Mystery concerning Himself was a God-taught good in men, and the knowledge of Him a work of the grace from above, He says that they cannot attain unto Him, save drawn by the teaching of the Father.

But this is the plan of one whose only aim is to persuade them to consider, that they ought, weeping and sorrowing for those things wherein they had already grieved Him, to seek to be made free, and to be drawn unto salvation through faith in Him, through the Counsel of the Father, and the aid from above which lighteneth to them the way and maketh it smooth, which when they sinned, had become exceedingly rugged. Profitably did He confirm the promise that He would raise from the dead him that believeth, and hereby again proves to the senseless ones that He is God by Nature and Very. For that which has the power of quickening, and of compelling to return to life him that is overmastered by death, will rightly appertain to the Nature of God only, and be ascribed to no one of things originate. For quickening is a property of the Living, and not of him who receives that grace from another.

45 It is written in the Prophets, And they shall be all taught of God. Perceiving as God the folly existing in His hearers, He leaves not this His Word without witness, but shews already that He was of old fore-announced and fore-proclaimed by the holy Prophets, both taking away aforehand occasion from those who imagined that they ought to gainsay Him, and at the same time laying bare no less the unlearning that was in them, in that they were unable to see this, albeit instructed by the law unto the understanding of things to come. He persuades them therefore to consent even against their wills: for it was not likely that they would withstand the voices of the holy Prophets, that God the Father would instil the Mystery of Himself in those who were worthy, and would reveal His Own Son, ineffably speaking to each, and in God-befitting way implanting understanding thereof.

But having said above, No man can come to Me, except the Father Which sent Me draw him, He shews that it is not a compulsory nor forcible drawing, adding, Every man that hath heard of My Father and hath learned, cometh unto Me. For where there is hearing and learning and the benefit of instruction, there is faith, to wit by persuasion and not of necessity: and the knowledge of Christ is given by the Father to them that are worthy, helpful as of love, rather than constraining. For the word of doctrine requires that free-will and free choice be preserved to the soul of man, in order that it may ask the just rewards of its good deeds, and if it have fallen

from right, and from heedlessness have transgressed the Will of the Lawgiver, it may receive the doom of its transgression and that most reasonable.

But we must know that even though the Father be said to instruct any in the Mystery of Christ, yet He will not work alone to this end, but will rather effect it through His Wisdom, i. e., the Son. For it is convenient to consider, that not without Wisdom will the revelation to their understanding be given to any from the Father. But the Son is the Wisdom of the Father. By means of Wisdom therefore will the Father effect the revelation of His Own Offspring in them that are worthy. And in fact to speak the whole truth, and nothing else, one would not do wrong in saying that all the operations of God the Father toward any, or His Will toward them, are those of the Whole Holy Trinity, similarly also are those of the Son Himself, and those of the Holy Ghost. For this reason, as I suppose, when God the Father is said to reveal His Own Son, and to call to Him those who are more apt to believe, the Son Himself is found doing this, and no less the Holy Ghost. For the Saviour says to the blessed Peter, who had most courageously made confession of faith in Him, Blessed art thou, Simon Bar-Jona, for flesh and blood revealed it not unto thee, but My Father Which is in heaven. But in other instances He Himself is seen, doing this.

And full well doth Paul boast as to himself, crying out concerning the Mystery of Christ, For I neither received it of men, neither was I taught but by the revelation of Jesus Christ. And you will see that the Holy Ghost no less reveals Christ to us. And verily the most wise John writes, And YE, the anointing which ye received of Him abideth in you, and. ye need not that any man teach you, but as the same anointing teacheth you of all things: and the Saviour Himself saith of the Paraclete, that is, the Spirit, I have yet many things to say unto you, but ye cannot bear them now: but, when He, the Spirit of truth is come, He will guide you in all truth; for He shall not speak of Himself, but whatsoever He shall hear, He shall speak: and He will declare you things to come. He shall glorify Me, for He shall receive of Mine and shall tell it unto you; for being the Spirit of Truth, He will enlighten them in whom He is, and will lead them unto the apprehension of the truth.

And this we say, not as severing into diversity and making wholly separate, either the Father from the Son, or the Son from the Father, nor yet the Holy Ghost from the Father and the Son, but since One Godhead truly IS, and is thus preached as viewed in the Holy and Consubstantial Trinity, the Acts belonging to Each, and which seem to be attributed to Them severally, are defined to be the Will and Operation of the Whole Godhead. For the Divine and Unsevered Nature will work through Itself, in no divided way, so far as pertains to the one count of Godhead, although Each hath Personal Existence: for the Father is What He is, and the Son likewise, and the Holy Ghost. We must besides note this also: that things which point to ought by names, are recognised in either, and one may see the one pointed out in the other.

Therefore needs is there that the Son be revealed through the Father, through the Son again the Father. For Each is surely introduced with the Other, and if any know that God is by Nature Father, he will full surely conceive of the Son That is begotten of Him; and just so the reverse. For he who confesses the Son will not deny the Father.

Therefore in that God is Father, and is so conceived of and proclaimed, He implants the knowledge of His Own Son in His hearers: in that the Son is said to be, and is in truth, of Him by Nature, He proclaims the Father: therefore He says, as to Him, I manifested Thy Name to the men. For since the Son was known by them that believed, He says that the Father's Name has been made manifest. But God the Father will be conceived of as having implanted in us the knowledge of His Own Offspring not by a voice breaking forth from above, and resounding round the earth like thunder, but by the Divine Illumination shining forth as it were in us, to the understanding of the Divinely-inspired Scripture: but unto this again you will find the Son a co-Worker in us; for it is written of the holy Disciples, Then opened He their eyes, to the understanding, that is, the holy Scriptures.

46 Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

Having foreseen as God, that they would no wise receive the revelation through the Spirit, nor would take in the Wisdom from above in its illuminations, but would reject out of much ill-advisedness the very duty of seeing the Father and (so to say) of being instructed by very Visionof God, which as they supposed was once the case with their fathers, when the glory of God came down upon the mount Sinai: He first draws them back, and turns them as with a bridle to the duty of not having a gross conception of God, and of not supposing that the Invisible Nature will ever be visible: for no one (saith He) hath seen the Father at any time. But probably He was hinting at the hierophant Moses: for the Jews, in this also thinking very foolishly, supposed on account of his entering the thick darkness, that he saw the Ineffable Nature of God, and beheld with the bodily eyes, that which is by Nature the Untaint Beauty. But lest by saying anything more openly respecting the all-wise Moses, He should seem to be urging them to their wonted state of mind, He says indefinitely of all alike, and as of him, Not that any man hath seen the Father. Do not (says He) demand what is above nature, nor be ye borne in senseless course to that which is unattainable by all things that are made.

For the Divine and Incomprehensible Nature hath retired and is withdrawn not from our eyes only, but also from those of the whole creation: for in the word No one, He comprehendeth all things, and in declaring that He Alone is of God, and hath seen the Father, He putteth Himself outside of all, whereof the 'no one' may be understood declarative. But since He is apart from all, and while none hath seen the Father, He Alone misseth not the seeing Him, how shall He not henceforth be

conceived of, not among all, as one of them, but external to all, as above all? And if, whereas all things are said to be of God, and none seeth the Father (for all things are of God, as Paul saith), He Alone seeth the Father because He is of God: deeming aright we shall understand the words Of God, to be of the Essence of the Father, in respect of Him Alone. For if it be not so, why, as we said before, since all things are said to be of God, doth He Alone attain unto the Sight of Him That begat Him because He is of God? Wherefore it will be less accurately said of created things (for all things are of God by creation in that they are brought into being by Him): but of the Son, in another and truer sense will His being of God, be demonstrated, as being of Him by Nature.

Wherefore He, not numbered among the all, but being external to all, and above all with the Father, will not share the infirmity of all, in that He is excepted from affinity with them, but mounting up unto the Nature of Him that begat Him, will surely see Him from Whom He is.

But how or in what manner, either He beholds the Father, or is seen of the Father, it pertains not to our tongue to say: we must nevertheless conceive of it in a God-befitting manner, 47 Verily, verily, I say unto you, He that believeth on Me hath everlasting life. Faith therefore is the door and way unto life, and return from corruption unto incorruption. But herein no less is the economy a marvel to the learners: for when He perceived that they understood nothing at all, and saw that they did not suppose they ought to give any credence even to the words of the Prophets, He cuts off, as far as possible, their weakness unto faith by human arguments, by an oath to its truth. For setting before them which believe much to be envied prizes, with their longing desire for these as with traces. He all but constrains them against their will, and persuades them to come to what is proclaimed to them. For what would be more precious than eternal life, to them to whom death and the sufferings from decay are bitter? And this too will beseem a wise teacher, to re-instruct unto the better, by every way (I say) that invites unto life, them who have chosen to think foolishly. But He, being Eternal Life, promises to give Himself to them that believe: that is, that Christ may dwell in our hearts by faith.

CHAPTER II. That the Holy Body of Christ is Lifegiving, wherein He speaks of His Own Body as of Bread.

48, 49, 50 I am the Bread of life. Your fathers ate the manna in the wilderness, and died: This is the Bread Which came down from heaven, that a man may eat thereof and not die.

Full clearly may one herein behold that which was spoken afore by the Prophet Isaiah, I was made manifest to them that seek Me not, I was found of them that asked not for Me, I said, Behold Me, unto a nation that was not called by My Name: all the day spread I out My Hands unto a rebellious and gainsaying people. For, removing the whole casefrom His speech, and having taken away (so to say) all that cloaked it. He at length reveals Himself unveiled to them of Israel, saying, I am the Bread of life, that they may now learn that if they would be superior to corruption, and would put off the death which from the transgression fell upon us, they must needs approach to the participation of Him who is mighty to quicken, and destroyeth corruption, and bringeth to nought death: for this verily is a work proper and most fit for that which is by Nature Life. But since they, affirming that the manna was given to their fathers in the wilderness, received not the Bread which of a truth came down from heaven, that is, the Son, He maketh a necessary comparison between the type and the truth, that so they might know that not that is the Bread which is from heaven, but He Whom the trial shews to be so by Nature.

For your fathers (saith He) and ancestors by eating the manna, gave to the bodily nature its need, gaining thereby life for a season, and imparting to the flesh its daily sustenance therefrom, with difficulty effected that it should not die at once. But it will be (He says) the clearest proof of its not being the Bread which is from heaven in a truer sense, that they who partook were no way benefited thereby unto incorruption: a token again in like way that the Son is properly and truly the Bread

of Life, that they who have once partaken, and been in some way immingled with Him through the communion with Him have been shewn superior to the very bonds of death. For that the manna again is taken rather as an image or shadow of Christ, and was typifying the Bread of Life, but was not itself the Bread of Life, has been often said by us: and the Psalmist supporteth us, crying out in the Spirit, He gave them bread of Heaven, man did eat angels' bread. For it seems to have been said to them of Israel by the Spirit-clad, but in truth it is not so, but to us rather is the aim of the words directed. For is it not foolish and utterly senseless to suppose that the holy angels which are in heaven, albeit they have an incorporeal nature, should partake grosser food, and need such aid in order to prevail unto life, as this body of earth desires?

But I think it nothing hard to conceive, that, since they are spirits, they should need like food, spiritual (I mean) and of wisdom. How then is angels' bread said to have been given to the ancestors of the Jews, if the Prophet speaks truly in so crying? But it is manifest, that since the typical manna was an image of Christ, Which containeth and upholdeth all things in being, nourishing the angels and quickening the things on earth, the Prophet was calling that which is signified by shadows by the name of the truth,----from the fact that the holy angels could not partake of the more earthly food, drawing off his hearers even against their will from any gross conception as to the manna, and bringing them up to the spiritual meaning, that of Christ, Who is the Food of the holy Angels themselves also.

They then who ate the manna (He says) are dead, not having received any participation of life therefrom (for it was not truly lifegiving, but rather taken as an aid against carnal hunger and in type of the true); but they who receive in themselves the Bread of Life, will have immortality as their prize, wholly setting at nought corruption and its consequent evils, and will mount up unto boundless and unending length of Life in Christ. Nor will it at all damage our words on this subject that they who have been made partakers of Christ, need to taste bodily death on account of what is due to nature; for even though they falling into this end undergo the lot of humanity, yet, as Paul saith, they that shall live, live to God. 51 I am the Living Bread Which came down from heaven; if any man eat of this Bread he shall live for ever.

To say the same things unto you, to me indeed is not grievous, but for you it is safe, writes the Divine Paul to certain, in this too (I suppose) instructed by these very words of the Saviour. For as those who are diseased with wounds, need not the application of a single plaister, but manifold tending, and that not once applied, but by its continuance of application expelling the pain: so (I ween) for the soul most rugged, and withered mind, should many aids of teaching be contrived and come one after the other: for one will avail to soften it not by one and the first leading, but through its successive coming to it, even if it come in the same words.

Oftentimes then does the Saviour bringing round the same manner of speech to the Jews set it before them manifoldly, sometimes darkly, and clad in much obscurity, at other times freed delivered and let loose from all double meaning, that they still disbelieving, might lack nothing yet unto their condemnation, but being evil evilly might be destroyed, themselves against their own soul thrusting the sword of perdition.

Christ therefore no longer concealing anything says, I am the Living Bread Which came down from heaven. That was (He says) a type and a shadow and an image. Hear Him now openly and no more veiled, I am the Living Bread, if any man eat of this Bread, he shall live for ever. They who ate of that died, for it was not lifegiving: he that eateth of This Bread, that is Me, or My Flesh, shall live for ever. We must then beware of and reject alike hardening ourselves to the words of piety, since Christ not once only, but oftentimes persuadeth us. For there is no doubt, that they will full surely be open to the severest charges, who turn aside to the uttermost folly, and through boundless unbelief, refuse not to rage against the Author of the most excellent things. Therefore says He of the Jews, If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin. For they who have never by hearing received the word of salvation into their heart, will haply find the Judge milder, while they plead that they heard not at all, even though they shall specially give account for not having sought to learn: but they who often instructed by the same admonitions and words to the seeking after what is profitable, senselessly imagine that they ought to deprive themselves of the most excellent good things, shall undergo most bitter punishment, and shall meet with an offended judge, not able to find an excuse for their folly which may shame Him.

And the Bread which I will give is My Flesh for the life of the world.

I die (He says) for all, that I may quicken all by Myself, and I made My Flesh a Ransom for the flesh of all. For death shall die in My Death, and with Me shall rise again (He says) the fallen nature of man. For for this became I like to you, Man (that is) and of the seed of Abraham, that I might be made like in all things unto My brethren. The blessed Paul himself also, well understanding what Christ just now said to us says, Forasmuch then as the children have partaken of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil. For no otherwise was it possible that he that hath the power of death should be destroyed, and death itself also, had not Christ given Himself for us, a Ransom, One for all, for He was in behalf of all. Wherefore He says in the Psalms too, offering Himself as a spotless Sacrifice to God the Father, Sacrifice and offering Thou wouldest not, but a Body preparedst Thou Me. In whole burnt-offerings and offerings for sin Thou tookedst no pleasure: then said I, Lo I come (in the chapter of the book it is written of Me) to do Thy will, O God, was My choice.

For since the blood of bulls and of goats and the ashes of an heifer sufficed not unto the purging away of sin, nor yet would the slaughter of brute beasts ever have destroyed the power of death, Christ Himself came in in some way to undergo punishment for all. For with His stripes WE were healed, as saith the Prophet, and His Own Self bare our sins in His Own Body on the tree; and He was crucified for all and on account of all, that if One died for all, all we might live in Him. For it was not possible that He should be holden by death, neither could corruption over-master that Which is by Nature Life. But that Christ gave His Own Flesh for the Life of the world, we shall know by His words also, for He saith, Holy Father keep them; and again, For their sakes I sanctify Myself. He here says that He sanctifies Himself, not aiding Himself unto sanctification for the purification of the soul or spirit (as it is understood of us), nor yet for the participation of the Holy Ghost, for the Spirit was in Him by Nature, and He was and is Holy always, and will be so ever. He here says, I sanctify Myself, for, I offer Myself and present Myself as a spotless Sacrifice for an odour of a sweet smell. For that which is brought to the Divine Altar was sanctified, or called holy according to the law.

Christ therefore gave His Own Body for the life of all, and again through It He maketh Life to dwell in us; and how, I will say as I am able. For since the life-giving Word of God indwelt in the Flesh, He transformed it into His Own proper good, that is life, and by the unspeakable character of this union, coming wholly together with It, rendered It life-giving, as Himself is by Nature. Wherefore the Body of Christ giveth life to all who partake of It. For it expels death, when It cometh to be in dying men, and removeth corruption, full in Itself perfectly of the Word which abolisheth corruption. But a man will haply say, fixing the eye of his understanding upon the resurrection of them that have slept: They who received not the faith in Christ, and were not partakers of Him, will not live again at the time of the resurrection. What? shall not every created thing that has fallen into death return again to life?

To these things we say, Yes, all flesh shall live again: for Prophecy foretells that the dead shall be raised. For we consider that the Mystery through the resurrection of Christ extendeth over the whole nature of man, and in Him first we believe that our whole nature has been released from corruption. For all shall rise, after the likeness of Him That was raised for our sakes, and hath all in Himself, in that He is Man. And as in the first-formed we fell down into death, so in the First-born again, who was so for our sakes, all shall rise again from the dead: but they that did good, unto the resurrection of life (as it is written), and they that wrought evil, unto the resurrection of doom. And I will grant, that in no passing degree bitterer than death is the resurrection unto punishment, and the receiving life again unto disgrace alone. In the stricter sense then wo must understand the Life that is really so, the life in Christ, in holiness and bliss and unfailing delight. For that this is truly life the wise John too knows, saying, He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God shall

abide on him. For lo, lo, he says that he which is in unbelief shall not see life: although every creature looks to return again to life, and to rise again. It is then manifest, that the Saviour with reason called that the life which is prepared for the Saints, I mean that in glory and in holiness, which that we ought to pursue after by coming to the participation of the Life-giving Flesh, no right-minded person will doubt.

But since the Saviour called Himself Bread in many of the passages that have already been before us, let us see whether He would not hereby too bring to our mind any one of the things fore-announced and is reminding us of the things in Holy Writ, wherein He was long ago signified under the form of bread. It is written then in Numbers, And the Lord spake unto Moses, saying, Speak unto the children of Israel, and thou shalt say unto them., When ye come into the land whither I bring you, then it shall be, that when YE eat of the bread of the land, ye shall offer up an heave-offering a separation unto the Lord: a cake the first-fruit of your dough shall ye offer for an heave-offering: as an heave offering of the threshingfloor, so shall ye heave it, a first fruit of your dough, and ye shall give unto the Lord, an heave offering unto your generations. Obscurely then, and bearing a gross covering as of the letter, did the law typify these things: yet did it proclaim afore the true Very Bread That cometh down from heaven, i. e., Christ, and giveth life unto the world. For observe how He made Man like us by reason of His Likeness to us, a certain First-fruits of our dough and heave offering, as it is written, was offered up to God the Father, set forth the First-Begotten of the dead, and the First-fruits of the resurrection of all ascending into heaven itself.

For He was taken of us, He took hold of the seed of Abraham, as Paul saith, He was offered up, as of all, and in behalf of all, that He might quicken all, and might be offered to God the Father, as it were the first handful of the floor. But as He being in truth Light, put that grace upon His disciples; for He says, YE are the light of the world: so too He being the Living Bread, and That quickeneth all things and keepeth them in being, by a likeness and through the shadow of the Law, was typifying in the twelve loaves the holy choir of the Apostles. For thus He says in Leviticus, And the Lord spalce unto Moses, saying, Command the children of Israel, that they bring unto thee oil olive pure beaten for the light, to cause the lamp to burn continually without the vail in the tabernacle of the testimony. And then He proceeds, And ye shall take fine flour, and make twelve cakes thereof: two tenth deals shall be in one cake. And ye shall set them in two rows, six in a row, upon the pure table before the Lord, and shall put pure frankincense upon each row, and salt, and it shall be on the loaves for a memorial unto the Lord.

The lamp then in the holy tabernacle, and giving light without the vail, we said in the foregoing was the blessed John, nourished with the purest oil, that is, the illumination through the Spirit: outside the vail, because his doctrine was catechetic:

for he says, Prepare ye the way of the Lord, make straight the paths of our God. But the things within the vail, that is, the hidden Mystery of Christ, he sheweth not much. For I (he saith) baptize you with water unto repentance, but He That cometh after me is mightier than I, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire. Seest thou then how he shines, as in simpler speech calling unto repentance; but the things within the vail he commits to Him That baptizeth with fire and the Spirit, to lay open? And these things we have set forth more at large, on the words, at the beginning of the book, He was the burning and the shining light: yet we touched on them now cursorily, since it was necessary, on John's passing away, to shew that the preaching of the holy Apostles was near and straightway present.

For for this reason, I suppose, the Scripture, having first signified him by the lamp puts before us the consideration of the twelve loaves. Ye shall make (it says) twelve cakes: two tenth deals shall be in one cake. It is the custom of the Divine Scripture, to receive ever the number ten as perfect, and to acknowledge it as the fullest, since the series and order of the consecutive numbers, receiving a kind of revolution and mutiplication of the same into the same, advances and is extended to whatsoever one will. He commands then that each cake be of two tenth deals, that you may see perfection in the disciples, in the even pair, I mean both active virtue, and that of contemplation. He bids two rows to be made (and profitably so) well nigh indicating the very position, which it was (as is like) their custom to take, ever receiving the Lord in the midst of them, and accustomed ever to surround Him as their Master. And that we may know that, as Paul saith, they are unto God the Father a sweet savour of Christ, He bids frankincense to be put on the cakes, and that they be sprinkled also with salt. For it is said to them, YE are the salt of the earth. Yea and with reason does He bid it be offered upon the Sabbath day, for they were made manifest in the last times of the world: and the last day of the week is the Sabbath.

And not only so, but because at the time of our Saviour's coming we held a Sabbath spiritually: for we rested from sin. And then were the holy Apostles also made manifest unto us, by whose Divine writings also we nourished attain unto the life in holiness. Therefore on the Sabbath day specially doth He bid the cakes to be set out upon the holy table, that is, in the Church. For the whole is often signified by a part. But what is holier than the holy Table of Christ? Therefore the Saviour was pre-typified as bread by the Law: the Apostles again as cakes by their likeness to Him. For all things were in verity in Christ, but by likeness to Him, they belong to us too through His grace.

52, 53 The Jews therefore were striving among themselves saying, How can This Man give us His Flesh to eat? Jesus therefore said unto them, All things are plain to him that understandeth, and right to them that find knowledge, as it is written,

but darksome to the foolish is even that which is exceeding easy. For the truly wise hearer shuts up the more obvious teaching in the treasury of his understanding, not admitting any delay in respect of this: but as to the things the meaning whereof is hard, he goes about with his enquiries, and does not cease asking about them; and he seems to me profitably to press on to do much the same as they say that the fleetest dogs of the chase do, who having from nature great quickness of scent, keep running round the haunts of their game. And does not the wise and prophetic oracle call to some similar habit, Seeking seek and dwell with Me? For the seeker must seek, that is, must bring a most unflinching zeal thereto, and not go astray after empty speculations, but in proportion as anything is more rugged in its difficulty, with so much the more vigorous mind must he apply himself and carry by storm with more resolute onset of his thoughts that which is concealed. But the unpractised and unteachable mind, whatever starts up before it, rages at it with its unbelief, rejects the word ’conquering’ as spurious, from undisciplined daring mounting up to the last degree of arrogance. For that which will give way to none, nor think that ought is greater than it, how will it not at last be, what we have just said?

And we shall find by looking into the nature of the thing that the Jews too fell into this disorder. For when they ought to have accepted unhesitatingly the words of the Saviour, having already through many things marvelled at His God-befitting Power and His incontestable Authority over all, and to have enquired what was hard of attainment, and to have besought instruction wherein they were perplexed: they senseless repeat How to God, as though they knew not that it is a word replete with all blasphemy. For the Power of accomplishing all things without toil belongs to God, but they, being natural men, as the blessed Paul saith, received not the things of the Spirit of God, but the so dread Mystery seems folly to them.

We then ought, to derive benefit herefrom, and reestablishing our own life by others’ falls, to hold without question our faith in the teaching of the Divine Mysteries and not to apply How to ought that is told us (for it is a Jewish word, and therefore deserving of extremest punishment). And when the ruler of the synagogue of the Jews, Nicodemus by name, on hearing the Divine words, said, How can these things be? with justice was he ridiculed hearing, Art THOU a master of Israel, and knowest not these things? Let us then, found more skilful in the search after what is profitable, even by others’ folly, beware of saying How, to what God works, but rather study to attribute to Him the knowledge of the mode of His Own Works. For as no one will know what God is by Nature, but he is justified who believeth that He is and that He is a Rewarder of them that diligently seek Him: so again will one be ignorant of the mode of His several acts, but by committing the issue to faith, and by confessing the Almighty Power of God Who is over all, will he receive the not contemptible reward of so good a decision. For the Lord of all Himself willing us so to be affected saith by the Prophet Isaiah, For My Counsels are not as your

counsels, neither as your ways are My Ways, saith the Lord, but as the heaven is far from the earth, so are My Ways far from your ways, and your thoughts from My Mind. But He That so greatly surpasseth us in wisdom and might, how shall He not also work wonderfully, and overpass our understanding?

I would fain introduce yet an argument besides, no mean one, as I think. For they who in this life take up the knowledge of mechanics (as it is called) often engage to perform some great thing, and the way of doing it is hidden from the mind of hearers, till they have seen it done; but they looking at the skill that is in them, even before the trial itself, accept it on faith, not venturing to gainsay. How then (may one say) will not they with reason be open to heavy charges, for daring to dishonour with their unbelief God the Chiefest Worker of all things, who refuse not to say how to those things which He worketh, albeit they acknowledge Him to be the Giver of all wisdom, and are taught by the whole Divine Scripture that He can do all things? But if thou persistest, O Jew, saying How! I too will imitate for thy sake thine ignorance, and say to thee, how earnest thou out of Egypt? how (tell me) was the rod of Moses changed into a serpent? how became the hand leprous, and was again restored, as it is written? how passed the water into the nature of blood? how passedst thou through the Red Sea, as through dry land? how by means of a tree was the bitter water of Mara changed into sweet? how too was water supplied to thee from the breasts of the rocks? how was the manna brought down to thee?

how again stood the Jordan in his place? or how through a shout alone was the impregnable wall of Jericho shattered? And will that how never fail thee? For thou wilt be detected, already amazed at many mighty works, to which if thou appliest the how, thou wilt wholly disbelieve all Divine Scripture, and wilt overthrow all the words of the holy Prophets, and, above all, the holy writings of thine own Moses himself. It were therefore meeter far, that, believing in Christ and assenting unhesitatingly to His words, ye should be zealous to learn the mode of the blessing, and not be inconsiderately intoxicate saying, How can this Man give us His Flesh to eat? for the word this Man too they say in disdain. For some such meaning again does their arrogant speech hint at.

53 Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you. Long-suffering truly and of great mercy is Christ, as one may see from the words now before us. For in no wise reproaching the littleness of soul of the unbelievers, He again richly gives them the life-giving knowledge of the Mystery, and having overcome, as God, the arrogance of them that grieve Him, He tells them those things whereby they shall (He says) mount up to endless life. And how He will give them His Flesh to eat, He tells them not as yet, for He knew that they were in darkness, and could never avail to understand the ineffable: but how great good will result from the eating He shews to their profit,

that haply inciting them to a desire of living in greater preparation for unfading pleasures, He may teach them faith. For to them that have now believed there follows suitably the power too of learning. For so saith the prophet Isaiah, If ye will not believe neither yet shall ye understand. It was therefore right, that faith having been first rooted in them, there should next be brought in understanding of those things whereof they are ignorant, and that the investigation should not precede faith.

For this cause (I suppose) did the Lord with reason refrain from telling them how He would give them His Flesh to eat, and calls them to the duty of believing before seeking. For to them that had at length believed He brake bread, and gave to them, saying, Take, eat, This is My Body. Likewise handing round the Cup to them all, He saith, Drink of it all of you, for this is My Blood of the New Testament, which is being shed for many for the remission of sins. Seest thou how to those who were yet senseless and thrust from them faith without investigation. He explaineth not the mode of the Mystery, but to those who had now believed, He is found to declare it most clearly? Let them then, who of their folly have not yet admitted the faith in Christ, hear, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you. For wholly destitute of all share and taste of that life which is in sanctification and bliss, do they abide who do not through the mystical Blessing receive Jesus. For He is Life by Nature, inasmuch as He was begotten of a Living Father: no less quickening is His Holy Body also, being in a manner gathered and ineffably united with the all-quickening Word. Wherefore It is accounted His, and is conceived of as One with Him. For, since the Incarnation, it is inseparable;

except as regards the knowledge that the Word Which came from God the Father, and the temple from the Virgin, are not indeed the same in nature (for the Body is not consubstantial with the Word from God), yet are they One by that coming-together and ineffable concurrence. And since the Flesh of the Saviour hath become life-giving (as being united to That which is by Nature Life, the Word from God), when we taste It, then have we life in ourselves, we too united to It, as It to the indwelling Word. For this cause also, when He raised the dead, the Saviour is found to have operated, not by word only, or God-befitting commands, but He laid a stress on employing His Holy Flesh as a sort of co-operator unto this, that He might shew that It had the power to give life, and was already made one with Him. For it was in truth His Own Body, and not another’s. And verily when He was raising the little daughter of the chief of the Synagogue saying, Maid, arise, He laid hold of her hand, as it is written, giving life, as God, by His All-Powerful command, and again, giving life through the touch of His Holy Flesh, He shews that there was one kindred operation through both. Yea and when He went into the city called Nain, and one was being carried out dead, the only son of his mother, again He touched the bier, saying, Young man, to thee I say, Arise.

And not only to His Word gives He power to give life to the dead, but that He might shew that His Own Body was life-giving (as I have said already), He touches the dead, thereby also infusing life into those already decayed. And if by the touch alone of His Holy Flesh, He giveth life to that which is decayed, how shall we not profit yet more richly by the life-giving Blessing when we also taste It? For It will surely transform into Its own good, i. e., immortality, those who partake of It.

And wonder not hereat, nor ask thyself in Jewish manner, How? but rather consider that water is cold by nature, but when it is poured into a kettle and brought to the fire, then it all but forgets its own nature, and goes away unto the operation of that which has mastered it. We too then in the same way, even though we be corruptible through the nature of our flesh, yet forsaking our own infirmity by the immingling of life, are trans-elemented to Its property, that is, life. For it needed, it needed that not only should the soul be re-created through the Holy Ghost into newness of life, but also that this gross and earthly body should by the grosser and kindred participation be sanctified and called to incorruption. But let not the Jew sluggish of understanding ever suppose that a mode of some new mysteries has been discovered by us. For he will see it in the older books, I mean those of Moses, already fore-shadowed out and bearing the force of the truth, for that it was accomplished in outward forms too. For what (tell me) shamed the destroyer? what provided that their forefathers also should not perish along with the Egyptians, when death, the conqueror of all, was arming himself against the firstborn? is it not manifest to all, that when they, in obedience to the Divine Law sacrificed the lamb, and having tasted of its flesh anointed the doorposts with the blood, death was compelled to pass them by, as sanctified?

For the destroyer, that is, the death of the body, was arrayed against the whole nature of man, by reason of the transgression of the first-formed man. For then first did we hear, Dust thou art, and unto dust shalt thou return. But since Christ was about to overthrow the so dire tyrant, by existing in us as Life through His Holy Flesh, the Mystery was fore-typified to them of old, and they tasted of the flesh of the lamb, and were sanctified and preserved by its blood, he that was appointed to destroy passing by, by the appointment of God, those who were partakers of the lamb. Why then art thou angry, O Jew, at being now called from the types to the truth, when Christ says, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you? albeit thou oughtest to come with more confidence to the comprehending of the Mystery, pre-instructed by the books of Moses, and by most ancient figures led most undoubtingly to the duty of faith.

54 Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day.

Herein too ought we specially to admire the holy Evangelist openly crying, And the Word was made Flesh. For he shrank not from saying, not that He was made

in Flesh, but that He was made Flesh, that he might shew the Union. And we do not say either that God the Word, of the Father, was transformed into the nature of the Flesh, or that the flesh passed into the Word (for Each remaineth that which it is by nature, and One Christ of Both); but in a manner unspeakable and passing human understanding, the Word united to His Own Flesh, and having, as it were, transformed It all into Himself (according to the operation which lieth in His power of quickening things lacking life) drave forth of our nature the corruption, and dislodged too death which of old prevailed by means of sin. He therefore that eateth the Holy Flesh of Christ, hath eternal life: for the Flesh hath in Itself the Word Which is by Nature Life. Wherefore He saith, I will raise him up at the last day. Instead of saying, My Body shall raise him up, i. e., him that eateth It, He hath put I: not as though He were other than His Own Flesh (and not wholly so by nature), for after the Union He cannot at all be severed into a pair of sons. I therefore (He saith) Who am become in him, through Mine Own Flesh, that is, will raise up him who eateth thereof, in the last day.

For it were indeed even impossible that He Which is by Nature Life, should not surely overcome decay, and master death. Wherefore even though death which by the transgression sprang on us compel the human body to the debt of decay, yet since Christ is in us through His Own Flesh, we shall surely rise. For it were incredible, yea rather impossible, that Life should not make alive those in whom It is. For as if one took a spark and buried it amid much stubble, in order that the seed of fire preserved might lay hold on it, so in us too our Lord Jesus Christ hideth life through His Own Flesh, and inserts it as a seed of immortality, abolishing the whole corruption that is in us.

55 For My Flesh is True Meat and My Blood True Drink. Again does He contrast the Mystic Blessing with the supply of manna, and the savour of the cup with the founts from rocky beds. And what He said afore in other words, this He again says here, manifoldly fashioning the same discourse. For He does not advise them to marvel overmuch at the manna, but rather to receive Him, as Bread from Heaven, and the Giver of eternal life. For Your fathers (He says) ate the manna in the wilderness and died: this is the Bread Which cometh down from heaven, that a man may eat thereof and not die. For the food of manna (says He) having for a very little time sported with the need of the body, and driven away the hurt of want, was again powerless, and did not engraft eternal life in them that had eaten thereof. That then was not the true Food, and Bread from heaven, that is; but the Holy Body of Christ, Which nourishes to immortality and life everlasting, is verily the true Food. 'Yea and they drank water also from the rock.' 'And what then' (He says) 'or what the profit to them who drank? for they have died.' That too then was not true drink; but true Drink in truth is found to be the Precious Blood of Christ, Which uproots from the foundation all corruption, and dislodges death which dwelt in the flesh of man. For it is not the Blood of any chance man, but of the Very Life that is by

Nature. Wherefore we are entitled both the Body and the members of Christ, as receiving through the Blessing the Son Himself in ourselves.

56 He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.

Manifoldly does Christ initiate us by these words, and since His Discourse is hard of attainment by the more unlearned, asking for itself rather the understanding of faith than investigation, He revolving again and again over the same ground makes it easy in divers ways, and from all parts illumines what is useful therein, fixing as a kind of foundation and groundwork the most excellent desire for it. For he that eateth My Flesh (saith He) and drinketh My Blood abideth in Me and I in him. For as if one should join wax with other wax, he will surely see (I suppose) the one in the other; in like manner (I deem) he who receiveth the Flesh of our Saviour Christ and drinketh His Precious Blood, as He saith, is found one with Him, commingled as it were and immingled with Him through the participation, so that he is found in Christ, Christ again in him. Thus was Christ teaching us in the Gospel too according to Matthew, saying, The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Who then the woman is, what the three measures of meal, or what the measure at all, shall be spoken of in its proper place: for the present we will speak only of the leaven.

As then Paul saith that a little leaven leaveneth the whole lump, so the least portion of the Blessing blendeth our whole body with itself, and filleth it with its own mighty working, and so Christ cometh to be in us, and we again in Him. For one may truly say that the leaven is in the whole lump, and the lump by like reasoning is in the whole leaven: you have in brief the sense of the words. And if we long for eternal life, if we pray to have the Giver of immortality in ourselves, let us not like some of the more heedless refuse to be blessed nor let the Devil deep in wickedness, lay for us a trap and snare a perilous reverence.

Yea (says he) for it is written, He that eateth of the Bread, and drinketh of the Cup unworthily, eateth and drinketh doom unto himself: and I, having examined myself, see that I am not worthy. When then wilt thou be worthy (will he who thus speaks hear from us) when wilt thou present thyself to Christ? for if thou art always going to be scared away by thy stumblings, thou wilt never cease from stumbling (for who can understand his errors? as saith the holy Psalmist) and wilt be found wholly without participation of that wholly-preserving sanctification. Decide then to lead a holier life, in harmony with the law, and so receive the Blessing, believing that it hath power to expel, not death only, but the diseases in us. For Christ thus coming to be in us lulleth the law which rageth in the members of the flesh, and kindleth piety to God-ward, and deadeneth our passions, not imputing to us the transgressions in which we are, but rather, healing us, as sick. For He bindeth up

that which was crushed, He raiseth what had fallen, as a Good Shepherd and One that hath laid down His Life for His sheep.

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.