Commentary on the Gospel of John (part 2 of 4)

Cyril of Alexandria (c. AD 376–444)

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CHAPTER III. That the Son is not a Partaker of Life from any other, but rather Life by Nature, as being begotten of God the Father Who is Life by Nature.

57 As the Living Father sent Me, and I live by the Father, so he that eateth Me, he too shall live by Me.

Obscure is the meaning of this passage, and enveloped in no passing difficulty: but it will not entirely attain to impenetrability: for it will be apprehended and got at by those who choose to think aright. When then the Son saith that He was sent, He signifieth His Incarnation, and nothing else. And when we speak of His Incarnation, we mean that He was made Man complete. As then the Father (He saith) hath made Me Man, and since I God the Word, was begotten Life of That which is by Nature Life, and, made Man, have filled My Temple, that is, My Body, with Mine Own Nature; in like manner shall he also who eateth My Flesh live because of Me. For I took mortal Flesh: but, having dwelt in it, being by Nature Life, because I am of the Living Father, I re-elemented it wholly into Mine Own Life, I have not been overcome of the corruption of the flesh but have rather overcome it, as God. As then (for again I will say it shrinking not for profits sake) although I was made (He says) Flesh (for this the being sent meaneth), I live again because of the Living Father, that is, retaining in Myself the natural excellence of Him That begat Me, so he too who, by the participation of My Flesh, receiveth Me in himself shall live, wholly trans-elemented entire into Me, Who am able to give life, because I am (as it were) of life-giving Root, that is God the Father.

But He says that He was Incarnate by the Father, although Solomon says, Wisdom builded her an house: and the blessed Gabriel attributeth the creation of the Divine Body to the Operation of the Spirit, when he was speaking with the holy Virgin (for

The Holy Ghost, he says, shall come upon thee, and the Power of the Highest shall overshadow thee) that thou mayest again understand, that the Godhead being by Nature One, conceived of both in the Father and the Son and in the Holy Ghost,---- not severally will Each in-work as to ought of things that are, but whatever is said to be done by One, this is wholly the work of the whole Divine Nature. For since the Holy Trinity is One in respect of consubstantiality, one full surely will be also Its Power in respect to every thing. For all things are of the Father through the Son in the Spirit. But what we have often said, this we will again say. For to say the same things, though it be burdensome, yet it is safe. It was the habit of our Saviour Christ for our profit to attribute those things which surpass the power suitable to man, to the Operation of the Father. For He hath humbled Himself being made Man: and since He accepted the Form of a servant, He spurneth not the measure of servants, yet will He not be excluded from doing all things with the Father.

And He That begat Him worketh all things through Him, according to the Word of the Saviour Himself, The Father (He says) That dwelleth in Me, Himself doeth the works. Having then given to the dispensation of the Flesh what befits it, He attributeth to God the Father what is above man's power. For the building a Temple in the Virgin surpasseth man's power.

But our opponent will again reply: 'And in what other mode did the Son reveal what He is by Nature, or how did He shew clearly that the Father is greater, save by saying, I live because of the Father? For if the Father is the Giver of Life to the Son, who will rush on to so great stupidity as not full surely to conceive that that which partakes of life, will not be the same by nature as life or that which is mighty to quicken?'

To such things we too will array in turn the word of the truth, and opportunely say, The fool will speak folly, and his heart will conceive vain things, to practise transgression, and to utter error against the Lord. For what can be more wicked than such a conception of the heretics? How is not the deepest error uttered by them against Christ who quickeneth all things, since those most foolish ones blush not to say, that He lives by partaking of life from another, just like His creatures? Will then the Son at last be a creature too, inasmuch as it is a partaker of life, but is not very life by nature? for the creature must needs be wholly other than that which is the life in it. But if they suppose that they may be the same, let them call every creature life. But I do not suppose that any one in his senses would do that. Therefore neither is the Only-Begotten a creature, but will be conceived of as by Nature Life: for how would He be true in saying, I am the Resurrection and the Life? for life is that which gives life, not that which needs to receive it from another, just as wisdom too is understood to be that which can make wise, not that which receives wisdom. Therefore according to you the Truth will be false, and Christ will not be true, Who says, I am the Life.

Yea and the brilliant choir of saints again will speak falsely, uttering words through the Spirit, and calling the Only-Begotten Life. For the Divine Psalmist is found saying to the Father, With Thee is the Fountain of Life. And the wondrous Evangelist John in his epistles thus says, That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, of the Word of Life: and the Word was manifested, and we have seen and bear witness and declare unto you the Eternal Life, Which was with the Father, and was manifested unto us. Seest thou that the Psalmist speaks true, even by the testimony of John, when he says to God the Father of all, With Thee is the Fountain of Life? For the Son was and is with Him the Fountain of Life. For that the Spirit-clad says these things of Him, he will again prove by his words: for he thus writes, And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and we are in 3 His True Son Jesus Christ. This is the True God and Eternal Life. Then who (tell me) will any longer endure the trifling of the heretics? or who will not justly cry out against their impiety, in daring to say that the Son is partaker of life from another, albeit the holy and God-inspired Scripture says no such thing of Him;

but rather openly cries aloud, that He is both God by Nature, and Very, and the Fountain of Life, and again Life Eternal. For how will He be conceived of as Very God, who needs life from another, and is not rather Himself Life by Nature? or how will He any more be called Fountain of Life, if He is holpen by another's gifts to be able to live?

But yea (says the opponent) we grant that the Son is so far Life, that He too can quicken, as having in Himself the Living Father.

Yet this will not suffice, most noble sirs, to exempt you from blasphemy against the Only-Begotten: but in this too shall your argument be proved untutored and every way falling to pieces. For to have to say that the Son is called Life, because He can quicken things recipient of life, by reason He has in Himself the Father, how is it not replete with unmeasured folly? For ye know not (it seems) what by nature means, or what 'being of any thing by nature means as compared with so being by circumstances 4. As fire is hot by nature, and other things too are hot, by partaking of its operation, as iron or wood: but not because they are heated, are they said to be fire: for they have an external and not a physical operation in them. But our argument will proceed by means of illustrations in regard to ourselves too. Grammar for instance, or Geometry, are held to be species of reasoning science, but when any one becomes skilled in grammar or the other, he is not himself conceived of as Grammar or Geometry, but from the Grammar that is in him, he is called a Grammarian, and similarly with regard to the other: so too that which is by nature life, is something altogether different from the things wherein it is, transfashioning to itself what is not so by nature.

When therefore ye say that the Father is in the Son, as He might be in matter (for instance), in order that, since He is Life by Nature, He too may be able to quicken, ye foolishly grant still that He is Life, and not rather participant of it from another, yet by relation, and not by Essence called to the dignity of a dispenser thereof. And as one would not reasonably call the heated iron fire, albeit it has the operation of the fire, in that it is heated from it: or again a man skilful in grammar is not called grammar, because he can lead others also unto the science, so I do not imagine that any man of sense would call the Son Life because He can quicken others also, though He have not by Nature, according to them, the being Life, but as from the engrafted Operation of the Father, or by reason of the indwelling Father. For what (tell me) is to hinder us at last from conceiving of the Son as one of us, that is, of corruptible nature, if He live because of the Father, that is, having received the gift of life from the Father, as they understand it? For He would perish, according to the analogy of their notions, if He had not the living Father in Himself. And if we confess that He speaks truly, I am in the Father and the Father in Me;

He indeed has in Himself the Father Who is Life by Nature, and is Himself in the Father though not Life by Nature. I pass over the blasphemy, though one must utter it to convict the fighters against God of their impiety: for the Father will be found to have in Himself that which is destitute of Life, that is, decay, or a decaying nature. For since the nature of the matter in hand compels us so to conceive of the Son, we must investigate further, and go through various considerations, since our aim is by due precision to refine the question. You say that God the Father is by Nature Life. Well, so He is, but He is in the Son also. For this your argument too allows. I would now with reason ask you, desiring to learn it, 'What will He work in respect of His Son, being in Him? Will He impart of His Own Life to His Offspring, as though He needed it and had not Life of Himself? how then must we not suppose the Son to be void of Life? That which is void of Life, what is it, but subject to decay? But He will not impart of His Own Life to His Offspring: for He is Life, even though He receive it not from Him.

How then do certain unguardedly babbling still accuse Him, and say that the Son therefore lives, because He hath in Himself the Father who is by Nature Life? For if He live also apart from the Father, as being Essentially Life's Very self, He will never live because of the Father, that is, because of participation of the Father. But if He have the Father the giver of His Own Life, manifestly He has no Life of His Own. For He borrows it of another, and is (as we said at first) a creature rather than Life, and of a nature subject to decay. How then does He call Himself Life? For either we too may safely say, I am the Life, or if this be no safe word (for it is not lawful for the creature to mount up to God-befitting dignities), the Son knows that He is by Nature Life: since how will He be the Impress of the Person of Him That begat Him, how the Image and accurate Likeness? or how was not Philip right in saying, Shew us the Father, and it sufficeth us? For in truth one ought to

consider, that he that had seen the Son, had not yet seen the Father, since the One is by Nature Life, the Other participant of life from Him. For one will never see that which quickeneth in that which is quickened, Him That lacketh not in him that lacketh. Hence in another way too will He be untrue in saying, He that hath seen Me hath seen the Father.

But he who loveth the pious doctrines of the Church sees what great absurdities will follow their pratings. Let him then turn from them, and pass away, as it is written, and let him make straight paths, and direct his ways, and look to the simple beauty of the truth, believing that God the Father is by Nature Life, the Son Begotten of Him Life too. For as He is said to be Light of Light, so too Life of Life: and as God the Father lighteneth things lacking Light by His Own Light, His Son, and gives wisdom to things recipient thereof, through His Own Wisdom, and strengthened things needing strength, through again His Own Strength, so too He quickeneth things whatever lack the Life from Him, by His Own Life which floweth forth from Him, His Son. When then He says, I live because of the Father, do not suppose that He confesses that He lives because He receives Life from the Father, but asserted that because He was begotten of a Living Father, that therefore He also lives. For it were impossible that He who is of a Living Father, should not live. As though any of us were to say, I am a reasonable man on account of my father, for I was born the child of a reasonable man: so do thou conceive in respect of the Only-Begotten also. I live (He says) because of the Father. For since the Father who begat Me is Life by Nature, and I am His Natural and Proper Offspring, I gain by Nature what is His, i. e., being Life: for this the Father too is. For since He is conceived to be and is One of One (for the Son is from the Father, even though He were with Him eternally); He with reason glories in the Natural Attributes of Him That begat Him, as His Own.

58 This is the Bread Which came down from heaven, not as your fathers ate the manna and died; he that eateth of This My Bread shall live for ever.

Great (saith He) ought to be the effects of great things, and the gifts of the Grace from above, should appear God-befitting and worthy of the Divine Munificence. For if thou have wholly received in faith that the Bread came, down from heaven, let it produce continous life in them that long after it, and have the unceasing Operation of immortality. For this will be a clear proof of its being the Bread from heaven, that is from God: since we say that it befits the Eternal to give what is eternal, and not the enjoyment of temporary food, which is barely able to last for just the least moment. For one will no longer wisely suppose that that was the bread from God and from above, which our forefathers eating, were overcome by death, and repelled not the evil of corruption, and no wonder; for that was not the Bread which availeth to render immortal. Hence neither will it be rightly conceived and said by any to be from heaven. For it was a work befitting that which came down

thence, to render the partakers of It superior to death and decay. By undoubted proof again will it be confirmed, that this was the Bread from Heaven, that to wit through Christ, i. e., His Body. For It makes him that tastes thereof to live for ever.

Herein too is seen a great pledge of the Divine Nature, Which vouchsafes not to give a little thing, but everything wonderful, even surpassing our understanding, so as for the greatness of the Grace, to be even disbelieved by the more simple. For with so wealthy a Hand how should not the Will to give largely be present? Wherefore Paul too says in amazement, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God prepared for them that love Him. By little examples was the Law typifying great ones, having the shadow of the good things to come, not the very image of the things, as it is written: as in the food of manna is seen the Blessing that is through Christ. For the shadow of the good things to come was prefigured to them of old.

59 These things said He in the Synagogue as He taught in Capernaum. The most wise Evangelist introducing to us the exposition of marvellous mysteries, with reason attributes to our Saviour Christ, the commencement of the doctrine thereof, by the clear view of His Person shaming the gainsayer, and scaring off beforehand those who should come with a view to gainsay: for sometimes the renown of the teachers makes the hearer more ready to believe, and demands a more earnest assent on the part of the learners. Full well too does he add, In the Synagogue. For the expression wellnigh shews that not one chance person, or two, heard Christ say these things: but He is seen teaching openly in the synagogue to all, as Himself saith by the Prophet Isaiah too, Not in secret have I spoken nor in a dark place of the earth. For He was discoursing openly of these things, rendering their judgment without excuse to the Jews, and rendering the charges of not believing on Him heavier to the disobedient. For they, if not yet instructed in so dread Mystery, might reasonably have deprecated punishment, and pleading utter ignorance, have undergone a lighter sentence from the Judge: but since they knowing, and often initiated, still outraged Him with their unbelief, how will they not reasonably be punished, all mercy at last taken away, and pay most bitter penalty to Him that was dishonoured of them? some such thing hath the Saviour Himself too said of them, If I had not come (He says) and spoken unto them, they had not had sin, but now they have no cloke for their sin.

We must then guard against, yea rather renounce, disobedience, as the bringer in of death, and look upon faith in what Christ teaches, as the giver of life. For thus shall we escape being punished with them. But he adds that Christ had spoken these things in Capernaum, that he may be proved to have remembered accurately. For he that knoweth both place and village, how shall he fail in the relation of the things taught? 60, 61 Many therefore of His disciples, when they had heard this,

saith, Hard is this saying, who can hear it? When Jesus knew in Himself that His disciples are murmuring at it, He said unto them,

This is the custom of the simple: they ever find fault with the more subtle doctrines and foolishly tear in pieces any thought that is above them, because themselves understand it not: although they ought rather to have been eager to learn, and to have loved to search diligently the things spoken, not on the contrary to rise up against so wise words, and call that hard, which they ought to have marvelled at. For they are somewhat in the same plight, as one may see those in who have lost their teeth. For the one hurrying to the more delicate food, often reject the more wholesome, and sometimes blame the more excellent, not acknowledging the disease, whereby they are compelled to decline it: and these, the foster-brethren of unlearning and bereft of sound mind, shrink from knowledge, which they ought to have pursued with exceeding much toil, and to have attained by intent zeal. The spiritual man then will delight himself in the words of our Saviour, and will justly cry out, How sweet are Thy words unto my throat, yea, above honey and the comb to my mouth; while the carnal Jew ignorantly esteeming the spiritual Mystery to be foolishness, when admonished by the Words of the Saviour to mount up to the understanding befitting man, ever sinketh down to the folly which is his foster-brother, calling evil good, and good evil, according to the Prophet’s voice. He follows again his fathers, and herein too is he detected imitating the unlearning of his forefathers.

For the one on receiving the manna from God, and being made partakers of the blessing from above, were dragged down to their wonted coarseness, and sought for the unsavourinesses of Egypt, desiring to behold onions, leeks, and kettles of fish: and these on being exhorted to receive the life-giving Grace of the Spirit, and taught to feed on the Very Bread, which cometh from God the Father, turn aside after their own error, lovers of pleasure rather than lovers of God; and as their forefathers used to find fault with the very food of manna, daring to say, And our soul is dried away with this manna: so do these too again reject the Very Bread, and blush not to say, Hard is this saying.

The hearers therefore of the Divine Mysteries must be wise, they must be approved exchangers, so as to know the approved and counterfeit coin, and neither unseasonably to bring inextricable questioning on those things which are to be received in faith, nor to lavish a faith sometimes harmful upon those things that require investigation, but to render to every thing that is said its due, and to advance as it were by a straight path, refusing to turn aside on either hand. For by a royal road beseems it him to travel who runneth to uprightness of faith which is in Christ. 62 Doth this offend you? what and if ye shall see the Son of Man ascend up where He was before?

CHAPTER III. THAT THE SON IS NOT A PARTAKER OF LIFE FROM ANY OTHER, BUT RATHER LI

From utter ignorance, certain of those who were being taught by Christ the Saviour, were offended at His words. For when they heard Him saying, Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you, they supposed that they were invited to some brutish savageness, as though they were enjoined to eat flesh and to sup up blood, and were constrained to do things- which are dreadful even to hear. For they knew not the beauty of the Mystery, and that fairest economy devised for it. Besides this, they full surely reasoned thus with themselves, How can the human body implant in us everlasting life, what can a thing of like nature with ourselves avail to immortality? Christ therefore understanding their thoughts (for all things are naked and, bared to His eyes), heals them again, leading them by the hand manifoldly to the understanding of those things of which they were yet ignorant. Very foolishly, sirs, (saith He) are ye offended at My Words. For if ye cannot yet believe, albeit oftentimes instructed, that My Body will infuse life into you, how will ye feel (He saith) when ye shall see It ascend even into heaven? For not only do I promise that I will ascend even into heaven itself, that ye may not again say, How? but the sight shall be in your eyes, shaming every gainsayer.

If then ye shall see (saith He) the Son of Man ascending into heaven, what will ye say then? For ye will be convicted of no slight folly. For if ye suppose that My Flesh cannot put life into you, how can It ascend into heaven like a bird? For if It cannot quicken, because its nature is not to quicken, how will It soar in air, how mount up into the heavens? for this too is equally impossible for flesh. But if it ascends contrary to nature, what is to hinder it from quickening also, even though its nature be not to quicken, of its own nature? For He Who made That heavenly which is from earth, will render it Lifegiving also, oven though its nature be to decay, as regards its own self?

Wo must observe how He doth not endure to be divided into two christs, according to the uncounsel of some. For He keepeth Himself every way undivided after the Incarnation. For He says that the Son of man ascendeth up where He was before, although the earthly Body was not above before this, but only the Word by Itself before His Concurrence with flesh. Well then hath Paul put in his epistles, One Lord Jesus Christ. For He is One Son, both before the Incarnation and after the Incarnation, and we do not reckon His own Body as alien from the Word. Wherefore He says that the Word which came down from above from heaven is also Son of Man. For He was made Flesh, as the blessed Evangelist saith, and did not pass into flesh by change (for He is without turning and Unchangeable by Nature as God) but as it were dwelling in His own Temple, I mean that from the Virgin, and made Man in very deed. But by saying that He will ascend up where He was before also, He gives His hearers to understand that He hath come down from heaven. For thus it was like that they understanding the force of the argument, should give heed to Him not as to a man only, but should at length know that He is God the

Word in the Flesh, and believe that His Body too is Life-giving. 63 It is the Spirit That quickeneth, the flesh profiteth nothing.

It is not unreasonably (He says) that ye have clothed the flesh in no power of giving life. For when the nature of the flesh is considered alone and by itself, plainly it is not life-giving. For never will ought of things that are, give life, but rather it hath itself need of Him who is mighty to quicken. But when the Mystery of the Incarnation is carefully considered, and ye then learn who it is who dwelleth in this Flesh, ye will then surely feel (He says) unless you would accuse the Divine Spirit Itself also, that It can impart life, although of itself the flesh profiteth not a whit. For since it was united to the Life-giving Word, it hath become wholly Life-giving, hastening up to the power of the higher Nature, not itself forcing unto its own nature Him who cannot in any wise be subjected. Although then the nature of the flesh be in itself powerless to give life, yet will it inwork this, when it has the Life-working Word, and is replete with His whole operation. For it is the Body of that which is by Nature Life, not of any earthly being, as to whom that might rightly hold, The flesh profiteth nothing. For not the flesh of Paul (for instance) nor yet of Peter, or any other, would work this in us; but only and specially that of our Saviour Christ in whom dwelt all the fulness of the Godhead bodily.

For verily it would be a thing most absurd that honey should infuse its own quality into things which naturally have no sweetness, and should have power to transfer into itself that wherewith it is mingled, and that the Life-giving Nature of God the Word should not be able to elevate to Its own good that Body which It indwelt. Wherefore as to all other things the saying will be true, that the flesh profiteth nothing; but as to Christ alone it holdeth not, by reason that Life, that is the Only-Begotten, dwelt therein. And He calls Himself Spirit, for God is a Spirit and as the blessed Paul saith, For the Lord is the Spirit. And we do not say these things, as taking away from the Holy Ghost His Proper Existence; but as He calls Himself Son of man, since He was made Man, so again He calls Himself Spirit from His Own Spirit. For not Other than He is His Spirit.

The words that I have spoken unto you, they are Spirit and are life.

He filleth whole His Own Body with the Life-giving operation of the Spirit. For He now calls the Flesh Spirit, not turning It aside from being Flesh: but because by reason of Its being perfectly united to Him, and now endued with His whole Life-giving Power, It ought to be called Spirit too. And no wonder, for be not offended at this. For if he that is joined unto the Lord is one spirit, how shall not His Own Body rather be called One with Him? Something of this kind then He means in the passage before us: I perceive from your reasonings within you (saith He) that ye foolishly imagine that I am telling you, that the body of earth is of its own nature life-giving: but this is not the drift of My words. For My whole exposition to you was of the Divine Spirit and of Eternal Life,. For it is not the nature of the flesh

which renders the Spirit life-giving, but the might of the Spirit maketh the Body life-giving. The words then which I have discoursed with you, are spirit, that is spiritual and of the Spirit, and are life, i. e., life-giving and of that which is by Nature Life. And not as repudiating His Own Flesh does He say these things, but as teaching us what is the truth. For what we have just said, this will we repeat for profit sake.

The nature of the flesh cannot of itself quicken (for what more is there in Him That is God by Nature? yet will it not be conceived of in Christ as Alone and by Itself: for it has united to it the Word, Which is by Nature Life. When therefore Christ calls it life-giving, He does not testify the Power of quickening to It so much, as to Himself, or to His Spirit. For because of Him is His Own Body too Life-giving, since He re-elemented It to His Own Power. But the 'how,' is neither to be apprehended by the mind, nor spoken by the tongue, but honoured in silence and faith above understanding.

But that the Son too is often called by the name of Spirit by the God-inspired Scriptures, we shall know by what is subjoined. The blessed John then writes of Him, This is He That came by water and Spirit, Jesus Christ, not by water only, but by water and the Spirit : and it is the Spirit That beareth witness, because the Spirit is truth. Lo, he calleth the Spirit Truth, albeit Christ openly crieth out, I am the Truth. Paul again writes to us saying, They that are in the flesh cannot please God: but YE are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, but if any man have not the Spirit of Christ, he is not His. But if Christ be in you, the body is dead because of sin, the Spirit is life because of righteousness. Lo again herein having proved that the Spirit of God dwelleth in us, he hath said that Christ Himself is in us. For inseparable from the Son is His Spirit, according to the count of Identity of Nature, even though He be conceived of as having a Personal Existence. Therefore He often names indifferently, sometimes the Spirit, sometimes Himself.

64, 65 Yet there are some of you that believe not. For Jesus knew from the beginning who they are that believe not, and who should betray Him: and said, Therefore have I said unto you, that no man can come unto Me, except it have been given unto him of My Father.

Herein again one may clearly see fulfilled that which was fore-heralded by one of the holy Prophets, With your hearing ye shall hear, and shall not understand, and looking shall look and shall not see. For the heart of this people is waxen fat, and they have weighed down their ears and closed their eyes, lest they should at all see with their eyes, and understand with their heart, and should convert, and I should heal them. For they being themselves ear-witnesses of the doctrines of the Saviour, and from none other of the saints learning them, but rather instructed in the mysteries by the Voice of the Lord of all, yea even seeing Him with their bodily

eyes, waxed gross in their folly, and having closed the eyes of their understanding, turned them away from the Sun of Righteousness, not admitting the illumination of the gospel instruction. For evil were they, and guilty of many past offences. Wherefore also the wise Paul testified to us that hardness in part is happened unto Israel. But since it was the work of no common wisdom to acknowledge that He Who was veiled in human form is God, He saith that he cannot come to Him who has not yet received, i. e., understanding from God the Father, and with reason.

For if every good gift and every perfect gift is from above and cometh down from the Father of lights, how much more will not the acknowledgement of Christ, be a gift of the Father's Eight Hand, and the apprehension of the truth how will it not be conceived to be beyond all grace? For in proportion as it is shewn to be the Giver of the highest goods, so much the more befits it that it depend upon the Divine Munificence. But not to the unclean does the Father grant the knowledge of Christ, nor to those accustomed to stray unto extravagant unbelief doth He infuse the most helpful grace of the Spirit: for not on mud is it right that the precious ointment be poured forth. And verily the blessed prophet Jeremiah commands that they be first purged by desire unto every good work, who desire to draw near unto Christ through faith, crying out, Seek ye God and when ye find Him call on Him; when He shall be nigh to you, let the ungodly man forsake his way, and the unrighteous man his counsel, and let him return unto the Lord, and He will have mercy upon him, for He will abundantly pardon your sins. Thou seest how he says that he must first depart from his old way, and remove from unlawful devices, that he may obtain remission of sins, i. e., through faith in Christ.

For we are justified not by the works of the law, but by the grace that is from Him, and the forgiveness granted us from above.

But some one may say, Therefore what hindered Him from pardoning the Jews also, and from pouring out remission on Israel together with us? for this too would befit Him That was perfectly good. And how too (says he) will He speak truly when He saith to us, I came not to call the righteous, but sinners to repentance? What shall we say then to these things? For them of Israel alone at the first was the grace of the Saviour devised. For He was sent, as Himself affirmed, only to the lost sheep of the house of Israel. And in truth they who will believe may yet attain unto life everlasting. But some, living in a nobler course of life, and searchers of the truth, received the grace of God the Father co-working with them unto salvation through faith and were saved: but the haughty Pharisee, and the hard-hearted high-priests with them, and the elders of the people, would not believe, though fore-instructed by Moses and the Prophets. But since through their own ill-counsel, they at length shewed themselves unworthy of everlasting life, they received not the illumination which is from God the Father. And you have the type of this too in the elder writings. For as to them who disbelieved God in the wilderness, entry into the land of promise

was not given; so to these who by their unbelief dishonour Christ, entrance was not granted into the kingdom of heaven, whereof the land of promise was the type. And God is not unrighteous Who bringeth His wrath upon each. For He being Just by Nature, will discriminate altogether rightly, and will direct His Own Judgment agreeably to His Own Nature, even though we understand not the mode of the economy which is above us.

Profitably does the blessed Evangelist tell us that Jesus knew all things, and was not ignorant who should disbelieve, and who was the minister of impiety against Him, that He might again be conceived of as God, as knowing all things before they are. 66 From that time many of His disciples went back, and walked no more with Him.

Hard indeed is ever wisdom to the unwise, and what one thinks will yield them no slight profit, is often seen to be even hurtful. For as to them who are diseased in their bodily sight, the light of the sun is an enemy, and it is pleasant to them to sit in dark places; so to the sick in mind, the more difficult doctrines are hateful, and those that are obscured by hard meanings are an abomination, even though the benefit be great: and petty things are pleasant, and more acceptable, even though sometimes no advantage accrue. Shall we not find this true in the present case? when Christ was laying before them the great and Divine Mystery, and through varied thought was laying open the understanding of it, and all but gathering up now the veil of the temple, and unveiling the inner tabernacle, they loath the so wise and heavenly word, they turn aside again to their brutish unlearning, and went bade, as the Evangelist saith, and refuse to walk any more with Him. For this is in truth, falling back. Wherefore by the Prophet Jeremiah He says again to the senseless and obstinate Jerusalem, the nurse of unbelievers, THOU forsookest Me, saith the LORD, and shalt go backward. For of a truth backward falling follows the rejection of good things: and God is All Good. Therefore the miserable men went back, and have fallen backwards, not walking with the Saviour any more, but turning as it were to other paths, and dragged down to their wonted passions.

But let us see again, whether we do not find the type of this too in the books of Moses. When then they had travelled through long ways and traversed that wild desert and were now at the very land of promise, Joshua the son of Nun and certain others with him were sent by Divine command to espy it. But when they had spied out the whole land and were returned again to Moses, some of them began speaking bitter things to the synagogue. For the land (said they) which we spied hath fierce inhabitants, and we saw the sons of the giants there, and concluded by adding such things as would strike terror into the hearers. But Joshua after them tried to adorn the land with many praises, and besought them saying, The land which we searched is an exceeding good land: if the Lord delight in us, He will bring us thereinto. But the forefathers of the Jews maintained that they ought to

stone Joshua: and having condemned of powerlessness God Who is mighty to all things, they sat down and wept, as it is written, and hereby with reason provoke the Lord of all. But since they were thus faithless and outrageous, they fell from the promise: for He says, As I sware in My wrath, that they should not enter into My rest. And what besides? God commands them to return and go back again.

For He saith to Moses, To morrow do YE strike your tents and return by the way of the Red sea. For since they would not enter into the land whereinto they were called, they are sent to turn round, and are compelled to retrace the same way again. For they would not follow after the words of Joshua, nor on hearing of the good land, did they honour the adviser with their assent. What therefore those then suffered, this do these too now. For taught the way of everlasting life, and exhorted to hasten unto the kingdom of heaven, they outrage Him with their unbelief: wherefore justly did they go bach, losing by their own perversity the proceeding onward with their Guide unto salvation.

67 Jesus therefore said unto the twelve, Would YE also go away?

Our Lord Jesus Christ doth not exhort the holy Apostles to leave Him, nor doth He offer them free and unfettered liberty of doing so, nor yet doth He permit them readily to turn aside as though they would get no harm from doing so: yea, rather He threatens them well, that if they be not found superior to the undisciplined conduct of the Jews, they too shall be sent away, and go no more with Him, but depart unto perdition. For it is not at all the number of worshippers that is precious in the sight of God, but the excellent in the right faith, though they be few. Therefore the Divine Scripture says that many are they that have been called, but that only the chosen will be received, and those that are approved, being very few. And this the Divine Word Himself testified to us.

It is therefore as though the Saviour said to His disciples, If ye unhesitatingly believe My words, if letting go wavering in ought, ye with simple faith receive the Mystery, if it seem bitter to you and fall of intolerable infamy that My Words are accused of being hard, if ye refuse to say in Jewish fashion, How can This Man give us His Flesh to eat, I will gladly see you with Me, and will rejoice in living with you, and will love you as Mine Own, but if ye choose to think with them who have fallen back, I both enjoin you to run away with them, and do justly drive you away. For worshippers will not fail Me, seeing the Gospel message shall be spoken not in Judaea alone, but now goeth about into the whole world, and calleth men together from all parts as it were into one company, and gathereth them together with ease unto the acknowledgment of the truth. Behold therefore the goodness and severity of God, as Paul saith; severity towards the unbelievers, goodness again towards them who shall acknowledge Him, if they continue in His goodness, as Paul again affirmeth, else they too shall be cut off. For He That spared not the natural branches, neither shall He spare them that were graffed in.

Let him then that of folly halteth concerning the faith know and be taught by these things, that if he will not cease from such a disease, he will go back, and having no longer any Guide unto eternal life, will go down wretched into hell, and there bewail his own miscounsel. For there (He saith) shall be weeping and gnashing of teeth.

It is probable however that some other profitable lesson is conveyed to us, by Jesus saying to His disciples, Would YE also go away? for lest they too should be thought to have been carried off by Jewish folly, and to have stumbled together with the unbelievers, or in any other way to cry out against Him with them, as though He taught hard things and tried to instruct His hearers in the knowledge of impossibilities, profitably did He enquire of them if they desired to depart with them, that hereby He might invite them to confession of the right and untaint faith, which indeed also came to pass. CHAPTER IV. That a type of Christ was the holy Tabernacle which led the people in the wilderness, and that the ark that was in it and the lamp and the altar, as well that of incense as that of sacrifice, signified Christ Himself.

68 Simon Peter answered Him, Lord, to whom shall we go away? Thou hast the words of eternal life.

By the mouth of one the chief do all speak, preserving the knowledge that is in truth most well befitting saints, that in this too they might be found an ensample to those who should come after them, to wit of sober and admirable reasoning. For it was meet that they should speak in the ears of their Master, not all confusedly hurrying to get before the rest, and unmeetly seize on speech, but wisely to be ready to give way to those who had the first place, both in wisdom and rank. Wherefore Paul too saith, Let the prophets speak two or three, and by course. For not because they were honoured with the grace of prophecy, was it therefore decreed that they should speak in a disorderly manner; but because they were wise, therefore were they commanded to speak the more wisely to their hearers. It was then an act of wisdom befitting saints, to leave it to him alone to answer for all, who had the preeminence in place. To whom therefore shall we go away (he says) instead of, who shall instruct us in like wise? or, to whom shall we go, and find what is better? Thou hast the words of eternal life: not hard words, as those say, but words which bring us up to the chiefest of all, to unceasing, endless life, and removed from all decay.

It is (I suppose) perfectly clear to us from these words that we must sit by One only Teacher, Christ, and cleave unceasingly and indissolubly to Him, and make Him our Master, who knoweth well to guide our feet into the unending life. For thus, thus shall we mount up to the Divine and heavenly courts, and hastening into the church of the first-born, shall feast on the good things that pass man’s understanding. For that it is a good thing and salutary to desire to follow Christ Alone and ever to be

with Him, the very nature of the thing will indubitatively prove: yet no less shall we see it from the elder Scriptures.

When therefore they of Israel having put off the tyranny of the Egyptians were pressing forward to the land of promise, God suffered them not to make disorderly marches, nor did the Law-giver let each go where he would. For there is not a doubt that having no leader they would have gone utterly astray. Wherefore it is written again for our ensample, in the book called Numbers, And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud went up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents: at the commandment of the Lord shall they set forth, and the children of Israel shall keep the charge of God and shall not rise up. By the voice of the Lord shall they pitch and by the command of the Lord shall they journey. Thou seest how they are bidden to follow, and to journey with the journeying of the cloud, and to halt again with it and with it to rest. For the being with their guide was salvation both then of them of Israel, and to us now the not departing Christ is so.

For He was with them of old under the form of tabernacle and cloud and fire. But the order of the narrative shall be transferred (as far as we are able) to the spiritual interpretation, for when Wisdom, as it is written, builded her an house, and pitched the truer tabernacle, that is, the Temple of the Virgin, God the Word, Who is in the Bosom of God the Father, came down thereinto in a manner incomprehensible and God-befitting, and was made Man, that to those who are already enlightened, and walk as in the day, as Paul saith, He might be a cloud overshadowing them, and put an end to the heat of our passions from infirmity: but to those who are still ignorant, and straying, and living as it were in night and darkness, a fire to give light and transform to fervency of spirit. For we believe that those who are good are warm through the Spirit. For I think that for no other cause did the cloud appear over the tabernacle by day and the fire by night, than for that given above by us. But He enjoined those who were appointed to follow, not to set out of their own accord on their journey, but to set out with the tabernacle and with it to halt, that in type again you may understand what is said by Christ, He that ministereth to Me, let him follow Me: and where I am, there shall My minister also be.

For steadfastness in following, and constancy in cleaving, is signified by his accompanying Him, uninterruptedly. And the accompanying the Saviour Christ and following Him, is not to be understood at all of the body, but is attained rather by virtue in action, in regard whereof the most wise disciples having fast fixed their mind, and having refused as leading to destruction, to go back with them that be-

lieved not, with reason cry out, Where can we go? as though they said, With Thee will we abide and will ever cleave to Thy commands, and will receive Thy words, not finding fault with ought, nor with the uninstructed ones, think that hard which Thou sayest in Thine instruction, but think rather, How sweet are Thy Words unto my throat, above honey and the honeycomb unto my mouth.

Such then is the meaning of this passage. But that the tabernacle was to them of old a type of Christ we shall know, by applying a subtle mind to the things said respecting it unto the holy Moses. Our discourse on these matters may haply seem discursive to some, but it will produce no slight advantage. For we ought (I deem) zealously to refine on these points, repudiating the censoriousness of those who unreasonably blame us. The Divine oracle then is on this wise: for we will set it forth in order, refining the shadow of the letter, as far as we can. And the LORD spake (it says) unto Moses, saying, On one day of the first month at new moon, shalt thou rear the tabernacle. What induced the Lord of all (one more diligent in learning may reasonably ask) to order the tabernacle to be set up in one day, and not in two, or three, and in the new moon, and that not simply of any month, but of the first. Such things may reasonably cause us a long investigation, since nought of the things said in the Scriptures is for nothing. Therefore (for we will follow up our own discourse on these things) the tabernacle that was reared signifies the Holy Body of Christ and (so to say) the pitching of His Precious Tabernacle, wherein it was well pleasing that all the fulness of the Godhead should dwell bodily.

Moreover He commands it to be pitched in one day, and this most wisely and economically, in order that by the one day you might understand the existing life, in which alone He became Man. It is fit that we understand by the new moon, nothing else save the sojourn of our Saviour which reneweth us, by which old things are passed away, all things are become new. For a new season was manifested to us in Christ, thrusting away the oldness of the legal worship, and re-ordering us unto a new and fresh life through the Gospel teachings, yea and renewing unto the beginning of righteousness them which had waxen old from sin, and were ready to vanish away, and undoing the oldness of the corruption that had been brought in, and beautifying with the newness of incorruption those that through faith had hastened unto eternal life. For if any man be in Christ, he is a new creature, as it is written.

But He commands the Divine tabernacle to be reared in the first month, when the beauty of spring-time shines forth, washing away (as it were) the dejection of winter, and the earth is softly cherished by now brighter and purer suns, and the vines bloom, and the husbandman revels in the sweet odours of the flowers, and the plains bear grass, and whole fields bristle with the ears of corn, as certain of the Greek poets say, when the winter is past, as it is written, the rain is over and gone, when the time of pruning is come on. All these you will understand spiritually, that

the winter at its end and the rain passing away, are the temptations that fall on us of devilish tyranny, and his ambitious usurpations over all; for the might of the devils was brought to an end in the days of Christ, and the bright Sun rose upon us, to wit, that whereof God the Father says, And the Sun of Righteousness shall arise upon you, warming with fervency of the Spirit, those who were swooned in sin, unto righteousness. The spiritual vines again and flowers and ears of corn, you will understand to be the Saints which excel in manifold piety towards God, and shoot forth the many-hued fruit of virtue.

And (we must speak briefly) the spring brings forth flowers and prepares the whole earth to bear grass, and crowns the meadows with new bloom, and brings into fresh youth the trunks long dry with the intolerable violence of the winter, and brings them to a goodlier appearance, and makes them bud around with their wonted leafage, and prepares the husbandman who owns them to glory in their natural fruits. Some such thing shall we find happen as regards ourselves too. For we who have long been withered by reason of the sin that reigneth over us, and destitute of fruit unto virtue, have revived unto righteousness through Christ, and do now yield the fresh and new fruit through faith to the Dresser of our spirits. And thus do we fitly understand that which is spoken by one of the holy Prophets as in the Person of Christ, I who speak, am at hand as the spring upon the mountains. But what the spring, i. e., the season of spring, worketh upon the mountains, we have already spoken of.

Profitably then does He command that the tabernacle be set up in one day, holding out a type of Christ, that you may understand thereby His Death once for all in this one present time. For He will not be born again hereafter, nor yet will die, having once for all been born and died and risen from the dead. For the Resurrection, which is as it were, a pitching of the holy tabernacle, must of necessity follow His Death. But it is in the new moon, because in Christ we have a new age: for what is in Him, are a new creature. And the first month is taken, signifying the renewal of human nature from death and decay to life and incorruption, and its passing at length from barrenness to fruitfulness, and its escape from the tyranny of the devil, like the winter now passed away and come to its close. Again in another way does he shew us Immanuel in type and figure saying, And thou shalt place the ark of the testimony, and cover the ark with the vail. For in the preceding the Word was limned in the complete tabernacle (for it was the House of God indwelling therein, to wit, the Holy Body of Christ) but no less is the same signified to us by the ark individually 6. For it was constructed of undecaying wood, that you might understand His Body incorruptible: it was overlaid with pure gold within and without, as it is written 7;

for all belonging to Him is Precious and royal, both the Divinity and the Humanity, and in all things He hath the preeminence as Paul saith. And the gold is taken as

a type of honour and excellence above all things. The ark then was fashioned of undecaying wood, and overlaid with gold, and had the Divine law deposited therein, for a type of God the Word indwelling in, and united to, His Holy Flesh (for the Law too was the Word of God, although not the Hypostatic Word, as the Son is). And it is covered by the veil. For God the Word Incarnate was unseen of the many, having His Own Body as a covering, and lying hid within His Own Flesh as with a veil, so that thence certain not knowing His God-befitting Dignity, at one time endeavoured to stone Him, imputing it to Him, as a crime, that He being Man, said He was God, at another time, they blushed not to say, Is not this Jesus the Son of Joseph, whose father and mother WE know? how doth He now say, I have come down from heaven? The veil then cast upon the ark, signifieth that Jesus will not be known by the many. The ark too was therefore a type of Him, wherefore also did it precede them of Israel in the wilderness, filling the place of God: for He was the leader of the people.

And the Psalmist is a witness of this, saying, O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shooh, the heavens also distilled. For in that the ark ever marched before and preceded, God is openly declared to have gone before. You may have a clearer proof of this, considering this. God once commanded to them of Israel by Moses to go up boldly unto mount Seir, and to besiege the Amorite, but they who were so commanded having fallen into feeble cowardice, and attributing success to their own strength, and not rather trusting to the succour from above, sat and began weeping by the mountain, as it is written, whereat the Law-giver was justly provoked, and threatened that He would not bring them into the land of promise. They cut at last by the threat, and urged to an unseasonable repentance, attempted to go up, by a second disobedience, and snatched up arms against the Amorites. But God foretold them the result by Moses: for He said unto them Ye shall not go up (it says) and ye shall not fall before your enemies for I am not among you. But they every way diseased with disobedience, forced themselves and went up unto the mountain, as it is written. Nevertheless (it says) the ark of the covenant of the Lord went not up with them, for it remained in the camp.

Seest thou that upon God’s saying, I am not among you, the ark goeth not up with the disobedient, shewing clearly to them of more understanding that it held the place of their leader God? Yea and it was borne around Jericho by the priests, and the lofty wall thereof fell down, not by applying engines and rams, but rather by trumpets and shouting: and this again we shall find to be true in Christ. For He it is Who is borne by saints and holy men and overturns the whole might of the devil, not by arms, but by a shout and a trumpet, that is by Apostolic and Evangelic preaching, and the assent of all the people, confessing their own Lord in uprightness of faith. This too we see accomplished in the Mystic doxologies, the priestly trumpet, that is, the voice of the minister, preceding the people, and thus

falls and is shattered the power of the adversaries, for our weapons are not carnal, as Paul saith, but mighty to God. That Christ is after a sort borne and rests on His saints, both the prophet Habakkuk will declare saying, Thou wilt ride upon thine horses and Thy chariots are salvation, and the Saviour Himself no less will teach us, saying to Ananias concerning Paul, Go thy way, for this man is a chosen vessel unto Me, to bear My Name before all the Gentiles.

Yea and thou shalt bring in the table (it says moreover) and set in order what layeth thereon and thou shalt bring in the candlestick, and set thereon his lamps. You will understand Christ by both, for He is co-figured under the form of a table having bread set upon it, because in Him are all nourished unto life Eternal, according as He says, I am the Bread; Which came down from heaven and giveth life unto the world: if any man eat of This Bread, he shall live for ever; and the Bread that I will give is My Flesh for the life of the world. That then, which is set forth upon the table, i. e., the loaves, signifies the Holy Body of Christ, which nourisheth all men unto Eternal Life. But since the blessed David, and they that were with him, being an hungred, as it is written, did eat the shewbread, let us see whether something mystical be not hereby too recorded. It was not lawful to taste of the shewbread, save by the Priests alone, by appointment of the Law: but David and they that were with him, being not of the priestly tribe, took of the most holy food, that hereby again might be signified the faith of the Gentiles, and in part of them of Israel. For Christ was due to them of Israel, as to them who were more holy by reason of the fathers, and the Law: but the multitude of the Gentiles although they were, by reason of their straying, profane, somehow entered in too, and did eat the Bread of life, David accompanying them and as it were filling up a type of the preserved of Israel, which the blessed Isaiah too calls a remnant. For many of them have believed on Christ.

Thus therefore will Christ be conceived of through the holy Table: but He is again the candlestick, as giving light to the whole house, that is, the world (for I am the Light of the world, He says) but it holdeth seven lamps and not one: for manifoldly doth He illumine and by diverse graces enlighten the souls of the faithful: again it is of pure gold, in that it is above all and Precious: moreover it has a solid stem (for so is written) for there is nothing empty nor yet light in Christ. It has lilies too by reason of its good savour of holiness, according to, I am a flower of the plain, a lily of the vallies. Its feeders again signify the ministrations of Divine graces. Moreover the prophet Zechariah testified that two olive branches are round about it, that you may understand that the people compassionated are two, whom he called sons also of fatness and says that they stand by the Lord of the whole earth, although in that the olive branches are seen by the lamp, he hereby gives the clearest demonstration that Christ is the candlestick, Who through obedience and faith set by Himself both the people of the Gentiles and that of the Jews.

He proceeds, manifoldly pointing Him out to us, And thou shalt set the altar of gold for the incense before the ark and put the hanging of the veil at the door of the tabernacle of witness, and the altar of burnt offerings thou shalt set at the door of the tabernacle of witness and shalt cover the tabernacle, and all things that are therein shalt thou hallow all round. For we must observe how Christ is represented to us in both altars. For after He had ordered the golden altar to be laid by 8, whereon was the incense before the ark, and had said that hangings should be put across before the doors of the tabernacle, that the interior might not be seen, He commands the altar of burnt-offerings to stand at the door of the tabernacle of testimony, not invisible, nor hidden: for it was without the veil. Behold Him then, by the altar of incense ascending up as an odour of a sweet smell to God the Father (for this the incense signifies), by the altar of burnt offering, offered up as an Offering and a Sacrifice in our behalf. But the golden altar was hidden by the veil (for hidden was the glory of Christ), the other, that of burnt offerings, whereon are the sacrifices, was visible, for manifest was the Death of Christ and known to all. Their position is not without a distinction, for the one was over against the ark, the other by the doors of the tabernacle.

And the position of the golden altar in front of the ark, as it were in the Presence of God the Father, darkly hints that marvellous is the glory of the Son, as it is said, No man knoweth who the Son is, but the Father. But the position of the altar of burnt offering at the very doors of the tabernacle, holding out a type of His Death and of His Sacrifice for all, again signifies, that no otherwise can we come to God the Father, save by the Sacrifice of Christ, as He says, I am the Door, and No man cometh unto the Father but by Me. Further, He commanded the tabernacle to be pitched round about, comprehending all things that were therein, that it might be seen to be one, and not many. For One is Christ among us, even though He be manifoldly conceived of, a tabernacle by reason of the veil of Flesh, an Ark holding the Divine law as the Word of God the Father, a table again as Life and Food, a candlestick as spiritual Light, both altar of incense, as an odour of a sweet smell in sanctification, and altar of burnt offering, as a Sacrifice for the Life of the world. And all things that are therein are sanctified; for Christ is holy All of Him and howsoever He be conceived of.

Since the holy tabernacle then was their leader, they of Israel are commanded with it to set out and with it to rest: God again instructing us and teaching us to our profit, to take as our Leader and. Guide in the way unto salvation, God the Word Who for our sakes was Incarnate, and by obeying unhesitatingly His Commands, to mount up unto eternal life. And this they who had been instructed in the mysteries in many words not chusing to do, went bach and walked no more with Him. But most wisely does the blessed Peter say to the Saviour, Where can we depart? for in no way to go astray from God, but rather to strive to be with Him spiritually, is

in truth most comely for saints. 69 And WE have believed and know that THOU art the Christ, the Holy One of God 9.

Marvellous is the faith of the holy Apostles, fervent their manner of confession, most loveable and pre-eminent their understanding. For not like certain of the more ignorant, or like them who used to call the Word of the Saviour hard, did they rightly go back and fall, nor of lightness readily caught were they called to belief, but being fully assured beforehand and persuaded of a truth that their Instructor was full of life-giving Words, the Teacher of heavenly doctrines. Exceeding stable is such faith, but that which is not so, is (as is like) easily spurned, and having no root as its assurance, is very readily worn away out of the mind of man. And verily the Saviour Himself in Parables, when He was discoursing of the sower, that which fell upon tho rock (He says) and hath no root withered away, darkly saying that the mind which is dried up and can in no wise receive the Word once cast into it, is a rock. For the wretched Jews being now in this case from their utter ignorance, were being taught by the Prophet's voice, Bend your hearts and not your garments. For as before the casting in of the seed, the custom of husbandry advises that the ground should first be cleft with the plough: so I deem ought they who approach to receive the Divine Words in some sort to open out aforehand their hearts by desires thereunto: and thus receiving it, do they render the soul travailing like fruitful soil.

Therefore in full assurance of faith do the most wise disciples say that they know and are confident that He is Christ the Son of the Living God. And with great wisdom will you find their speech constructed as to this again. For they say they believe and know, joining both together. For one must both believe and understand: nor, because the more Divine things are to be received in faith, ought we therefore completely to depart from all investigation respecting them, but rather we should try to attain even so unto a moderate knowledge, as in a glass and a riddle, as Paul saith. Well again do they not say first that they know, then believe, but putting faith first, they bring in knowledge, and not before faith, as it is written, If ye will not believe, neither shall ye understand. For simple faith having been fore-laid in us, as a kind of foundation, knowledge is afterwards built up upon it by degrees, and brings us up to the measure of the mature agethat is in Christ, to a perfect and spiritual man. Wherefore God also somewhere says, Behold I will lay for the foundations of Sion a stone, choice, a corner stone, precious. For Christ is to us a Beginning and foundation unto sanctification and righteousness, through faith, that is, and not otherwise: for thus He dwelleth in us.

But observe how they say throughout in the singular number, and with the article prefixed, THOU art the Christ, the Son of the Living God, removing from the many who are called in grace unto sonship, as One and Special, Him who is truly Son, in Whoso likeness WE too are sons. Again they call Him the Christ as One: but we must know that He is not called Christ on His own account, or as being so

Essentially just as He is Son, yet is He One in truth and specially (for none among anointed ones is as He is) yet in respect of His likeness to us is He called Christ. For His Own Proper and specially distinct Name and Reality in truth, is SON; but that which is common with us is Christ. For since He was anointed in that He was made Man, therefore is He Christ. If then we attribute the being anointed to the need of human nature, He will be conceived of as Christ in respect of His likeness to us, and not in the same way as He is Son, nevertheless One Only by Nature and Specially, both before Flesh and with Flesh, and not two, as some suppose, who (it seems) understand not the depth of the Mystery. For not into a man hath the Word of God the Father come down, as the grace of the Spirit upon one (for example) of the holy Prophets, but Himself was made Flesh, as it is written, to wit Man.

Indivisible therefore is He after the Union, and is not severed into two Persons, even though we conceive of the Word of God as something other than the Flesh wherein He hath dwelt. And since the whole choir of the holy Apostles confirms to us the faith herein, in that they say they know (and that peculiarly) that He is the Christ the Son of God, we shall not, if we deem aright, admit those who shrink not of their folly from making innovations on these things.

70, 71 Jesus answered them, Did not I choose you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon, for he it was that should betray Him, being one of the twelve.

He continues His reproach, and clenches them with severer words, cutting off that which is slack and fallen into negligence in their desire to be wise. For He almost seems to say somewhat of this sort, ”O My disciples, this is the time for heed and wit and a mind braced unto the desire of salvation. For most slippery is the way of perdition, which drags downwards not only the feeble mind, but also that which already thinketh it standeth fast. Very perilous and of many forms is sin, which bewitches the mind of man by its manifold pleasures and most smooth lusts, dragging it to what it ought not. Your own case (He saith) shall be an example of what I say. For I will tell you; none of those who from lightness have now fallen back, did I choose as I have done you who were good (for as God, I knew what was in you) yet did Satan get hold of one of you through greed of gain, and My Judgment was surely not deceived. For in man is free-will and choice to go to both, either to the right hand, or to the left, i. e., to virtue or vice.

Therefore at once by His severer chiding, does He both rouse unto becoming watchfulness, and render each one more steadfast regarding himself, for He does not yet say clearly who shall betray Him, but laying the burden of iniquity upon one alone and indefinitely, He was bringing them all to the contest, and inviting them to more careful circumspection, each one dreading the loss of his own soul, and at the same time was He working another thing for the benefit of His disciples’ faith. For when they confessed that they knew, and firmly believed, that He is the Son of God, He

shews that He fore-knows things to come, by this too shewing as it were that their confession regarding Him was sure. For the knowledge of things to come befitteth none save One Alone, Him That is by Nature God, of Whom it is also written, Who knoweth all things before they be. But He called the worker of the Devil's will a devil, and not untruly. For as he that is joined unto the Lord is one Spirit, so is the reverse also true.

CHAPTER V. On the feast of Tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead; on the words, Now the feast of the Jews, that of Tabernacles was at hand.

Chap. vii. And after these things Jesus used to walk in Galilee, for He would not walk in Jewry, because the Jews were seeking to kill Him.

After these both words and deeds (he says) Christ again more gladly made His sojournings in Galilee: for this, I suppose, is the meaning of used to walk, yet he shews that His being with them was not of His Own choice, but rather happened of necessity, adding the reason. For the Jews (he says) wished to kill Him. Wherefore He gave Himself over for a long time to the aliens, refusing to walk in Jewry. But I suppose again that in these words no less is Israel found fault with for its extreme perverseness, if indeed the being found among the Gentiles was shewn to be far better than living with it. And this it was that was uttered by the prophet Jeremiah, I have forsaken Mine House, I have left Mine heritage; I gave My loved Soul into the hand of her enemies. For Christ's being made an outcast because of the impiety of them that persecute Him, and going away among the Galileans, how is it not plainly the giving up of His Own Soul into the hands of her enemies? For the Gentiles are Christ's enemies, in that they do service to another and worship the creature instead of the Creator, because they had not yet received the faith in Him. And this Himself will teach us clearly, saying, He that is not with Me is against Me.

But I suppose every one will say that the Gentiles were not with Christ, previous to their true knowledge of God and faith;

they were therefore against Him, and hence in the rank of His enemies. This being so and clearly acknowledged, so great abomination was practised among them of Israel, that He was in better case, living among His enemies, and making His abode with them with whom He least ought was pleasanter, than what was meeter far and more congenial, to be among them who are His kinsmen after the flesh and, on this ground, bound to love Him. With greatest reason then did Christ depart unto the Gentiles, and by the very act of doing so did He in a manner say, that if they did not desist from persecuting Him, and from destroying with their mad folly their Benefactor, Christ would wholly give Himself to those without, and remove unto the Gentiles. As then we said that He hinted this by this act, so again we shall find that by a figure of old did He threaten His departure from Jerusalem.

When then He was ordering the laws about sacrifices, as is written also in Leviticus, having fore-appointed, as for an image of Christ, that a bullock should be brought as a gift and a whole burnt-offering to the Lord, he again outlines Him in another way, saying, If his gift to the Lord be of the sheep, of the lambs and of the kids, for a whole burnt sacrifice, he shall bring a male without blemish, and shall lay his hand upon the head thereof and they shall kill it on the side of the altar northward before the Lord. How then the Mystery of Christ is shaped unto us by these things, we must needs enquire. And first I think we ought to speak of the situation both of the Temple itself at Jerusalem and of the Divine altar, that so we may understand, what is the meaning of that the sheep is not to look straight before it, but rather to be turned toward the north. The territory of the Jews therefore lies in the more southern quarters of the earth, and the temple faces eastward and opens its doors toward the first rays of the sun; yea and the Divine altar itself, reared over against the holy, as it were in the sight of God, shewed its front to those who enter from the East, its two sides looking one south, the other north. That it actually is as we have said, you may have full proof from the passage of the Prophet Ezekiel.

For when he was being taught about the death of Phaltias 10, i. e., in spiritual vision, he says thus, And I saw, and lo about five and twenty men, their backs towards the temple of the Lord and their faces right away, and they were worshipping the sun toward the east. But if a man worshiping the rising sun have the temple behind him, how must one not suppose that the front of the temple was turned eastward? But in the same position was the Divine altar itself, as we have said. Therefore the front giving entryboth of the temple itself and of the Divine altar was to the east: the two sides, one to the south, the other to the north; and the side yet remaining, which is conceived of as the back, looking westward. The things therefore we have said being thus, we shall find that north of it lies the neighbour of Judaea, Galilee, that is, the country of the Gentiles, as it is written, Galilee of the Gentiles, Since

then our Lord Jesus Christ was about, after His saving Passion, to depart out of the country of the Jews, and go into Galilee, that is, to the church of the Gentiles, the sheep that was taken in type as a sacrifice, was slain at the side of the Altar so as to look northward, according as it is spoken by the Psalmist of Christ, His eyes look unto the nations.

But since the blessed Evangelist says that He refused His Presence to the Jews, because they were plotting to kill Him, we will add this to what we have said, that we do not consider the withdrawal of Christ as an imputation of cowardice, nor yet will we therefore accuse of weakness Him That is mighty unto all things, but we will accept the mode of the economy. For it beseemed Him not before His time, but in His own time to endure the Cross for all. 3, 4, 5 His brethren therefore said unto Him, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest (for no man doeth anything in secret, and himself seeketh to be known openly); if Thou do these things, manifest Thyself to the world. For neither did His brethren believe on Him.

The reputed brethren of the Saviour not yet recognizing God the Word indwelling in His Holy Flesh, nor knowing at the time when they are saying these things, that He was made Man, have still petty conceptions of Him and think far too little of the grace and excellence that is in Him, seeing nothing more than the rest, deluded by the common opinions of Him, thinking that He too was in truth begotten of their father Joseph, and not seeing the hidden provision of the Mystery. For when many (as is like) miracles were being wrought secretly by Christ in Galilee, they persuade Him to seek after vain glory, and advise Him to receive the wonder of the spectators, as though it were some great thing, as though for the sake of this alone, He were willing to perform the several miracles He had wrought, in order that He might just seem an object of wonder to the beholders, and might revel in the praise of men, after the fashion of some whose habit is to seek for glory. For see how they counsel Him to go up to Judaea. and to work miracles there rather, not in order that His disciples might believe on Him, but that they might see the works which He doeth. For (say they) if Thou wilt be known (for this is the meaning of ”openly”) be not a worker of marvels in secret, nor, since Thou art preeminent in Thy Power of doing all things, shun publicity:

for so shalt Thou be renowned to the world, and more illustrious among beholders. This then is their address here. And profitably does the most wise Evangelist note that not yet had His brethren believed on Him. For it would indeed have been one of the strangest things, that they who through faith had already taken hold of God-befitting acknowledgment of Him, should be guilty of such cold expressions. But at that time having not as yet believed they speak wisely, but when they understanding the great mystery concerning Him had believed, they hasten on to such a height of piety and virtue, as both to be called Apostles, and to attain illustrious

piety. This too you have, fore-sung by the voice of Prophets. And verily the blessed Jeremiah says, as to our Lord Jesus Christ, For both thy brethren and the house of thy father, they too despised Thee, and they cried out; of thy followers were they gathered together: believe them not, for they will speak fair words unto Thee. For His brethren who before the faith thought little of Him, and in the words just spoken, all but attempt to cry out against Him, were gathered together through faith, and have spoken fair words unto Him, both aiding others, and striving with words in behalf of the faith. Very watchfully did the Prophet, having named His brethren, profitably add, The house of Thy father, lest they too should be supposed to have been of the blessed Virgin, rather than of His father Joseph alone.

6 Jesus saith therefore unto them, My time is not yet come, but your time is always ready. The Saviour's discourse is always overshadowed, for so is it written of Him, And He shall be a Man That hideth His Words. And that this too was contrived to their profit, who that is wise will not say? Not yet therefore is the time (He says) for unrestrained publicity, nor yet of manifestation unveiled unto all, since the mind of the Jews is not yet ripe unto understanding, so as to be able to receive My words without wrath and anger: nor yet doth fit opportunity summon Me now to be altogether made known unto the world, since the Jew's have not yet wholly fallen from grace, nor yet so raged against Me, that I must needs at length depart unto others. For this reason then does He say that not yet is His time come, but says that theirs is come, and is always ready. For we say that men of the world may do as they list, no necessity hampering them, or calling them to an opportune economy which avises them whether they ought to do any thing or not, as was the case with Christ. On the contrary, the manner of living of those who have chosen life in the world, is remiss and free from more laborious care, bringing in opportunity ever ready and unfoldedunto what likes them best and readily permitting those who practise it, to go whithersoever they list.

When therefore things are necessarily subjected to economies, not every time is fit for doing what has to be done, but that which fits each several duty, according as the nature of the thing demands: but on one who has chosen to live unbound is no such thing imposed: but rather,the path to wherever they would go, is ever most ready and wholly unlet. 7 The world cannot hate you, but Me it hateth, because I testify of it that its works are evil.

Very kindly now also doth the Saviour reprove His brethren, who are still too worldly-minded and disposed, and brings forward a second defence, mingled with skill, whereby He shews that not only are they ignorant Who He is by Nature, but are still so far removed from love to Him, as to choose to live in a way not unconformed to them who admire living in the world, and not rather in virtue. For it would have been verily most absurd to say to everybody else what would be of use, having laid aside all disguise about it, yet not to bestow on His reputed brethren,

in far greater measure, things wherewith they, having now the Giver of wisdom, might learn with no slight profit. And this is the custom of our Saviour Christ. For He sometimes seizing favourable opportunity fashioneth great instruction unto His hearers. Ever dear therefore (saith He) to each is that which is akin to it, and identity of habit wondrously bringeth together unto agreement. The world doth not hate you (for ye savour yet that which is of it) but Me it hateth, taking not kindly its being accused by Me for its unseemly deeds. Therefore with safety will YE go up to the feast, I not. For I shall surely dispute and being present tell them what is for their good; but bitter to lovers of pleasure is reproof, and meet for kindling unto wrath him that receives it not in due sobriety of mind.

But in these words again doth the Lord profit us too. For it is profitable not to make one's reproofs inconsiderately, nor to give to all instruction through reproof, but to know what is written, Rebuke not the bad lest they hate thee (for hatred is not unharmful to us) but rather to be zealous to speak in the ears of them that hear, as it is written. For the world loveth sin, the Lord is a corrector of them that act not rightly: and correction must often be attained by reproof. For the mere enumeration of sin, is a rebuke to those who love it, and the reproof of iniquity, is blame to those who have it. When therefore necessity calls the teacher to administer reproof, and the mode of cure requires this to be gone through, and he that is being against his will instructed by rebuke is exceeding angry, then must the ills of hatred surely arise. Therefore does the Saviour say He is hated by the world, in that it cannot yet bear exhortation with rebuke, when it ought to do so for profit sake. For the mind that is in bondage to evil pleasures, is quite angry with the advice that would persuade it to due sobriety. And these things the Saviour says, not altogether saying that He will not go to Jerusalem, nor refusing to give the reproofs which may be profitable to the sinners, but minded to do this too and every thing else at the fit time.

And we must observe that He says something of the same kind to His own disciples also. For when He was encouraging them, and teaching them not to be too indignant at the things that should come to pass, when they should preach Him to the world, and fall into a thousand trials in consequence, He says, If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you; calling the world here not the visible creation, but rather they who savour the things of the world, by whom one who loves not the same as they and that exceedingly is deemed an hard man and an adverse and an enemy: but akin and dear is he who consents with them, and by sameness of life is entangled together with them in congeniality in baseness.

8 Go YE up unto this feast, I go not up unto this feast, for My time is not yet fulfilled.

The Lord now says clearly that He will not feast with the Jews, or go with them, to partake with them in their rejoicing in shadows. For that which is once said to a few,

albeit reputed His brethren, will be extended in its force to the whole race of Israel. For no one will say that Jesus refused to be with His brethren on their own account in particular, seeing He was plainly with them in Galilee, and we must suppose that not without a purpose by reason of His generally supposed relationship after the flesh, did He also dwell with them. It is manifest then, that the whole multitude of the Jews being introduced in a type by His brethren, Christ declines feasting with them, according to that which is said by one of the holy Prophets, I have hated, I have thrust away your feast days, and I will not smell in your solemn assemblies: for even though ye offer Me whole burnt offerings and sacrifices, I will not accept them, and will not look at your assembly of thanksgiving: take thou away from Me the noise of thy songs and the psalm of thine instruments I will not hear. For God is a Spirit, and they that worship Him must worship Him in spirit and in truth, as the Saviour Himself saith.

But being a Spirit, He would (one may think) take pleasure in spiritual honours and offerings, for a type too whereof by command of the law, were the sacrifices of oxen and sheep, oblations moreover of frankincense, of fine flour and wine and oil, duly appointed, signifying by more visible forms the many hues of the virtue of them that worship in spirit. Do YE then (He says) who still love the shadow, and are more grossly and Jewishly affected concerning these things, go up to the assembly that is in shadows and types; Me it pleaseth not so to feast; to this feast I go not up, that, namely, in type and outline: for I have no pleasure in it, but rather I await the time of the true assembly, which is not yet full come. For then, then (He says) shall I be together with My company rejoicing in the brightness of the saints, in the glory of the Father, flashing forth extreme brilliance. But He says His and calls the time His own. For His is the feast, He the Master of it. For to Him did the blessed Jeremiah ascribe it, saying to those who have neglected piety to God-ward, and held for nought the desire to excel in goodness, What will ye do in the day of the Assembly, and in the days of the feast of the Lord?

For ye (He says) who totally reject all toil for virtue, and have not the bright robe of the love of God, what will ye do in the day of the assembly, how shall ye come in to the Divine and Heavenly Feast, or how shall not the master of the Feast with reason thrust you forth from the most glorious choir of them that were bidden, saying, Friend, how earnest thou in hither not having a wedding garment? Akin to this, and bringing us the same meaning, is that in the Prophet Zechariah, And it shall come to pass (he says) that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. He says that they which are left shall go up to worship the great King, and to accomplish the feast of tabernacles. For whereas many have been called by grace, not many are they who go up to the city above; for few are the chosen, as the Saviour saith, taken to wit out of every nation. But in saying that they shall go up to worship, he shews that they no

longer perform the worship of the law, but rather that in spirit, and keep the feast of tabernacles in truth, well-nigh with clear voice singing that verse of the Psalms, Blessed be the Lord, because He hath heard the voice of my supplication:

on Him trusted my heart, and I was holpen, and my flesh revived. For the flesh revived, and will live again, and that not apart from Christ: for He hath been made to us the First-fruits of the resurrection, and the door of the truer feast of tabernacles. And this it was that was said by one of the holy Prophets, I will raise up the tabernacle of David that is fallen. For the tabernacle that fell, of Christ Who is of the seed of David according to the flesh, was first raised to incorruption by the Power of God the Father, according to what is said to the Jews by one of the Apostles concerning Him, This Man delivered up by the determinate counsel and fore-knowledge of God, ye took by hand of ungodly men and crucified and slew: Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it, and again, This Jesus God raised up, whereof all WE are witnesses. For that it is the custom of the Divine Scripture, to call Christ, Who was of David after the flesh, David, is not at all hard to see.

9, 10 When He had said these words unto them, He abode in Galilee: but when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret.

Christ dwells gladly in Galilee, and banished from the country of Judaea, takes up His Abode more peaceably and securely, that again the multitude of the Gentiles albeit exceedingly uninstructed, by reason of the error that yet holdeth them, might be shewn to be nobler than those who seemed to be skilled in the law. By this He shewed both His just love for thorn, and most reasonable hatred of them of Judaea. For how would not He Who knoweth all things before they be, be so affected, as to deem the church of the Gentiles already worthy of the Divine Love, since it was so easily called to believe on Him; and at length to cast off and justly loathe Jerusalem as senseless, He who even before the times of His coming is said to have desired her beauty, according to the voice of the Psalmist, but called the stiff-necked Jerusalem an harlot and an adulteress, and of the like of this what did He not call her? Most clearly in truth doth He by the Prophet Ezekiel say to her, Wherefore, O harlot, hear the word of the Lord, and by the voice of Jeremiah accuseth her as an adulteress, calling out, As a wife rejecteth her husband, so the house of Israel rejected Me, saith the Lord.

As having then according to the fore-knowledge of God-befitting Counsel, surveyed the beauty of the Church of the Gentiles, and the baseness of the synagogue of the Jews in its wicked ways, He already before-loveth the one and goeth in unto her, as to a bride in the chamber, but fore-hateth the other, reserving for the fit time what was due in full measure to each. For He neither brings wholly upon them of Israel punishment before the time, nor gives Himself wholly to Galilee before the

saving cross: for then He could with justice and on reasonable causes, withdraw from His Love to them. Having then said that He would not go up to this feast, and having permitted His brethren to do so, if they would; by Himself (for He affirmed that His time was not yet come) does He go up after them, not saying one thing and doing the contrary to what He says (for that would be lying, albeit guile, that is, falsehood is said not to have been found at all in His Mouth) but minded to what He promised. For He goeth not up to feast with them, but rather to admonish them, and (since He came to save) to say and teach the things which lead to life everlasting. For that this was His aim, His not wishing to go with them that were going up, and going up hardly and secretly, not openly and with the joy of those who go to a festival, will clearly shew.

And verily, when at length He was going up to his saving Passion, He went up not in secret, but borne upon an ass's colt, as a type of the new people, with an almost innumerable company of children preceding Him, fulfilling the part of the people that should be born, of whom it is written, And a people which is created shall praise the Lord. And the children going before were shouting, Blessed is He That cometh in the Name of the Lord, Hosanna in the Highest. Therefore by coming up in secret, He shews that Christ came to Jerusalem by no means to feast with them, but rather to dispute against them: for as we have before said, He doth not wholly depart from Israel, till on being delivered up to death, it is clear that He deservedly did so.

But as to His saying that He would not go up, and afterwards not refusing to go up, you will find the type of it fulfilled long ago in the book called Exodus. For the Divine and most holy Moses was making long stay in the Mount with God, awaiting the law that was to be given by Him. And Israel disregardful of piety towards God, was making a calf in the wilderness. But the Law-giver is justly angered at these things, and having cried out against the lightness of those who so readily turned aside to what they ought not, and having threatened to utterly destroy them at once, at last He says to the holy Moses, Depart and go up hence, THOU and thy people which thou broughtest forth out of Egypt unto the land which I sware to Abraham, Isaac, and Jacob, saying, Unto your seed will I give it: and I will send an angel before thee. Then Moses says to Him, If Thyself go not with me, bring me not up hence, and how shall it be truly known that I have found grace in Thy Sight, I and Thy people, is it not in that Thou goest with us? And the Lord said unto Moses, I will do this thing also that thou hast spoken, for thou foundest grace in My Sight. Seest thou how He, grieved at the apostacy of Israel, affirmed that He would not go up with them into the land of promise, but said that He would send an Angel, yet out of respect to Moses and the remembrance of their fathers, He granted them pardon and promised again to go with them.

Having then said that He would not feast with the Jews as being haughty and violent, as dishonouring God by their denial of Him, as these did by making the calf, yet being very slow to anger towards the offences of those who grieve Him, and rather fulfilling His Promise to the holy fathers, He goes up to teach and to set before them the doctrines of salvation, not committing such a ministry to an Angel, just as He did not then, but rather being Himself the worker even for the salvation of the unthankful. 11 The Jews therefore were seeking Him at the feast, and said, Where is that Man?

The Jews seek Jesus, not that they may believe on Him when they have found Him (for surely would He preventing their search, have offered Himself, according as it is said of Him, I was found of them that sought Me not, I was made manifest unto them that asked not after Me) but of their exceeding transgression falling into the vain toil of the Greeks, and emulous of their habits rather than of those things whereby it was like that they should be enlightened by the grace from above. For those of the Greeks who seem to be wise, filled with worldly and devilish wisdom, expend long and subtle discourses, and revolve cycles of vain propositions, and weaving the spider's web, as it is written, make feint to investigate what is the nature of truth or goodness or justice, and, moulding to themselves a shadow only of the true knowledge, abide wholly untasting of the virtue that is in deeds, and remaining destitute of the true wisdom which is from above, make their exercises about words alone to no profit. The Jews again, brothers and neighbours of their unlearning, seek for Jesus, not that they may believe on Him when they have found Him, as the nature of things proved, but that they hitting Him with their many revilings, might bring the fire unquenchable upon their own heads. And in another respect we shall suppose they made most idle search. For they only pretend to seek Him, because He is not present.

For (says one) 'the Wonder-worker ought to be present with the feasters,' seeking rather pleasure in the enjoyment of it, and not at all the profit from the marvel; but wrapped round in conceit of knowledge of the law, and thinking that they were to no slight degree instructed in the sacred writings, they are unmindful of the Prophet's voice thus speaking, Seek ye God, and in finding Him call upon Him; when He shall draw nigh you, let the wicked man forsake his way, and the unrighteous man his counsel, and let him return unto the LORD, and He will have mercy. Seest thou how it will not suffice unto salvation to seek only, but when we have found, to turn to also, i. e., by obedience and faith? So might the foolish and refractory people of the Jews have been saved: but since in this too they are found exceedingly unwise, they will at length with reason hear, How do ye say, WE are wise, and the Law of the Lord is with us? in vain to the scribes was their lying pen. The wise men were ashamed, dismayed, taken: what wisdom is in them? because they rejected the Word of the Lord? For how did they not reject It, who received It not? how did they not despise It, who in boorish wise refused not to say of It, Where is That Man?

For the expression That Man, belongs to the abandoned, and them who no longer deem fit to wonder at Him, although from His so marvellous working, they ought to have had the most exalted conception of Him.

12 And there was much murmuring of the people concerning Him. Some said, He is good, others said, Nay, but He deceiveth the people.

Ever hard of attainment and difficult of acquirement is goodness, and the power of tracking the beauty of truth is hard of accomplishment to the many, specially the more unlearned and those who have no acuteness of understanding, who from most foolish swayings of thoughts without understanding turn aside to what seems to them easier, and not enduring to prove the nature of whatever offers itself, will never attain to the true quality of things, albeit Paul says, Be ye approved bankers, and persuades us to prove all things, so as by accurate investigation to arrive at the attainment of what is profitable. Let them hear then, who of their exceeding folly marvel not at Jesus but think that it is fit to condemn Him without enquiry, Taste and see that the LORD is good. For as they who prove choice honey by the taste, and from the merest taste perceive what they are in search of, so they who make even a little trial of the words of the Saviour, will acknowledge that He is good, and will marvel in learning it.

The wiser then among the Jews plead Christ's cause, and give right judgment concerning Him, consenting to Him as Good, considering (as is like) this above all, that it would not be possible for one to accomplish the things which God evidently works, unless He were by Nature God, or partaker of God, and therefore Good, to Whom would befit the approval of all, and to be instrengthened with grace from above, even though this were not so in Christ, for Christ is Himself the Lord of powers. But they wade in most absurd imaginations, and go astray far from the truth, who shrink not from calling Him a deceiver, who directs unto the unerring path of righteousness. Let the foolish Jew then hear, Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. For along with approving wickedness, ranks the finding fault with good, and keeping back from evil its most deserved reproof, and casting upon them that are ranged on the side of good the blame which is no wise due unto them. But the charges against them for these their revilings were foretold also, for Woe (He says) unto them, for they swerved from Me, wretched are they because they transgressed against Me: I redeemed them, THEY spake lies against Me.

13 Howbeit no man was speaking openly of Him for fear of the Jews.

There was murmuring among the Jews, and for fear of the Jews, he says that no man could speak openly. The Divine Evangelist then is calling the rulers of the Jews emphatically Jews, not deigning (as seems to me) to call them elders or priests, or the like, kindled with pious jealousy unto grief to themward, whom with reason

does God accuse of destroying His spiritual vineyard, saying in the prophets, Many pastors destroyed My vineyard, they defiled My portion, they gave My longed-for portion for an impassable wilderness, it hath become a vanishing of perdition. For how shall we not suppose that the Lord's vineyard hath in truth been destroyed by their abominations, when they shewed that even to agree with the good, and only to marvel at that which is worthy of marvel is hazardous? But that this too works a sorer punishment for the rulers of the Jews and the rest of them, what wise man will doubt? Lo, for lo, the whole people fear and tremble before them, yet are not instructed in the law, nor yet taught to live in a fitting manner, although very zealously subjected to their injunctions. For fear is a proof of the very highest subjection.

They were compelled then to transgress rather than wisely to look into the purpose of the Law-giver, and (in that they dare not so much as praise what is good) to give by no means a voluntary, but a constrained, judgment of evil against whosoever the others choose, and to condemn as base, Him That is worthy of praise and admiration. Just as a man therefore who has good skill in sea-faring matters, and sits at the ship's helm, and having her at his command dashes her against the rocks, would be himself held guilty of the wreck: or as if one accustomed to drive, were borne along by swiftest ponies, and being able by the checks of the reins to hold their easily-directed flight whithersoever he would, were to dash the wheels against a stone, not to the ponies would he reasonably attach the blame of the misfortune, but rather to himself:----in like manner, I deem, the rulers of the Jews, having the people of the Jews not only honouring them, but even serving them by fear as well, if they manage them contrary to Divine Commands, shall justly themselves incur responsibility for the loss of all. But that themselves were the cause of the perdition of the people, the prophet Jeremiah will testify, saying, For the pastors became brutish„ and sought not out the LORD: therefore the whole flock understood not and were scattered.

14 When it was now mid-feast Jesus went up into the temple and began teaching.

Temple-befitting is the teaching of our Saviour: for where else should we rather hear the Divine Voice, save in the places where the Divinity is believed to dwell? For God tendeth all things, and will not be conceived of as circumscribed by space, in respect of His Own Nature, but is wholly uncontained by things that are, yet is it more meet that we should suppose that He dwells in the holy places, and we most reasonably deem that the will of the Divine Nature will specially be heard by us in sacred places. But what again was pictured to them of old in type and shadow this now Christ transforms into truth: for God says to the hierophant Moses, And thou shalt set the mercy seat above upon the ark; and in the ark thou shalt put the testimonies that I shall give thee; and there will I be known to thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are

upon the ark of the testimony, in respect of all things which I shall command thee unto the children of Israel. But our Lord Jesus Christ, when it was now the middle of the feast, as it is written, having entered as God into the holy places dedicate unto God, there speaks to the multitudes, although He went up in secret.

As therefore upon the mercy seat in the tabernacle, God's descent was secret, and then scarcely perceived, when the time for His speaking was come, and to one then also, to the blessed Moses, did God talk, speaking to none other:----so did Christ too instruct the one race of the Jews; and converse with one people, having not yet unfolded His grace as common to the Gentiles. And exceeding well does the blessed Evangelist say, not simply, Entered, but Went up into, the temple. For a high thing, and very far surpassing our grovelling baseness, was His entry into the Divine school, and sojourn in the holy places. But the type of the act is true as to us. For it was Christ who sanctifieth the temple, and of this Moses of old was a type anointing the tabernacle with the hallowed oil, and sanctifying it, as it is written: albeit it needed rather that man should be sanctified by the holy places, than sanctify them: but there is no account taken of things done in a type for the truth's sake, for the sake of which the things in shadows were moulded, as one may see in the holy Prophets also. For one was commanded against his will to go in unto an harlot, another to walk naked, yea, also to lie upon his right side for many days. These things were performed for the sake of their meanings, and not surely for their own sakes.

Thus then, the blessed Moses too was bidden to sanctify the tabernacle, albeit he needed rather to receive sanctification from it, that Christ again may be understood in him, sanctifying His Own Temple, although He lived with flesh among the Jews, and in it spake to the multitude, as did God of old from the mercy seat.

15 The Jews therefore were marvelling, saying, How knoweth This Man letters, having not learned? Not unreasonable is the wonder of the Jews, but there is something subtle in their argument. For it was likely that they would be astonished at seeing Him strangely excel both in word and knowledge, Who could not have been rich from instruction. For the mind of man is recipient of wisdom, and even though one do not as yet seem wise, yet is his nature exceedingly well adapted to the attainment of wisdom and knowledge on some subjects. But in the case of those who are not well exercised in learning, the natural advantage gets somehow stopped up and dulled; in that of those who are accustomed to go through such toils, and to revel in literary exercises, it is very clear, and apt for good practice, and is found to have no mean store of letters and wise contrivances.The Jews then are astonished, giving heed to the Saviour Christ, not yet as being by nature God, but still as a mere Man, and they marvel that He abounds in wisdom, not having the provider hereof, i. e., practise in reading,for that He knows letters untaught. This too then with the rest is a charge of Jewish folly: for it should have seemed

nothing wonderful to them, that Wisdom, the Artificer of all things, that is, the Only-Begotten Word of God, Which was among them lying hid in the form of a Man, should not need letters.

This again must be observed for our profit. For above when they were seeking for Jesus they say, Where is That Man? (as though they knew Him by His miracles alone: not yet knowing accurately, Who, or of Whom, or whence He was) but here not as though ignorant of ought respecting Him, but as knowing all things clearly, they say that He also knoweth letters not having learned. The more obscure enquiry therefore respecting Him of the common people and of those who had no accurate knowledge of Him, uttered Where is That man contemptuously, that of those who knew Him the other. More severe punishment then shall they undergo who were not ignorant than they who were: for to the one their ignorance is an excuse, to the other their knowledge condemnation. Therefore is it said that to some it is better not to have known the way of truth. For in knowledge there is greater punishment, because men are lovers of pleasure rather than lovers of God. Jesus then, according to the difficulty of the Jews, knew letters, having not learned, Moses was learned (as it is written) in all the wisdom of the Egyptians: yet as knowing nothing at all, albeit exceeding wise among those, was he instructed unto better knowledge by the oracles from God, the wisdom of the world being convicted as feeble, through the Diviner and more excellent, in which or through which we are instructed in the things of Christ, receiving the understanding which is truly from above and from God.

Christ then is the in all things perfectly Good, the one of all things both Wisdom and Understanding, in respect whereof He has the excellency not by teaching, but innate. And verily the Prophet Isaiah saith of Him, that before the Child shall know good or evil, He shall refuse evil to choose good. And let us not foolishly suppose, that the Divine and Heavenly Offspring, in discernment of reasonings or by the choice of the better turneth away from evil, and applies Itself rather to good: but as if one should say of fire, that it refuses cold; its not admitting the being cold does not indicate choice of wills in it, but rather most steady adherence of nature to what is its own, so is it in respect of Christ. For all good things are in God of Nature, and are not introduced from without; and so wisdom too was in Him, yea rather, Himself is properly and speciallythe Fount of wisdom, through which He gives wisdom in part to those in participation thereof, both Heavenly and earthly reasonable beings.

16 Jesus answered them and said, My doctrine is not Mine, but His That sent Me. We shall find that indeed true that is written by one of the wise men, The Spirit of the Lord hath filled the world, and the ear of hearing 11 heareth all things. But to those who of utter folly, yea rather of blasphemy, suppose that ought they utter will escape the Divine Mind, the Godlike Psalmist says, Understand, ye brutish among

the people, and ye fools, when will ye be wise? He that planted the ear, heareth He not? for how could it possibly happen that He should not surely hear all things, who implanteth the sense of hearing into them that were made by Him?

See therefore in this too again that the Lord is by Nature God. For the secret whispers of the Jews in the crowd He is not ignorant of; He receives them into His Ears in God-befitting way, albeit from fear of the rulers they say nothing openly concerning Him. And when on one occasion certain of those who had rushed together into the temple, marvelled and were reasoning (as is like) or gently saying one to another, How knoweth This Man letters not having learned? needs does He again shew Himself Equal to God the Father Who learneth nothing at all, but hath the knowledge of all things by Nature and without learning, because He surpasseth all understanding and soareth above all wisdom that is in things that are. It was then possible for Him from other things too, to shew and to assure His hearers, that whatsoever things are in the Father, these also are in Him, by reason of Identity of Nature: which thing also He used to do in other things also, from being able to do the same things and having like Operation unto all things, mounting up unto Equal Dignity: for what things soever the Father doeth, these (He saith) doth the Son too likewise, and again, For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will.

But here it was (I suppose) seasonable and most suitable, to make a demonstration of the most necessary points. For His discourse about wisdom and learning without letters was made with those who had been considering these things. It behoved Him then to shew that this existed in Him, just as in the Father. What then is the mode of proof? From His having Equality of wisdom with Him, even though according to true and wise reasoning, He most surely is Himself Wisdom and of God the Father, to Whom in all things like, He says He teaches the same things with Him, without any distinction. For either on account of the exact likeness of His doctrine to that of the Father, does He say that it is the Father's, or because He is Himself the Wisdom of the Father, through Which He speaketh and ordereth all things, does He say that the doctrine too is His: yet something else besides doth He dispense, contributing not slightly to the salvation of His pupils. For since they seeing a Man, on account of the flesh which was of earth received not the word as being of God, and therefore seemed to be sick of a plausible unbelief, profitably doth He attribute the teaching to God the Father, yet saying what was true, and from fear of their being fighters against God, if they held out any longer against the decrees from above, persuading them to receive His words.

But we must know that by His saying again that He was sent, He does not shew that He is second in Dignity to the Father. For we must not imagine a mission befitting a servant, even though because clad in servant's form He might rightly say even this of Himself. But He was sent as Word from Mind, as the Sun's radiance

from itself. For these I suppose are processions from those things in which they are, from their appearing to issue forth, yet exist they naturally and immovably in those things whence they are. For we ought not, because word issues forth from mind, and radiance from the sun, therefore at all to suppose that the things which produced are left of those which have gone forth of them, but rather we shall see both those in these, and these again existing in the former. For mind will never be word-less, nor yet word again without the mind fashioned therein. Analogously to this, shall we conceive of the other also.

17 If any man do His Will, he shall know of the doctrine, whether it be of God or whether I am speaking of Myself.

We ought uncritically and without all doubt to receive the words of the Truth, and to believe that a thing once said, cannot be otherwise than as it was declared to be. But He permits not His saying to be without proof, on account of the unbelievers, but introduces a most evident and exceeding clear solution, tempering with much skill the fashion of His words. And what the skill is, what the order of the economy, we will again say. They were seeking to kill Him on account of the paralytic, him (I mean) that was healed on the sabbath day. Gently then does He alike scare them from their dreadful purpose against Him, and clearly does He convict those who are travailing with their blood-thirsty purpose against Him, that they were choosing to fulfil their own lust rather than the will of the Law-giver. For then (saith He) shall ye know perfectly of My doctrine, that it is of God the Father, when ye shall choose to follow His Will rather than your own. But the Will of the Law-giver and of God, is to abstain wholly from murder. Then, then (He saith) shall ye, not holden beforehand by unjust hatred, nor thrust forth in brutish guise to no seasonable anger, know clearly, whether the word of My teaching is of God, or whether I am speaking of Myself.

Having therefore interwoven reproof with profit, He with justice accuses them, for that they unreasonably mock at what He teaches, though God the Father consenteth and co-willeth, or what also is true, co-teacheth and co-interpreteth. But He puts Of Myself, for, Privately and wholly severed from being after the Co-Will and Purpose of the Father. And I do not suppose any person of sound mind will think that He accuses His own words of being spurious, but says that they will never be otherwise than in accordance with the Will of God the Father. For He speaks by His own Word and Wisdom, His Own Offspring; but That speaks not at all diversely from Himself, for how could It?

18 He that speaketh of himself seeketh his own glory.

He giveth this evident proof that He doth not labour for His Own glory by His teaching, that He does not use any strange words and foreign to the law (for this were to speak of Himself), but that He is exhorting them rather to be obedient to the

former oracles, while He removes only the unprofitable and gross shadow of the letter, and transforms it persuasively unto the spiritual sense, which already lay hid in types. What then He says in the Gospel according unto Matthew, I came not to destroy the Law, but to fulfil; this again He indirectly intimates here. For the Gospel polity hath but the transformation of the letter into the truth, and having transfashioned the Mosaic type unto what is more fitting, hath the knowledge of the worship in spirit. Christ therefore speaketh and not of Himself, that is, nothing diverse from the things already foretold. For He doth not put away Moses, nor doth He teach us to reject the instruction of the law, but over what had been shadowed out in type, as it were some brighter tint to overlay the Truth. Very skilfully acquiring the good will of the Jews, does He offer the honour and glory to God the Father.

For since the Jews knowing not the Word that had appeared from God the Father, were supposing that the Law had been given by the Father only, with reason did He affirm that He was glorified by the keeping of the Law, and endured the contrary if it were not kept as it ought. But even though the Son is partaker of the glory of the Father, and through Him had God the Father spoken to Moses, He yet assents to their opinions economically. But in that He speaks nothing of Himself that does not agree with the law, He confesses that not surely His own glory is it that He is zealous to build up, but that due to the Law.

Besides this, this too must be observed. For indirectly and darkly, He finds fault with the Jews who are falling into those very things which they ignorantly blame, and are accustomed to snatch at glory for themselves rather than God the Lord of all: and how, I will tell. For they falling away from the commandments of the law, were borne each to what liketh him, teaching, as it is written, for doctrines the commandments of men. For this again well does Christ convict them as transgressors, and as sinning against the very Law-giver, in that they persuaded their hearers not to live after His ordinances, but rather to give heed to their doctrines. Therefore, albeit Christ says still indefinitely and absolutely, He that speaketh of himself seeketh his own glory, He is reproving the disease of the madness of the Pharisees, in that through their chusing to speak rather their own words, they are stealing the glory of the Lawgiver, and transferring to themselves the things due to God, they thence shun not at length to seek to kill Him. On which account specially convicts He them of transgressing, excusing themselves duly under the pretence thatthey were zealous to keep the law, and thereby honour God the Father.

But he that seeketh (saith He) His Glory That sent Him, This one is true, and no unrighteousness is in Him. As he who doth not seek rather the honour of God but his own, is not true, but most exceedingly unjust: for he is not true, seeing he slandereth the Law, and bringeth in his own will in its place; most unjust too, in that he thrusteth aside the righteous judgment of the Lawgiver, and putteth his

own above his Lord's. Righteous then and true is Christ, obnoxious to none of the aforesaid charges. 19 Hath not Moses given you the law, and no one of you keepeth the law? why are ye seeking to kill Me?

By many devices cometh about the discourse of the Saviour to one aim. For having in the preceding, indirectly blamed (as was meet) the Pharisees who supposed that they ought not to obey the commands from above, but to introduce their own opinions, and were zealous rather to gain honour from those under them, and did not offer it to the Lord of all, but diverted it to their own persons, that thence they were daring to transgress more freely:----He again, in other and severest wise, prepares for them open at length and unveiled reproof. For He being condemned for breach of the sabbath, and enduring the most unjust accusation of lawlessness for this, convicted them not of individually transgressing the law, but that the whole nation of the Jews had made the law of Moses of no account. For tell Me (He saith) ye who condemn the man who is zealous to shew mercy on the sabbath day, who have passed foullest censure upon those who do well, and freely condemn the compassionate, hath not the commandment not to murder been delivered you by Moses, whom ye admire? did ye not hear him say, The innocent and righteous slay thou not? why then do ye grieve even your own Moses, by so readily transgressing the Law that was appointed through him? An argument and clear proof of this, is that ye persecute Me who have done no wrong, and are unjustly eager to slay Him who can never be accused of that whereby He should suffer this.

Very pointed then is the Saviour's discourse and most severely herein does He attack the mad folly of the Jews, and shew that they who fall as it were with unbridled course unto condemning Him for His transgression of the sabbath, shew themselves transgressors, and chusers of murder, and for this cause alone fall into the worst of all sins. He all but cries aloud, The paralytic who had fallen into a bitter and incurable complaint, and who was spent with weakness at length intolerable, I have healed on the sabbath day: but for My well-doing, I am condemned as though I had been taken in the worst of crimes, and for this ye determined murder against Me. What manner of punishment then (He says) shall be devised for you commensurate with such monstrous deeds? for lo, yourselves too are transgressing the law; but the mode of your transgressions, is not of like nature with the charges against Me. For not as well-doers, like Me, are ye persuaded to do this, but with a view to murder, which is worse than all transgression. How then is Moses with you in these things, on whose account I, though a Preserver, am condemned? did not he appoint you the law concerning this? do not ye again, while trampling on My Word, ignore its transgression, by devising murder unjustly? Such things then might Christ well say to the ungodly Pharisees. But He abstracts the Law for the present from His Own Person, although He is Himself the Lawgiver, and attributes it as it were to the Father Alone, by Him specially shaming into silence the shameless Jews, among whom He was considered greater than He. For, as we

have often said, they did not yet acknowledge that He is God by Nature, nor did they yet know the deep mystery of the economy with Flesh, but admired rather the glory of Moses.

20, 21 The people answered, Thou hast a devil; who is seeking to kill thee? Jesus answered and said unto them They feel the charges, and hit by the bitter words thence proceeding, they betake themselves to denial, not actually repudiating their murderous design, but only with all diligence putting from them the appearance of breaking the Law, the boast of the Pharisees in appearance only. Therefore was Christ wont to call them whited sepulchres also, outwardly clad in the beauty of the ingenuity of art, but within full of the uncleanness of the dead. But I suppose that they say these things to take away fear as to His expecting to suffer anything, not truly giving Him an assurance that He will not suffer, but drawing Him forth unto a hazardous confidence, and thinking to persuade Him not to be zealous to be hid from them. For then it would be no hard matter to plot against Him, at least as they supposed. For they ignorantly deemed, not knowing Him That was persecuted, that He would be obnoxious to their perverseness, even though He willed not to suffer, and would be caught, like one of those who knew not the thought that lay hid in their minds. The fruit then of their stubbornness is their denial, and another kind of blasphemy against Christ. For by what things they endeavour to repel His words, as untrue, they condemn Him as a Liar, adding iniquity to their iniquity, as it is written.

One work I did, and do ye all marvel?

We will read the verse, as a question, with a comma, and a full stop. But we will not be ignorant of the subtle meaning of the word, replete with a most wise economy. For observe how on relating to the Jews His Loving-kindness to the impotent man, He does not say unguardedly, I have healed the man on the sabbath day, and do ye therefore marvel? but more cautiously and far more heedfully, He says, One work I did, soothing the unseasonable anger of the multitude; for it was not unlikely, that they, cut by the transgression against the sabbath, would even now attempt to stone Jesus. For indiscreet of counsel, according to the Greek poets, and prone to anger is ever the multitude, both applying gentlest accord to whatsoever it is minded to, and easily excited like a bull unto intolerable daring, it is caught more apt than it ought in daring undertakings to dreadful ends. Having therefore put away all boast for their profit's sake, He makes use of the gentlest words and with exceeding moderation He says, One work I did, and do ye all marvel? On account of this one work (He says) although it was wrought for the salvation and life of the prostrate, do ye condemn the mighty Worker thereof, as though for offences truly heinous, and looking only to the honour of the Sabbath, accord not wonder to the miracle? (for this indeed would have been more fitting) but because the commandment of the law has been broken according to your foolish imagination,

for no slight or worthless reasons, but for the salvation and life of a man, ye are unreasonably angry, when ye ought rather to praise Him Who is clad with so great and God-befitting power. Untutored then by these things also are the people of the Jews proved to be, expending undue astonishment upon the man that was healed, and not rather offering it to Christ Who miraculously preserveth.

But we must know, that He, in addressing them of Israel and saying, One work I did, and do ye all marvel? again indirectly reproves and makes known something of this kind. For on account of this one (according to you) offence of Mine (He says) ye marvel at My purpose, as though I were bold to thrust aside the Lawgiver: then how deem ye that God feels towards you, who not once merely offend against the Law, but make nothing of transgressing it, in matters for which ye judge others? 22 Therefore hath Moses given you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

Of deep meaning is the word, and hard to be reached the purpose of the text, but it will be manifest through the grace of Him That illuminateth. Defeating then by many words the uninstructedness of the Jews, and manifoldly teaching them that they ought not to go off to unseasonable wrath on account of the breach of the sabbath, by reason the Son of man is Lord of the Sabbath day: but having at length attained no good effect by reason of the ill-counsel of the hearers, He passes on to another mode of economy, and endeavours to shew clearly that the hierophant Moses himself, the minister of the Law, brake the Law of the sabbath on account of the circumcision, which had extended from the custom of the fathers even unto his own times, that he too might with reason be shewn to be an observer of the custom of the fathers, and since God works on the sabbath, therefore He revealing Himself too as a worker holds that it is in no wise a transgression of the sabbath, by reason of His being ever like minded with the Father. Wherefore He also said, My Father worketh hitherto and I work. In order then (He saith) that ye, beholding Me working on the sabbath day, may not marvel as at some strange and most monstrous thing, Moses hath given you circumcision on the sabbath, and he was beforehand in breaking the Law respecting it. And why?

He did not think he should be doing right, in dishonouring the Law given to the Fathers, and their custom, on account of the sabbath day. Therefore a man is circumcised on the sabbath day too. But if Moses considered that he ought to honour the custom of the fathers, and made that superior to the honour of the sabbath, why are ye vainly troubled at Me, and marvel at Me, as though I were one of those wont heedlessly to transgress the Law, out of contempt for the Law? albeit (He says) I work equally with the Father, and ever agree with Him in every purpose: and since He works on the Sabbath day, well do I refuse to be idle thereon. He says that Moses gave them, circumcision, although it was not of him according to what has been just said, but of the fathers, because the ordinance of circumcision was

given to the fathers, but its rites were more definitely and clearly ordered by Moses. For our forefather Abraham was circumcised, but not on the eighth day, nor was a pair of turtle doves or two young pigeons offered for him, in accordance with the rites of Moses.

CHAPTER VI. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant.

23 If a man on the sabbath day receive circumcision that the law of Moses should not be broken, are ye angry at Me, because I made a whole man well on the sabbath day?

The verse is unintelligible to the many and not very clear as to its subdivisions; we will therefore speak of that first. We will therefore read it bit by bit, changing the structure of the verse; for thus you will clearly understand the meaning. If then (He says) a man on the sabbath day receive circumcision, are ye angry at Me, that the law of Moses should not be broken, because I made a whole man well on the sabbath day? For a man does not receive circumcision on the sabbath day, that the Law of Moses be not broken: for it is broken when the sabbath is made void by circumcision. For as we taught before, yea rather as the Saviour Himself said, circumcision is not of Moses but of the fathers. So that by reason of the circumcision from the fathers, the Law of Moses is broken, I mean that respecting the sabbath. Therefore we must connect the words, that the Law of Moses should not be broken, to our Saviour's words: for He says, are ye angry at Me, that the Law of Moses should not be broken, because I made a whole man well on the sabbath day? The case of the sub-division then has been now herein settled, we must go to the interpretation of the things signified too, even though they are exceedingly hard to understand. Circumcision, then (He says) is a way of taking care for a man, and it surpasses the ordinance itself of the sabbath.

For it was of necessity that the suffering should be made whole. What then is the hindrance, or how will the ordinance of the sabbath reasonably stand in the way of healing the whole body, since it permits already without blame its breach by a partial and slight healing? for a man is circumcised and healed of the wound

without blame on the Sabbath day. Vainly then (He says) are ye indignant, to the Worker of the better things objecting the transgression of the Law, when the law is not grieved at being put aside by Moses for a petty circumcision. By these things is enwoven an argument, persuading them to agree that they ought not vainly to be annoyed, since Moses had already been a type thereof, whom they foolishly thought they ought to take the part of, and making no account of his law, were being hurried off to the duty of committing murder.

24 Judge not according to the appearance, but judge righteous judgment. The Law (He says) which ye are so zealous to take the part of, and for the sake of which ye were kindled even unto fierce wrath, openly cries aloud, Ye shall not respect persons in judgment, for the judgment is God's. Ye then who condemn Me as a transgressor on account of the sabbath, and decide that it is most fitting to be angry at this, do ye care for the honour of the Law, take shame at the message, Judge not according to the appearance, but judge righteous judgment. For if ye put Moses forth from transgression, and rightly consider that he has no portion of condemnation for this, albeit he breaketh the ordinance of the sabbath on account of circumcision [which is] of the fathers, do ye free from blame the Son too Who ever agreeth with the mind of the Father, and approveth His will, and whatsoever things He doeth, these likewise is He too wont to do. But if ye condemn the Son only, and do not condemn Moses, although he is involved (He saith) in equal blame to that wherein ye suppose that I too am involved on account of the sabbath, how will ye not be found to be trampling on the Divine Law, and be taken insulting the decrees from above, out of respect to some corrupting the command to judge righteousness, and rendering superior to the Divine commands him to whom ye transgressing pay reverence from respect of persons?

Let the wise hearer observe again the wondrous skill of our Saviour Christ. When accused of the breach of one Law, He convicts them as transgressors by very many arguments, all but uttering the Gospel words. And why lookest thou at the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? An evil thing then is it to condemn others. For wherein a man judgeth another, he condemneth himself, as it is written. Wherefore by the Saviour too Himself was it said, Judge not and ye shall not be judged, condemn not and ye shall not be condemned. And this we say in respect of ourselves: for Christ will never become a transgressor by changing His own Laws to whatsoever He will, and overlaying with the fair beauty of truth the shadows of the Law: that at length, the things enjoined in a more carnal sense to them of old, may be changed into a spiritual interpretation.

But since our discourse, which was upon the mention of the sabbath, hath flowed into that of the circumcision, I think that not less profit than is due will accrue to the true searcher after wisdom, through his clearly beholding, what the seventh

day rest means, what again is signified by the circumcision on the eighth day, and by his learning in addition, why circumcision is received on the sabbath itself, not enduring to keep the legal-rest: rightly examining each point, as well as I can, I will endeavour to make it clear. The first consideration will be that of the seventh day, or sabbath, and its rest. For so will the enquiry into what follows be most convenient. Therefore let us enquire into the first appointed law on this subject, how and in what manner it arose.

For when God brought Israel out of the bondage in Egypt unto their original and ancient freedom, by the hand of the all-wise Moses, and having miraculously brought them through the midst of the sea, with foot somehow dry and unwetted, commanded them to hasten on unto the land of promise, at length, accustoming them of necessity to purify themselves beforehand and cleanse themselves, He called them to an assembly in mount Sinai: and having descended upon it in the likeness of fire, He gave them decrees unto salvation, saying, I am the LORD thy God, Which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but Me. Thou shalt not make unto thee any image nor any likeness that is in heaven above or that is in the earth beneath or that is in the water under the earth, thou shalt not worship them nor serve them, for I am the LORD thy God, a jealous God. For it was fitting, it was fitting thence to commence the ordinance of what was profitable, and first to fore-initiate with the doctrines of Divine knowledge, them who had once given themselves to the service and obedience of God. For knowledge of God is the root of all virtue, and the foundation of piety is faith.

Having therefore revealed Himself, and as it were made Himself manifest by saying, I am the LORD thy God, and having first wrought in them faith by knowledge, and having wholly interdicted the making of an image and the worship of falsely-called gods, He shews that their transgression will not be unpunished, and sets before them the punishment of turning aside, crying, Thou shalt not take the Name of the LORD thy God in vain, that is, thou shalt not put about a vain idol the Divine and most dread Name: for the LORD (He says) will not hold him guiltless that taketh His Name in vain. Having then said that he shall be guilty of no slight transgression, who shall please to worship another, and to enrol himself under a false god, and having threatened them accordingly, as people newly brought to the faith and having a feebler understanding, He adds in order, and as it were establishes a second law, saying, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work. Then profitably shewing Whom they will imitate in so doing, He says, For in six days the LORD made heaven and earth and the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day and hallowed it.

What then (will a man say) did the ordinance of the Sabbath purport? Or why, after the threatening against transgressions was a second and similar Law straightway introduced? To this we say, that it was right not only to threaten trangressors that they should undergo dreadful sufferings, nor by fear alone to stablish Israel unto piety (for the service of fear is of a more slavish sort) but to shew of what they will be partakers and to what end they will come, who are firmly fixed in love to Him. He defines therefore, and gives them as in type the promise of the future good things. For the law hath a shadow of the good things to come, as it is written, and its form is shewn to be an exercise preparatory to the truth. For He commands them to rest on the last day of the week, that is, the sabbath, and to cease from all work, and give it over, and to practise rest thereon, signifying thereby the rest and enjoyment that should be to the saints at the completion of ages, when they having ended their life in the world, and having cleansed away the sweat of their good works, they who are in Christ shall live the life without toil and free from all weariness, according to that which is spoken concerning them by the mouth of the prophet: for they shall forget their former tribulation, and it shall not come into their heart, but everlasting joy shall be upon their head, for upon their head praise, and joy shall take hold on them, sorrow and grief and sighing are fled away. They too imitating the Creator who ceased and all but rested from the toils of creation, will cease from their labours in this life, attaining unto the delight to be given by Christ at the end of ages. And to this end I think that the appointed rest on the sabbath tends.

But note how the Law-giver says negatively, Thou shalt not worship any other gods, but on giving the kindred commandment about the sabbath which follows it, He says, Remember, and why? Because the time for not worshipping other gods was now gone by (for therefore He immediately commanded them to be diligent about this) but by means of memory it was possible to behold things to come, and to see aforehand in thought what was already limned in types. We must moreover notice this too. For when He had well enforced our position with regard to our faith, He straightway adds the memorial of the promise at the end of ages 12, and then ordains the remaining laws, Honour thy father and thy mother, thou shalt not kill, and so on: that we may not think we are justified by works, nor look for the ungrudged bounteousness of God as the fruit of our own toils, but that we shall have it of faith. Therefore before the laws of godly conversation, grace hath straightway entered in as the next neighbour to our faith of the good things in hope.

The sabbath rest then signifies the life of the saints in rest and holiness, when they, having at length put off all that is troublous, and ceased from every toil, shall delight in the good things from God. And verily the blessed Paul, when he discoursed to us of these things, and most excellently essayed to enquire into the mode of the rest of the people, saith thus, And to whom sware He that they should not enter into His rest, but to them that believed not? And we see that they could not enter

in because of unbelief. For since certain were supposing that that was the land of rest, whereinto they came that came forth out of Egypt, albeit that is taken as a type of the one which shall be given to the saints by Christ, which David called the land of the living, the most wise Paul endeavours to shew, that that which was then given for an inheritance to the children of Israel by the command of Joshua was a type of that which is looked for. For that these things are taken as a type of the truth, he diligently proves, bringing an argument demonstrative of what has been said. For he saith thus, Seeing therefore it remaineth that some enter therein, and they to whom it was first preached entered not in because of unbelief, He again limiteth a certain day, saying in David, To-day, after so long a time:

as it is foresaid To-day if ye will hear His Voice, harden not your hearts, as in the provocation; for if Jesus had given them rest, then would He not afterward have spoken of another day. Seest thou how diligently he overthrew the apparent objection? For one striving with Jewish arguments might straightway have said, ”What then art thou saying most excellent Sir? hath not Joshua brought the people into the land of promise? did they not rest and keep sabbath in it? ”yea. (he saith) ”but in type and imitation of the true. For if in these things only the grace of God and the measure of His Promise is marked out, and in them have been fulfilled to Israel their hopes, and the letter of the law signifies nothing else besides, how, as though Joshua had not given them rest, is again another period of rest marked out by blessed David although he was so long after? Wisely then and very skilfully does he, after having shewn that the historical incidents are a type and image of spiritual things, reveal the still concealed and hidden interpretation of the sabbath, adding. There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from His. How then will it not be hence at length clearly confessed, that the mind of the saints knows that the resting from toils, i.

e., those of our labours, is the sabbath-keeping, when the bright band of the saints shall delight in their good deeds before wrought in this life, after the likeness of the Creator of all things, Who rested and rejoiced on the seventh day, as Wisdom saith in the book of Proverbs, I was she in Whom He delighted: daily rejoiced I before Him at every-time, when He was rejoicing on having completed the earth, and was rejoicing in the sons of men? Therefore (for I will return again to the original subject, and will recapitulate the bent of the whole discourse), the rest of the sabbath denotes the toilless life of the saints. For without toil shall all good things be given at that time to the saints by God, nor shall we then work sin the foundation of ills, because it shall perish root and branch from us, together with him who was wont to sow it in us, according as it is said, No lion shall be there, nor shall ought of evil beasts go up thereon, but a pure way shall be there, and it shall be called, An holy way. Yea, and the mind of the saints will retain all good

things without toil. Therefore he too who gathered sticks on the sabbath day died by stoning, as having wronged the truth in the type.

For after having ceased, and arrived at that rest, we shall never go forth of that habit both admirable and illustrious in virtues, as they did from their tent, nor shall we any more collect sin, which is the food and mother of fire, as did that man the wood, through his exceeding senselessness, not understanding the types which point to the truth. Therefore also with senseless stones, as himself taken in much senselessness, was he stoned by the avengers, having the character of his manners inscribed in his punishment. That we shall not then commit any abominable sin, is therefore manifest, nor yet shall we by sweat attain what is profitable; and this again we shall see shewn as it were darkly in the books of Moses. For God showered down the Manna like dew upon the sons of Israel in the wilderness, and gave them angels' bread, as it is written, and then He appointed a law too respecting it by the all wise Moses. For thus did- he make proclamation, Eat to-day: for to-day is a sabbath unto the Lord, ye shall not find it in the field. Six days ye shall gather, but on the seventh day, which is the sabbath, in it there shall be none. For he hints that before the completion of the ages it is convenient that we collect with toil that which profiteth and nourisheth us unto everlasting life, as they traversing the wide wilderness, gathered together from all quarters manna for their food;

but on the seventh, that is, in the final end, the time for collecting what is profitable is gone by, and we shall delight ourselves in the things already provided, according as it is said by the Psalmist, Thou shalt eat the fruit of thy toils.

God the Lawgiver then, not taking pleasure in the shadows, but looking beforehand to the very image of the things, issued proclamation that we ought not to labour on the sabbath. But certain men having despised the Law given them about this, and not shrinking from fool-hardily offending the Lord of all, determined that they ought to go out to gather manna even on the sabbath, and not in counsels only was their daring endeavour, but in very deed they accomplished what seemed them good. The Law-giver therefore for this again finds fault with them, and says, How long chuse ye not to keep My commandments and My law? See, for that the LORD gave you this day for a Sabbath, therefore He hath given you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his place on the seventh day. Seest thou how He forming beforehand for us life free from all sweat and toil, in the typical rest, enjoins them to do nothing at all on the sabbath? For He does not permit them to. gather, and enjoins them besides, not to leave their house and go anywhither, nor to go forth from their own place. And what again He wills us to learn by this, we will set forth, bringing forward a kindred and similar command.

The blessed Prophet Jeremiah spake then to the Jews on this wise, Thus saith the LORD, Keep your souls, and bear no burden on the sabbath day, and go not forth

of the gates of Jerusalem, neither carry forth burdens out of your houses on the sabbath day, neither do ye any work: hallow the sabbath day, as I commanded your fathers. And what thence? Urging as aforesaid to a watchful habit, he bids us keep our own soul, for thus will oar duty of hastening unto the hoped-for Sabbath-keeping be easily accomplished. But how many good things shall be revealed to those who possess this, He beautifully makes known by the introduction of the other things. For He does not suffer any to be laden with a burden, since no one at that time will take up the heavy burden of sin. For it is the time of holiness, when our old sin having departed to utter destruction, the soul of each is renewed to a habit of virtue unwavering. Yea and He does not suffer them to go forth of the gates of Jerusalem. For according to the true and orthodox doctrine the glorious choir of the saints shall dwell securely in the heavenly Jerusalem, and shall not go forth of the holy city, but rather shall be therein for ever, held fast by the Divine power so as never to be able to run away from the good things once for all given them. For the gifts and calling of God are without repentance, according to S.

Paul. But in saying again, Ye shall not go forth every man from his place, He seems to imply this most clearly. For many in truth are the mansions with God the Father according to the Saviour’s word (and of this was the holy tabernacle in all glory fulfilling the type, which had ten chambers 13) and to each shall be given according to his deserts and proportionately to his good deeds, his abode. But they that are wholly in possession of their tabernacles there, they shall dwell there for ever, and will never come to fall from the things allotted to them by the Divine free gift. And a true witness hereof shall be introduced by us. For the Prophet Isaiah having clearly stated these things, speaketh thus, Thine eyes shall see Jerusalem, a wealthy city, tabernacles that shall not be shaken nor shall be removed for ever: for in saying that the tabernacles in the wealthy city shall not be shaken, he shews the immutability of the abode and habitation therein. Yea, he says moreover, and Neither do ye any work thereon, but hallow ye the sabbath day. As we have already often said, the time of rest and refreshment belongs to both, and it is wholly kept holy as a feast to Christ.

Again that we ought to do no work on the sabbath day, but to rest as it were and cease from every thing that inviteth to sweat and toil, we shall know from other sources also. For He says in Exodus, Six years thou shalt sow thy land, and shalt gather in the fruits thereof, but the seventh year thou shalt let it rest and lie still. And in Leviticus, When ye come into the land which I give you, the land which I give you shall keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof, but in the seventh year shall be a rest unto the land, a sabbath to the LORD. For it is not the land which is insensible to toil that He releases, nor yet to it doth He in reality give this law, but He brought it about to those who possessed it, that they should not toil, through His giving a release to the land. For in many ways did

He point out our feast in Christ, in which they who have lived in the Divine fear shall hasten unto the perfect and complete liberty which is in holiness, and to the most wealthy grace of the Spirit. And this again we shall know from the Mosaic commands themselves. For it runs thus, When thy brother, an Hebrew man or an Hebrew woman, is sold unto thee, six years shall he serve thee, in the seventh year a release. For we who were of old slaves to sin, and by taking pleasure in evil had in some sort sold ourselves to the devil, being justified in Christ through faith, shall mount up to the true and holy sabbath-keeping, clothed with the liberty which is through grace, and glorified with the good things from God.

CHAPTER VII. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant.

Having now sufficiently (as I think) and according to the power of my understanding, unfolded the purpose of the sabbath, we will transfer the labour of investigation to circumcision which is akin thereto, resolving from all quarters to hunt out as befits, what is of use. For it were most absurd and not free from the extremest ridicule, that one should not gladly give all toil in exchange for the knowledge of these things. What then was by it also typically expressed to them of old, we considering the subject spiritually will set forth according to the measure of the gift of the God of all Who maketh dark things manifest, and openeth to us hidden and invisible treasures. For they who have already attained unto habit undefective, and have their understanding maturer, may both conceive and utter things far superior to these, but WE will set before our hearers what comes into our mind, though it seem to come far short of what is fitting, not sinning against brotherly love by fear of seeming inferior to any, but rather knowing the scripture, Give occasion to a wise man, and he will be yet wiser; teach a just man, and he will receive yet more. The first law then respecting circumcision was ordained, when God said to Abraham, THOU shalt keep My covenant and thy seed after thee in their, generations; and this is My covenant, which I will covenant, between you and Me and thy seed after thee in their generations:

every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child. But when He had appointed the law as to this, and had decreed that they should surely circumcise the flesh of their foreskin, He shews that the transgression of the law will not be without harm, shewing that it is the type of a most essential mystery:

for He subjoins as follows, And My covenant shall be in your flesh for an everlasting covenant: and the uncircumcised man child whose flesh of his foreskin is not circumcised on the eighth day that soul shall be cut off from his seed; he hath scattered My covenant. The Divine Paul then affirmed that circumcision had been given to the patriarch as a sign and a seal of the faith which he had in uncircumcision. For it was his aim (it seems) and zealous endeavour to shew that the calling and righteousness which are through faith surpass and are elder than every command of the law. For thus hardly did he shame them of Israel, and persuade them not to esteem the righteousness of faith a transgression of the law, but rather a return to that which was from the beginning and before all law;

yet is he, seasonably bringing round the force of his subject to what is immediately profitable and of use for the present time, found to know of another kind of circumcision. For wishing to unteach the Jews their delight in glorying in the flesh, he writes again, For not he is a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God. Does he not hereby persuade them to change at length to other thoughts respecting this, and would not have them look on circumcision, as merely the gift of the seal to our forefather of the faith which he had being yet uncircumcised, but conceive of it as something greater and spiritual?

We must then investigate and examine not remissly what the circumcision in the spirit is, of what that which is accomplished in the flesh is a symbol, and why, not on any day indifferently, as it might happen, but only on the eighth, man is circumcised. It is then obvious to every man, that since our aim is intent to be united to God through Christ the Mediator, therefore it surely befits those who mount up by faith to intimate nearness with the all-holy Lord, to first purify and sanctify themselves in every way. We will take as a most excellent image of this kind of thing, that which was spoken by God to the holy Moses, Go down protest unto the people, and sanctify them to day and to morrow, and let them wash their clothes and he ready against the third day; for the third day the LORD will come down upon the mount Sinai. In that they were to sanctify themselves beforehand, He would have them attend to fitness of habits; in that they were to wash their clothes, He points to purity of the body itself. For the body is as it were the garment and array of the soul.

Since then (for I will go up to the first and most necessary beginning of the subject) they who are hastening to an intimate nearness to the holy God must surely first purify themselves, according to what is said by Him, Holy shall ye be, for I am holy, He ordained a symbol of sanctification to them of old through the circumcision in the flesh, and how, we will say. On examining into the nature of things among us, we shall find pleasure taking the lead of all sin: and some hot lust ever preceding

in its working, invites us to transgression, and first taking captive the prudence of the understanding, thus at length persuades us to come by a most smooth way unto the attainment of the things desired. And the disciple of Christ shews that what we have said on these matters is true, for thus proclaims he, Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man, but every man is tempted, when he is drawn away of his own lust, and enticed. Then lust when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. Seest thou then how in lusts toward anything the birth of evil is first formed, and the seed of sin is first conceived in forbidden pleasure?

God the Lawgiver then commands the circumcising steel to be applied to that part of the body, wherein and whence is the birth of pleasures, that thou mayest learn, as it were darkly, that it is impossible for us ever to appear pure, unless, by receiving the most sharp working of the Divine Word in our heart, and admitting into our mind the sword of the Spirit, we drive away lusts after all the basest things, never doing after our own wills, even though they pretend to have the sweetest enjoyment, but persuaded only to love and do the Will of God. Seeing that the truer circumcision brings unto us such power, well may it be said to those who are accustomed to glory in the flesh only, Circumcise yourselves to God, and circumcise the hardness of your heart, men of Judah and inhabitants of Jerusalem. For he that is circumcised in the flesh, is circumcised to the flesh only, but he that hath received the circumcision in the Spirit, through faith to Christward, is circumcised to God only and truly.

But we receive the circumcision in the Spirit which bringeth us up to an intimate nearness to God, on the eighth day, that is the day of the resurrection of the Saviour, taking this as a sign that the circumcision of the Spirit is the giver of Life, and agreeing in some sort through the thing itself, that we shall live with Christ, according to what is said by Paul, For ye died, and your life hath been hidden with Christ in God: when Christ shall appear, your life, then shall YE also appear with Him in glory. For will not one say (and that with truth) that one dies to the world, by refusing the world's pleasures for God's sake? Such an one did the Divine Paul too manifest himself to us, saying, God forbid that I should glory, save in the Cross of Christ, by Whom the world hath been crucified unto me, and I unto the world: for made partakers of Him through the Spirit, which circumciseth without hands all. the impurity that is in us, we become dead to the world, and live a most excellent life to God. Therefore circumcision is on the eighth day by reason of the resurrection of Christ, and not before the eighth; for not before the Resurrection was the gift of the Spirit, but after it, or at the very time of the resurrection, when He breathed on His disciples also, saying, Receive ye the Holy Ghost. To the Jews then the circumcision by the knife was more fitting, for they were yet slaves and under the avenging law (and the iron is the symbol of punishment), but to us as free and

spiritual belongs the purification through the Spirit, banishing all pollution from our souls, and bringing in perfection in the brightness of godliness through faith.

For that through the truer and spiritual circumcision, is accomplished the boast of perfection in godliness, we shall perceive, by considering what is written respecting the Patriarch Abraham. It is written then of our forefather Abraham, that his years were ninety and nine in number, and then did God serviceably ordain him circumcision, making this too as it were an evident sign, that circumcision is as it were a vestibule and approach to perfection in virtue, or rather clearly signifying that no one will ever arrive at this, who has not the purification which is shadowed forth by circumcision. For the number 100 is the symbol of perfection. Circumcision then precedes perfection. For it when it precedes easily brings us to that. But not to these things are limited the benefits of circumcision, I mean of circumcision in the Spirit, but we shall find that it too belongs to those only who are free in Christ. But wholly free (I think) in Christ, is the man who hath shaken off the bondage of the devil and the yoke of sin, and hath broken asunder their bonds, as it is written, and hath bound upon him the glorious and untyrannical boast of righteousness, I mean the righteousness which is in faith of Christ.

But that we shall find circumcision on the eighth day befitting the free, but by no means those who are slaves, we on traversing the holy and Divine Scripture, shall in nowise doubt. Ishmael then, the son born to the patriarch of the handmaid Hagar, was circumcised, but not on the eighth day, but rather in his thirteenth year: for so is it written, that Abraham circumcised Ishmael his son at thirteen years old, in order that the Divine word may shew us that the son of Jerusalem which is in bondage, that is Israel, hath fallen both from the eighth and from the twelfth. For it falleth from the eighth, as not choosing to receive the saving preaching of the Resurrection, which took place on the eighth day, that is the Gospel of Christ, whereby there is no doubt that we aided unto faith, are circumcised in spirit. But it falleth again from the twelfth too, as it were in figure thrusting away by their unbelief the holy choir of the Apostles, and desiring to abide entirely without taste and experience of their doctrine. Herein then is the servant, but Isaac the free son of the free is circumcised on the eighth day. For the free children of the free, I mean Jerusalem which is above, are enriched receiving the eighth, that is the Resurrection of Christ, and the circumcision in spirit which freeth them from all sin, and releaseth them from death, because from sin too, whence and on account whereof is death, and transbringeth them unto the Life of Christ.

But that in addition to what we have already said, both undoing of death and the overthrow of corruption, are found through the circumcision in the spirit, we shall easily see, by studying the book called Exodus. For the blessed Moses was sent by divine command to Pharaoh the tyrant of the Egyptians, to tell him that it behoved him to let Israel go from that great bondage. And indeed he was setting out, to

meet with those things we spoke of, but it came to pass (it says) by the way in the inn, that the angel met him and sought to kill him: and Zipporah took a sharp stone and circumcised the foreskin of her son, and said, The blood of the circumcision of my son hath stayed, and he departed from him, because she said, The blood of the circumcision of my son hath stayed. Here listen to me carefully. The so-called angel seeks to lay hands upon and to slay Moses, but hardly withdraws from him and departs, shamed by the circumcision of the child, which Zipporah performing with a stone, says that she has accomplished what is necessary. For scaring away the destroyer of Moses, she cries out, The blood of the circumcision of my son hath stayed.

But unless some mystical meaning were hidden in these words, what mind (tell me) would be assured, that the hierophant Moses was saved by the circumcision of his son, and that the destroyer making an onset like a wild beast desisted from his onslaught at the appearance of blood, and drew back and turned away? Then (for I will come to this point first) the benefit or glory of his own circumcision did not suffice the blessed Moses unto salvation. For I think I ought rather to speak thus. The might of the circumcision which is after the law, will not overthrow death which cometh indifferently to every one, evil and good. But the circumcision in the Spirit of the new people, that is, of those who have believed in Christ, most excellently performed by Zipporah, that is the Church, both scares it against its will, and puts it to flight when raging.

How then, may some one with great reason say, is Israel too preserved in the spiritual circumcision of the new people, though he hath no share of it? To this we say, that as far as concerns Israel's not choosing to receive the Resurrection of our Saviour Christ, death would have reigned even for ever; but since they which believed received it, the grace of the Resurrection on their accounts passed into the whole nature, extended in some sort to the whole through the circumcision in the Spirit, even though a considerable difference of resurrection be seen in the one and the other. For they who thrust from them belief in Christ, and by their unbelief insult the Giver of life, will gain power from the Resurrection merely to live again (for they will live again unto doom, not having loved Christ who justifieth), but they who are admirers of the Resurrection of the Saviour, and truekeepers of the commandments, shall go forth of that land wherein they are, unto the resurrection of life, as it is written. The people then which is circumcised in spirit will transmit his own good even unto the unbelieving. For his of right is the grace of the Resurrection, but he will transmit it unto the rest also, God desiring of His skill to preserve the whole nature.

For as Paul saith, as WE in times past disbelieved the mercy of Israel, that through their obedience 15 we may gain the grace through Christ, so they too have now disbelieved our mercy that they too again may obtain mercy, our Saviour Christ

transmitting to them also through our faith, the benefit of the Resurrection. For the things which are due to them that believe, are more suitably given to the whole nature. Therefore the Divine Apostle Paul also revealing to us the mystery concerning the Resurrection that shall be says that Christ will rise the First fruits, for verily He also was first raised from the dead, but afterwards (he says) that they are Christ's at His coming. For he says that they who were intimately connected with Him by faith must be raised before all the rest, shewing that the resurrection is strictly and properly due to them above all, even though it have reached the whole nature, God being pleased of His Goodness (that is) and Loving-kindness wholly to abolish death.

But observe how not with iron does Zipporah circumcise the child (for the iron is an avenger, and beseems them that are under the law which punisheth) but with a stone, as it is written, understood as a type of Christ. For the indestructibility and stability in all respects of the Nature of the Only-Begotten is hereby signified. Wherefore God the Father in the holy Prophets called Christ an adamant too, saying, Behold, I am setting an adamant in the midst of My people Israel. The adamant signifies to us as in a figure, that the Divine and Ineffable Nature of the Word can never yield to those which oppose it. Thus the Divine Joshua too after Moses' leadership and death being called to the command, purified the children of Israel with a Divinely appointed stone, and since he was to withstand the hand of the enemy, right well was he commanded to arm them first in some sort by circumcision, knowing that no otherwise would they who were on the very verge of fighting be above falling and superior to death.

And thus it is written concerning him, And the Lord said unto Joshua, Make thee knives of rock, of the sharp rock, and sit down, circumcise the children of Israel. And Joshua made him knives of flints, and circumcised the children of Israel. For herein the name rock signifies to us as it were the fixed and indestructible Word of God, the expression sharp points out the power of subtilely penetrating into things, and its keenest energy, since Paul too, who was nourished up in the holy and Divine writings, calls the Divine Word quick and powerful and sharper than any two edged sword, and says that it pierces even to the parting of soul and spirit. But the Word so subtle and piercing entering our hearts through His own Spirit frees them from all uncleanness, and circumcising in an expressible manner the things in respect whereof we are full of the deepest abominations, it renders us both holy and undefiled. For see herein most translucent the image of the truth. For Jesus is he who circumciseth, and they who undergo it of him, are every fresh young child, as it is written, who this day knoweth not good or evil. For they who came forth out of Egypt had the Divine wrath as the wages of their unbelief, and manifold punishment overtook them in the desert, it having been with reason determined by the all-holy God that He would not bring them into the land which He sware to their fathers.

But they who came after them being free from the charges of unbelief, fulfilled the type of the new people, so as even to receive the circumcision in the spirit through Christ, the old and first people, that is, Israel, having gone to perdition, as we have just said. Nevertheless the noble and new people are circumcised, under the command of Joshua, the other side Jordan, as it is written. For the considerations that spring from the truth are thus; we shall never receive the circumcision through the Spirit in the heart, as long as we have not yet been brought over the mystic Jordan, but are still on yon side of the holy waters. But when all the people were circumcised by command of Joshua, straightway the Lawgiver makes known the utility of the thing, and says to the holy Joshua, This day have I rolled away the reproach of Egypt from off you. Wherein then shall we grant that Israel received benefit from circumcision or what reproach do we say was rolled away? Their bondage, their exposure from weakness to be tyrannized over, and yet more their hard labours, in clay and brick. Seest thou from how great evils the might of the circumcision in spirit delivers? For it delivers the soul of man out of the hand of the devil, renders it free and let go from the sin which tyrannizes in us, and maketh it superior to all the arrogance of wicked devils.

Yea it frees from both clay and brick, for no longer does it suffer one denied with the pleasures of the flesh, nor that he be intermingled with the toils of earth, but frees both from death and corruption: nor are these all the benefits which arise from circumcision, but it also renders us partakers of the Divine Nature through the participation of our Saviour Christ.

For the compiler of the book adds to what has been said, And the children of Israel kept the passover on the fourteenth day of the month and did eat of the corn of the land bread unleavened and new. For no otherwise may one partake of the Very Lamb That taketh away the sin of the world, nor yet find the unleavened and new food of the Gospel preachings, unless one have first passed the mystic Jordan, received the circumcision from the Living Word, and rubbed off after some sort, as it were a spot on the soul, the reproach of Egypt, in the manner we have just expounded.

For that God loatheth, as fall of reproach and all uncleanness, him that is not yet circumcised, not as holding in abomination the flesh which He disdained not to create, but [as hating] him that is yet (so to say) in full vigour and complete, as respects pleasures in evil, by reason of his having lost nothing, we shall know when we find Him saying to holy Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof but every man’s servant that is bought for money, thou shall circumcise him, and then shall he eat thereof. For He wholly excludes the stranger, thereby signifying him who is not yet joined to Christ through faith: but him that is in bondage to sin, and is in some sort sold to the devil, He very seasonably commands to be first circumcised, and purified, and then to taste the

most holy Flesh. For we being pure purely shall we partake of Christ, according to that which is orderly proclaimed in our churches, Holy things to the holy. For in truth it were just and meet, since our Saviour Christ died for us, and cleansed us not with the purifications of the Law but with His Own Blood, that we too should offer to Him our own life and as a just debt pay that we live no more to ourselves, but repay as it were the complete consecration unto holiness of our own souls.

For that the Precious Blood and Death of Christ Who died for all, both saved us from all evil, and was the Giver of the spiritual circumcision, whereby we gain that we are joined to God Who is over all, in this too shall we see. For thus it is written in respect of him who was captain after Moses, I mean Joshua the son of Nun, And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance: there they buried with him, in the sepulchre wherein they buried him, the knives of flints wherewith he circumcised the children of Israel. For the blessed Joshua died and was buried, and profitably were the knives affixed to the sepulchre, which ministered to the type of circumcision, that we again might understand by this that the grace of circumcision in spirit the wooer for us of all heavenly goods, is bound up in the death of our Saviour Christ.

We will then understand that the circumcision on the eighth day, taking it in no Jewish sense, is the purification through the Spirit, in faith and the Resurrection of Christ, the casting away of all sin, the destruction of death and corruption, the bestower of holiness and ownness with Christ, the image of freedom, the way and door to close friendship with God.

Abundance then of spiritual considerations then having been now contributed by us from all parts to these things, and the two chapters divided as was meet, and we having concluded for each the discussion suiting it: it remains and is due to say, why the spiritual circumcision prevails over even the honour of the sabbath. For circumcision is to be received even on the sabbath day, unheeding the Law of not working thereon. Since then the rest on the seventh day signifies freedom and rest from all wickedness, and cessation from sin, and circumcision in spirit means nothing different from these, as it were in another way (for I think that the being freed from superfluous lusts, and overmuch pleasure, clearly results in rest from evil), we shall find not only that circumcision in no way breaks the law respecting the sabbath, but even aids it and all but coincides in one and the same language with it, openly proclaiming that one ought to rest and to desist from evil: so that they both are the same, I mean both circumcision and the rest of the sabbath (as one will most rightly deem), according to the concurrence of both in one aim. For we will not adhere to the gross type of the history, but will rather spiritually go to the oracles of the Spirit.

Unblameably therefore will the profit of circumcision on the sabbath too be brought in, since as the Saviour saith, The priests in the temple profane the sabbath by ministering thereon and not ceasing from their ordinary occupations, and are blameless, as the Judge Himself hath testified to them, with greatest reason. For what time is there wherein we ought to desist from works of holiness, and those wherein the Deity delighteth? at what time is it not hurtful to slacken zeal in piety? The rest then on the sabbath day hath a most praiseworthy ceasing and staying from wickedness only and from abominable sin, but by no means hinders us from taking pleasure in holy deeds, and whatsoever any one supposes will be of profit to his own soul, this too it enjoins him unblamed to take all pains rightly to perform. This same profitableness you may see introduced also in the force of circumcision. For in cutting away pleasure in the direction of evil, is perceived a birth of resting from sin, and a beginning of worship in spirit and most holy conversation; and the difference between them is slight, nevertheless a needful one. For in that He does not command both to be observed on the seventh day, nor yet on the eighth; the plan of each gives us to understand that there is a distinction. And this too has a meaning, and no inelegant one, as seems to me. For resting from wickedness is not yet the utter casting off also of wickedness.

For ofttimes our passions are quiet within us, yet are not wholly cast out of our mind, but are by sober reasoning, as it were with a bridle, forcibly brought to the rest which is uncongenial to them, yea and give way even against their will to the toils of discipline also. But shaking off one’s passions, as far as a man can do, is I suppose a wholly different thing and far greater than resting from passion.

Having thus arranged our arguments on these matters, we must finally consider, that we shall not attain unto the casting away of our passions or stumblings arising from pleasure, which is the meaning of circumcision, unless we first cease from sin which goes forth into action, and hold as it were in rest the motions of our mind which run unto transgression. For by using some step of this kind, we shall easily attain what is yet greater and higher, I mean the total casting off of our passions. But the rest from passion, seems to lie in some degree in our own power (for we shall cease from evil, by giving the force of our wills to what is better), but to be released from our passions is surely not in our own power, but is verily the fitting work of Christ who suffered for us, that He might remodel all to newness of life. Therefore meetly did circumcision obtain the eighth day, introducing the renewing (so to say) time of the Resurrection, while the rest had the seventh day, its neighbour and a little behind. For rest for a season and at will, falls and comes a little short of the entire cutting off of the passions.

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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

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

CYRIL
Archbishop of Alexandria

GOSPEL ACCORDING TO JOHN.
BOOK V. [Introduction] 25 Some therefore of them of Jerusalem said, Is not This He whom they seek to kill?

Since it was now the feast of the Law called the feast of tabernacles, and the Jews were thronging, so to say, from all the region round about unto Jerusalem (for so had the Lawgiver decreed), Christ was making His teaching to all. For not surely to the townspeople alone was He speaking. He then that is a thorough searcher after learning, and a diligent hearer, must investigate what induced the Divine Evangelist, to introduce all the other multitude of the Jews as saying nothing, but to attribute the speech hereupon to them of Jerusalem only; and what they were considering and reasoning among themselves when they said these things: for a deep plan lies about this word. What then shall we say to this? Since Christ the Saviour of us all had wrought signs scarce-counted in the city, and had often taken up His abode in Jerusalem: certain of the city are (I suppose) persuaded, they are advancing by degrees to a desire of at length believing on Him, but not openly nor freely are they bold to love Him, terrified by the daring of their rulers and constrained not of their own motion unto harmful fear. For this was the blessed Evangelist clearly shewing, when he said in the foregoing that no man spake openly of Him for fear of the Jews. He here calls the rulers Jews, shrinking, it seems to me, from giving the appellation of rulers to such desperate men.

When then our Saviour Jesus Christ speaks openly and mightily attacks the madness of the rulers, and convicts them (and that most clearly) of taking no account of the Law-giver, but that turning aside without stint every man to his own way, they were falling heedlessly into the desire to kill Him as though it were no crime, while He yet was enduring no hurt from those, at whose hands it was likely He would undergo dreadful things;----they of Jerusalem take this very circumstance as

a proof and assurance of the God-befitting Authority inherent in Him, and receiving this too as an addition to His previous miracles, and heaping it up upon what had preceded, are being driven at length with more fervent motions to the duty of believing on Him. Wherefore they acquiring knowledge by right reasoning say, Is not This He Whom they seek to kill? For consider that they all but holding their right hand on high, and reaching it hither and thither, point out Him Who convicts them, and laugh seeing the untamed rage of these people allayed not by subtle reasoning (how should it? but rather by God-befitting Power and Authority.

But we must note that they of Jerusalem alone speak contrary to all the rest of the Jewish multitudes, and how, I will tell. When our Saviour Christ was once giving instruction in things most excellent, the Pharisees stood by cut to the heart thereat, and already unveiled as to their bold daring and pressing on to commit murder; to this He said, convicting them as transgressors, who had made up their minds that they ought to slay Him, Hath not Moses given you the law, and none of you keepeth the Law? why are ye seeking to kill Me? And the whole aim of His discourse is shot forth against the hearts of the rulers: nevertheless the multitude of the people are scared and, intolerant at the words, answered more violently, saying, Thou hast a devil, who is seeking to kill Thee? But I suppose it is manifest to every one, that Christ says these things, because He saw the Pharisees desiring to kill Him. How is it, then that while certain here deny it and cry out, Who is seeking to kill Thee, they of Jerusalem alone giving a contrary vote to all the rest say, Is not this He Whom they are seeking to kill? and well this too They are seeking, that to the rulers alone the daring deeds may be ascribed.

Probability then induces us to believe that the rest of the Jewish people were ignorant of the design of their rulers, but that they of Jerusalem living for the most part with them and inhabiting one city with them, and constantly meeting them, knew the unholy design which close-filled them against the Saviour Christ. And it fell out that not merely through the Voice of our Saviour was the polluted band of the Jews accused, but also by the very flock that was under them, which by their senselessness was destroyed and borne down the precipices. For haply one may (I deem) by what has been said see the flock thirsting even now and enkindled as it were unto the faith in Christ, but lacking just a little leading by the hand, which had they obtained, they would easily have received Him Who came to us from Heaven. Responsible then are they to whom was allotted the presidency, for the loss of the sheep. And the prophet Jeremiah is our witness, who crieth, For the pastors became brutish, and sought not out the LORD; therefore the whole flock understood not and were scattered.

26 Lo, He speaketh boldly to them, and they say nothing unto Him.

They multiply expressions of assurance among themselves, and advance as it were to more manifest proof, beholding the unperilled boldness of Christ. For they are

astonished and that with the greatest reason at finding those that were of old ungodly brought to an unpractised and unwonted patience and, beholding those who had been violent practising a gentleness that was new to them, they thence go forth into reasonable surmises: and in that they wonder at their forbearance in those matters in which they ought never to have been angry, in these very things they are found to be blaming them, as though it were their habit without discrimination to press hard upon the teachers of the most excellent doctrines, and to proceed hotly against any one whatever, if he did but say things dissentient from them, though he should agree with the Divine Law. For dreadful was the conceit of the Pharisees, and the daring of their senselessness knew not bounds. Who then (say they) is He who tames them for the present, and Who is it who puts on sober reasoning as a bridle of their of old intolerable wrath? who He that has so charmed them and like serpents ever rearing themselves lulls them to gentle sleep? Lo, He speaketh boldly and they say nothing unto Him. Not merely does He speak, they say, but He speaketh boldly. And I do not suppose that any one would justly accuse the wrath of those men of being still, if He that was sought for had spoken against them in secret. For if it chanced not to have been known, neither would their wrath have been excited, but though He spake boldly and advanced through the keen reproof of them (for this the word boldly proves), they not only refuse to be angry, though very prone to this disease, but even shrink from words. For they say nothing to Him.

Do the rulers know indeed that He is the Christ? Seest thou how by reasonable inductions and probable arguments they collecting the duty of believing, are well nigh ashamed because their rulers do indeed now know Him, but while they shrink from openly fighting against God, and endure not to shamelessly entreat Him that came from above, they do yet bury in envious silence the open acknowledgement of Him? For if they knew not (say they) of a truth that He is the Christ, what induces them to tolerate His boldly reproving them and innovating even the things of old ordained, in that He was found healing even on the sabbath day, and distressing them in no slight degree by saying outright, Hath not Moses given you the Law, and none of you keepeth the Law? All this they bear, although affected beyond endurance thereby, and accustomed hotly to attack even those who do them no wrong. Going therefore through every argument they collect by degrees faith in Christ, but attribute knowledge of a truth to their rulers, inasmuch as they were brought up even before themselves in the holy writings, and are better able than themselves to understand the mysteries of the Divine Scriptures. Observe throughout that the people of the Jews are prepared unhesitatingly to follow their rulers, and they would have been surely preserved if led aright by those over them.

Wherefore these shall undergo bitter punishment, since the Saviour Himself also accuses them saying, Woe unto you, lawyers, for ye took away the hey of knowledge, ye entered not in yourselves, and them that were entering in ye forbad. For a door

as it were and gate to the knowledge of God, and a way that easily leadeth to all virtue is the word of them that teach aright, and the skill of the shepherd knoweth how to save the flock of sheep: even as the contrary destroyeth them easily, and will bear away the flock down precipices even against their will.

27 Howbeit we know This Man whence He is, but Christ, when He cometh, we know not whence He is.

Not from external considerations only, nor because their rulers had made the pain of their reproof a thing to be borne, does the mind of them of Jerusalem admit the faith; but it after having with great profit produced arguments from what was likely and being brought to true conceptions of Christ through the God-befitting Authority that is in Him, led at length not unskilfully to the apprehension of piety, falls again without knowing it into the unlearning which was foster-brother to the Jews. For they who had well considered those things seem as if they would hunt out the truth from all quarters, and advance to the due faith not merely because of the silence of their rulers and their unwonted gentleness, but would also search the Holy Scripture itself, invited thereto by a right motive, but making their test of the Mystery wholly without instruction or understanding. For merely because they know whence He is who is speaking boldly, that is, from what village He sprang, of what parent He was born, they say that He is not He Who was foretold by the Law. Then they add, but Christ when He cometh no man knoweth whence He is. And it is clear (I suppose) to every one, that their mistake in this too arose from unlearning. But I suppose one ought to search out whence their thoughts got to this;

and what induced those who were well examining all about Him, to for this reason suppose that He was not Christ, because they were not ignorant whence He was: and why they subjoin, Christ when He cometh, no man knoweth whence He is: for by this they lose the apprehension of the truth. There is therefore some saying of Isaiah concerning Christ quoted, His generation who shall declare? for His Life is taken away from the earth. And the blessed Prophet applying the expression to the Word of God, puts generation for Being. For who at all can tell the mode of the Being of the Only-Begotten? what tongue shall declare the unspeakable Birth of the Son from the Father? or what mind will not be powerless for this? For that He was begotten of God the Father we know and have believed: but the how, we say is unattainable by every mind, and the enquiry thereinto most perilous. For we ought not to search into what is too deep, nor to scrutinize what is too hard, but rather to holdfast what we are commanded, and have an unshaken belief concerning God, that He is in truth, and that He is a Rewarder of them that diligently seek Him. But we must not search into, as it is written, the things which surpass understanding and thought, not merely our own, but also that of the whole creation, or even every reasonable creature. Who then shall declare the generation of the Only-Begotten?

for His Life is taken away from the earth, that is, the tale of His Essence is higher than all that are in the earth. For here again he calls His Being Life.

This then led astray the uninstructed mind of the Jews, and made them wander from the true discernment of Christ. For they considered not (it seems) that the words of the holy prophets respecting Him are two-fold. For sometimes they signify that He will come with Flesh into the world, and manifest to us His Birth of a Virgin according to the Flesh. For behold, a Virgin shall conceive, and bear a Son: yea and they clearly proclaim where He shall be born: And thou, Bethlehem house of Ephratah, little art thou to be among the thousands of Judah; out of thee shall He come forth unto Me that is to be Ruler in Israel, and His goings forth from the beginning from the days of eternity. But when they are expounding (as far as is possible) His Ineffable Generation from God the Father, they either say what we said above, His generation who shall declare? for His Life is taken from the earth, or what is joined to the passage cited, And His goings forth from the beginning from the days of eternity. For here he means the goings forth of the Only-Begotten as Brightness from Light, and a certain forthcome from the Essence of Him Who Begot Him into His Own Being before all age and day and moment. Since then the Holy Scripture sets both before us, and the sacred writings both tell us whence Christ shall be after the Flesh, and honour by silence His Unsearchable Being from the Father, how will one not, finding the Jews in no slight degree unlearned, with reason laugh aloud and say, Not merely from the Generation of Christ being unknown, must one make enquiries respecting Him, but also from its being known Who and whence He springs according to the Flesh?

28 Jesus therefore cried teaching in the temple and saying, Ye both know Me and know whence I am.

As the men of Jerusalem were gently whispering those things one to another (for they durst not speak openly for fear of the Jews, as it is written) Christ again in God-befitting way receives knowledge of the things spoken. But since He was considering that it were fit to profit those men, He immediately shews the God-befitting Energy that is in Him, and clearly reveals to them that He has knowledge of all things. For He lifts up His cry on high, albeit before time not used to do so, and convicts them again of not having any certain understanding of the Divinely-inspired Scripture, and makes what is secret and has scarcely passed the mouth the basis of His Discourse. Next from those very things from which they foolishly supposed that they ought not to believe Him does He persuade them outright that they ought to believe: such is the pregnant meaning of what He says. Ye marvel (He says) and that most justly, that Power truly God-befitting is in Me, easily taming the purpose of the Jews, murderous though it be: for they seek to kill Me, as ye have truly and accurately remarked, and are putting forth all their diligence to that end.

But (He says) when I should be fleeing, and getting Me as far off as possible from those who think it right to kill Me, I caring not a whit for their mad folly, on the contrary speak boldly and convict those who break the Law by not choosing to judge just judgment, and I suffer nothing at all. For they who of old were fierce forbear against their will, and this not the fruit of their own free choice, but the effect of My Authority. For I do not suffer them, although madly raging, and whetted unto inhuman wrath, to dare before the time their murderous purpose towards Me. At these things then (He saith) ye have been most reasonably astonished, and say that the rulers know of a truth that I am the Christ. And ye, following out suitable reasoning herein, turning away to the oracles of Divine Scripture, when ye ought rather to have been benefited therefrom, confirmed in your conception of Me, on the contrary ye were offended. For from your merely knowing whence I am, and of whom I am born, ye have decided (He saith) that I am not the Christ. Know therefore, that ye both know Me and know whence I am, that is the Divinely-inspired Scripture has given you both to know Me and whence I am. And not because ye know (may be) that I am of Nazareth or Bethlehem, and that I am born of a woman, ought ye therefore to admit the disease of unbelief;

but from those things that are spoken of Me, and because of My Birth after the Flesh, ought ye the rather to advance to the apprehension of the Mysteries respecting Me, and not to turn aside merely at a single voice of a Prophet, who is telling My Ineffable Generation from God the Father.

And of Myself I am not come, but He is true That sent Me.

Under the guise of defence He finds fault with the Jews who were insulting through long unbelief. With no slight skill then He composing His Discourse, by every means contrives not to seem to excite His hearers by any occasion to reasonable displeasure, but veiling His words in obscurity, He beguiles their excess of anger and draws off the edge of their passion. Why then (He says) do they, when I have often explained and openly cried out that I am sent by God the Father, still disbelieve, and because they know His Birth after the Flesh, say that He is not He Who was fore-heralded by the Law and fore-declared by the holy Prophets, and well nigh meet Him with the words: Thou utterest lies O Sir, coming to us, according to Thine Own Will, and dost Thou not blush feigning the Name of the Father? Repelling therefore this accusation of theirs as to this too, He mingles reproof with His defence, and most excellently says, Of Myself I am not come, but Se is True That sent Me. For it is your custom (He saith) O ye who dare all things with ease, and advance heedlessly to all, even the most heinous actions, sometimes to prophesy falsely, and though God hath not sent you, to say that ye are sent by God. But I am not like you, nor yet will I imitate your well-practised villany. I am not come of Myself, nor Mine Own messenger, like you, but I am come from Heaven:

True is He That sent Me, not like your lie-loving sender, the devil, whose spirit ye receiving are bold too to prophesy falsely. True then is He That sent Me, but he that stirred you up to invent words from God, is not true. For he is a liar, and the father of liars. But that we shall find the Jews accustomed to prophesy lies, we shall see without any trouble from the words of the Prophets. For most plainly doth the Lord of all say of them, I sent not the prophets, yet they ran, I spake not to them, and they prophesied. And again in Jeremiah, The prophets prophesy lies in My Name, I sent them not and spake not to them and commanded them not; for visions and divinations and prophecies of their own heart do they prophesy unto you. The arrogant Jew then is reproved for this that he fastened upon Christ his own boldness against God, i. e., false prophecy. For the utter disbelief in Him Who cries that He is sent from God, even the Father, what else is it save openly to cry out, Thou prophesiest falsely, imitating our practices against ourselves?

29 Whom YE know not, but I know Him, for I am from Him, and He sent Me.

Ye have just said (He saith) When Christ cometh, no man knoweth whence He is. But since ye insist that ye hold this your opinion rightly, as being the truth, I agree to your words herein. For True is He of Whom I am, the Father, but He is not known of you. Since then (He says) ye search into the Mystery respecting Me in a manner most unadvised, but as is pleasing to yourselves, and from knowing Who and whence I am after the Flesh, dismiss from yourselves the duty of believing, do ye for this sole cause receive the faith, when ye find that ye understand not whence I am: for I am of the Father, Whom YE know not, since ye know not Him That is of Him, in Whom Alone the Father is to be seen. For he that hath seen the Son hath seen the Father, and he that knoweth the Son is not ignorant of Him that begat. All their quibbling therefore being by this taken from them, they are again taken in their malice, finding no longer any excuse for their unbelief, who have thrust away the knowledge through their own stubbornness, that that may be found true which is written, Ye see often and ye kept not, your ears opened and ye heard not.

But since He was occupied upon the words of the Jews, that when Christ cometh no man knoweth whence He is, withdrawing Himself of necessity, as God, from the company of things originate, and from all else to whom the title no man may reasonably be applied, shewing that He is Other by Nature, He says that He is not as they are, ignorant of His Own Father, but affirmed that He knows in all exactness both Himself and Him. For He is God of God the Father, possessed of a certain wondrous and strange knowledge of these things, as befitteth Himself Alone. For not in like manner as we know, in the same doth the Son know the Father. For the nature of things originate attaineth to the sight of God by conception only, and not overpassing the bounds which befit it, doth even against its will yield to the Divine Nature, the being veiled in ineffable words. But the Only Begotten of God the Father, vieweth Whole in Himself Him That begat Him, and pourtraying the

Essence of the Father in His Own Nature, knoweth Him, in a way impossible to tell: for unutterable are the things of God.

CHAPTER I. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary: and that we are directed by the Will of God. 30 The Jews therefore were seeking to take Him: and no man laid a hand on Him, because His hour was not yet come.

The Pharisees cut with His reproaches, and perceiving that their silence in those matters was not without damage to their own stubbornness, and was of benefit to the multitudes (for they were being persuaded of the duty of at length acknowledging that He is Christ), are carried along unto their wonted presumption, and again thirst for His Blood. For thrusting aside reverence for the law, as most unserviceable to them, and taking no account of what is contained in the Sacred Writings, and deeming not worthy of remembrance the command, The innocent and righteous slay thou not, they are sick of a most unrighteous madness against Christ. But by the Divine Might the result of their devices is turned to the utter contrary. For the deceitful man shall not attain his prey, as it is written. For they seek to take Him, as the Evangelist saith, as though they had kept a voluntary and self-imposed silence at His rebukes, and would repel by their after wrath all appearance of having been kept back by Him. For this some of them of Jerusalem had accepted as a proof that Jesus is by Nature God, saying, Lo, He speaketh boldly, and they say nothing unto Him: do the rulers know indeed that He is the Christ? But He Who taketh the wise in their own craftiness, rendereth their daring most useless to them who thus schemed, and confirmeth to the multitudes what had been bruited in secret by way of consideration and conjecture.

For they are repressed by a God-befitting operation, which putteth a bridle upon their unholy deeds, and permitteth their designs to stretch forth but to attempts. For profitably did the most wise Evangelist put forward the reason of their being unable to carry through their proposed design to its fulfilment (for says he, His hour was not yet come). Here he evidently calls hour the time, i. e., of His Passion, and of the Precious Cross. To whom then will it not be evident by this also, that Christ would not have suffered at all, if He had put away the will to suffer? For not by the violence of the Jews, but of His own Will did He come to the Cross for our sakes and on account of us. Wherefore also He saith, averting the reproach of seeming powerlessness, No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it. For as we have already before said, He bare no unwilling Cross for us. For He hath offered Himself as a Holy Sacrifice to God the Father, purchasing the salvation of all men by His Own Blood. Wherefore He also said in the Gospel preachings, For their sakes do

I sanctify Myself. But sanctify He here says for ”offer,” and ”consecrate; for that which is offered in sacrifice to God is holy.

But that He accepted being the Sacrifice for all free from all violence from any, we shall know when we hear Him saying in the Psalms to God the Father, Sacrifice and, offering Thou wouldest not, but a Body preparedst Thou Me: in whole burnt offerings and sacrifices for sin Thou tookest no pleasure: then I said, Lo I come, in the chapter of the book it is written of Me, to do Thy will, O God. Seest thou how of His own accord He comes unto His Passion for all? For He says, Lo I come, not, I am taken by compulsion by another. He escapes then from the present violence of the rulers, reserving His Passion for its appointed time, and using a most God-befitting boldness in all things.

I suppose then that this will suffice for the elucidation of the present passage, but since it is probable that some of the initiated on hearing the words, His hour had not yet come, may be carried away out of too great levity unto the mad folly of the Greeks, so as unreasonably to suppose that the affairs of man are subject to hours and days and seasons, I deem it necessary to say a little on this subject, since our aim is by every thought zealously to provide what is profitable to our readers. To the children of the Church then who are brought up on the Holy Scriptures, I suppose that will suffice for the refutation of the wiles of the Greeks and for the satisfactory casting off of the uncounsel hence arising, which is said by way of accusation or wise rebuke by Paul himself to some who were thus minded, Ye are observing days and months and times and years; I am afraid of you, lest I have toiled for you in vain. And indeed, apart from all subtlety of argument, it is manifest that he which is involved in such folly, will both destroy his own soul, and be found to dishonour the Maker of us all, to whom Alone wise and well-tutored reason attributes the helm of our affairs.

But they who are minded unrightly to observe those things, will overturn the order of Providence, and believe that the Lord of all things is no longer Dispenser of our affairs, but will commit to times and seasons the government over all things, setting the creation over its Maker and despoiling of fairest Attributes, Him to Whom is due all honour and glory and worship, bestowing on the creature what is above it, and imparting to things made that wherewith they ought to crown the Creator: nor will their evil deeds stop here, but will advance to something yet heavier, for they will openly reproach God, lover of good, and will say that He, the enemy of all sin, is Himself the worker of evil deeds. For if by Him have been made time and hour and day and year, and these bring certain, of necessity and violence, unto sometimes unpurposed wickedness, and cause them to fall into the misfortunes consequent thereupon, how does not what we say shew itself to be true? And what then becomes of what is said by the all-wise Moses, And God saw (he says) every

thing that He had made, and behold it was very good? But time is one of the every thing; and in time are both hour and day and year.

But if we call that the introducing of evil, which the Eye of the Divine Nature saw to be good, shall we not be confessing outright that the Lord of all is found to be the Creator of things most base?

I think then that those who are involved in the offences just mentioned will at length blush. But since it is probable that some have chosen not only not to resist the un-counsels of the Greeks, but even to defend them, come let us consider the absurdity inherent in their doctrine in another light also and, heaping up profitable arguments as auxiliaries, let us lead out the truth against their abominations. For if according to you, sirs, at the, so to say, forcible invitation of time, and on the compulsion of the hour, we are drawn to ought good or the contrary, as it may be, then superfluous (as it seems) were reason, guiding us to each action, both counselling us to decline from ill deeds, and exhorting us rather to hasten after what is approved. For what benefit (tell me) remains, what advantageth sound reason, if I must surely suffer and advance even against my will, whithersoever the hour invites and the season chooses to compel? it is meet then, as they say that pilots of ships do, when they declare there is no hope of the ship being saved in the peril of the storm, to let go every rope, and undo the very tillers, no more enduring any skill therein, and to commit it to the force of the waves and to be tossed on the sea.

For nought, nought (from what has been already said) is either the gain to those who desire virtue, nor yet will harm spring up to the workers of evil, unless we receive from God according to each one of the things we have wrought, and receive recompense according to the quality of our actions. For (tell me) will not the hour oftentimes mark out what is most excellent, and the season without distinction profit, even if I be taken in the basest deeds? Again on the other hand, the season will sometimes appoint not a single good thing to some, but rather will bring, so to say, the hardest of all things, upon those who have aimed at honouring above all things the performance of good deeds.

But (haply some one will say) it will be no such thing as this, but the hour and season will give to each what suits him.

Therefore the season will now reign over us, we will put about the hours the dignity of Providence, having no more thought of God, we will ask by prayer, of Him nought, but of the time or the season. And what follows? we shall worship the creature more than the Creator, and blasphemously give the glory of the Creator to things made by Him. The disgrace hence accruing and the magnitude of the blasphemy, we shall see with no great trouble to have abomination more open than that of women who are courtesans. But what comes into our minds, we will say for profit’s

sake. Superfluously, it appears, do the laws both of God and man mark out to lovers of wickedness the punishments suitable for them, and add honours to those whose special aim it is to desire to live more rightly. For if nothing at all lies within our own wills, but all is subject to the necessity from the hours, which lead us without escape or power of refusal to both [good and evil], how can we still rightly allow that praise is meet for the good, and allot the contrary to those who are not so, as their just meed? Why (tell me) do the laws compel us to depart from vice, and press forward after what is better, if others hold the reins of our resolves, and easily bring us to whatsoever they please?

For they say and will have it so, that human affairs are under the authority of the hours, taking no thought of the absurdity thence resulting. For will they not declare, even against their will, that he, .whose is the supremacy over all things that are upon the earth, will be more wretched than the very brutes, and will live in pitiable state, and he who ought to excel by reason of his nature, will be brought down to the second, yea, even to the last place? For if the beasts by their self-ruling impulses, turn, no one hindering them, to what they please, and admit what they know to be wholesome, and shun what will hurt them, and WE are in bondage to time, that bitter master, and have the authority of the hours, a tyranny not to be escaped, suspended over us like a staff, shall not our condition be far worse than theirs is?

But he will blush, as is probable, who would fain be for (yea rather utter lies against) the hours and times, which were never created for any such purposes, and rejecting the absurdity of such opinions, will come forward saying: ”We do not, sir, declare that the hour nor yet the time or season has authority over the affairs of men, but we say that there are evil hours, and seasons too, which sometimes like raging winds, spring upon us miserable.”

But we shall answer, O mad in mind, and steeped in sheer 1 insanity, how is it that YE do not perceive that ye arming your own mind against That Essence which is above all? for will not He be a worker of iniquity, if ought of the things made by Him be wicked? But this, as we have mentioned it before, we will pass over, and will rather endeavour to be persuaded by you, how the hour or season could hurt us, or on the contrary rejoice us, did not God order all things according to His will, and will that they should, as belongeth to each, give either pain or contrariwise pleasure? For we but now heard you say, that nought of our affairs are under the authority of the hours, but that some are by nature evil, and are borne violently down upon us like the wind. But I do not think it will be any hard matter to shew that this your argument is replete with extremest folly. For who does not clearly see that the twelve intervals of the hours are meted out, some to the day, others to the night, and that night and day do not come to one man, to another not, but pervade all things? but their evil, innate and unavoidably tending thereto, is not

evil to one, to another not, nor yet to one perchance, or a second, but rather will bring harm in equal degree upon all, upon whom the interval of night or of day comes?

How then does it happen that in a single day or hour, one may see one man prosperous and enjoying himself with many jovial companions, so as to go to sumptuous feasts and gather together with much diligence his guests, and others you may clearly see in opposite plight, so that one is often borne forth to die miserably. What (tell me) is the reason, or how is it possible, that in one single hour or period, one person is found in the former state, another in the latter? what will you call that hour? evil, or the reverse? for I cannot say, looking at either side and finding one man revelling, another lying a breathless and miserable corpse. Will not then those opinions respecting the hours be proved an unlearned fable, and the inventions of devilish madness? I think all will agree to this without any hesitation, and will condemn those who hold such opinions. And we might well, I think, be content with what has been said, but lest by committing every thing to hazard and conjecture I should leave an excuse for quibbling to any, I will betake myself to history, and from facts will confirm past all doubt the already beaten track of our argument. When the Assyrians then encompassing the holy city (I mean the holy Jerusalem) were purposing to besiege it, their general, Rabshakeh, was first endeavouring at one time by words of guile to undermine the minds of the fighting men which were therein, at another thought to do this by threats:

and the blessed Hezekiah who at that time held the kingly power trusted not in his forces, but attributed the achievement of victory to God Who is over all, and by most fervent prayer did he keep calling for the alone aid which is from Him, and immediately did God incline His Ear to the righteous man, and granted him grace answerable to his prayers. For the angel of the Lord went forth, as it is written, and slew out of the camp of the aliens an hundred fourscore and five thousand. What then will you say to this, o most excellent of men? In one night and in the same hour and season, the Assyrian fell overpowered by Angel's hand, the multitude of them of Jerusalem was saved, and the one were in the depths of misery, the other in joy and delight. Where is the power of the hour? how was it apportioned unequally for both? and for the one it wrought rejoicing, for the other an evil death? For you will not venture to call it two-natured and multiform, even though you babble exceedingly. The same argument will hold as to Dathan and Abiram, who having once made a sedition against the authority of Moses, and fearing not unbidden to spring upon the office of the Divine priesthood, went down with all their household into the depths of the earth; and they were in Hades, while the rest of the congregation were preserved.

But the vengeance surely should not forsooth, since it was not at all that of Divine wrath, but of the hour, have burst forth upon one part merely of the assembly, but should have taken hold on the whole equally.

Let us not then admit that hour or day or season is the giver either of sorrow or joy, in respect of its own nature or however one might rightly speak of it; but let us grant the profit from the hour or season and contrariwise the damage, when we setting to either skilfully or ignorantly, meet with results pleasant or otherwise. For example, To every thing a season, as it is written, and to know the fit times, is most useful, not to know them, replete with damage. For in winter one ought not to make voyages, to do so in summer is not ill-instructed. Being thus minded we shall commit the helm of our affairs to God the Lord of all. For if, according to the unlying word of the Saviour, this little sparrow of no worth shall never fall into a snare without the Will of God the Father, how shall he who is so honoured and has the authority over all, suffer ought contrary to his mind or wish, unless Providence brings upon him any of the things above mentioned in accordance with the life of each?

I will further add another thing which has been shaken out and come forth of my memory, exceeding kin to the present matter, yea rather calling for the same investigation, though the solution be not hard, but most easy to the man of full understanding and that hath the senses of his understanding exercised to discern both good and evil. What then is this, of which we so speak? They of Cana, inhabiting the country bordering on Judea, namely Galilee, were once celebrating a marriage, and they invited the Lord to their banquet with His Mother and the holy disciples, and the cause of this their feast was the marriage-bed. But when sitting at meat with those who with Him were assembled for this purpose, the Lord was there to bless that marriage which He had ordained, wine began to fail the company. But the Mother of the Saviour as still having authority over her Son, by reason of His exceeding subjection, and having now learnt by much experience Him too that hath God-befitting Power, saith, They have no wine. For she knew that He would perform, and that most easily, whatever the nature of things required. And the Lord said to her, Woman what have I to do with thee? Mine hour is not yet come. The devout mind, then, far removed from monstrous opinions, and fleeing utterly Greek superstition, will receive piously what is said. For not yet He says, is the time of My manifestation, i. e., by miracles, come.

For being God by Nature, He was not ignorant of the time befitting each work (how could He? But he who of his exceeding senselessness turns about hither and thither (for evil is a beaten track to the multitude, who suppose, as certain trifling say, that Christ Himself also was subject to the operations of the hours,) will be here proved by us to have no understanding and by those very things by which he looked to strengthen his own argument, by these will he be condemned for the inherent

absurdity of his tenets. For if we grant that the nature of things is subjected to the operations of the hours, and that therefore Christ said to His Mother, Mine hour is not yet come, how (tell me) when according to your abominable and most unwise reasoning He had not yet the operation of the hour to cooperate with His Will, does He become the Creator of the things asked for? for forthwith He manifestly turns water into wine. But if ye think that affairs must be subject to the authority of the hours, how ought not the Lord at the first not a whit to have attempted to accomplish what the concourse of the hours did not grant? But evidently He took no thought of this, but gave them His Grace before that time. The power of the hour was then no hindrance, but since the time was not yet come for His proclamation by miracles, does Christ say thus.

We are then set free from your surmises hereon, and when hour is mentioned, let it be considered to be the time which suits each work: and that we too are set free from the necessity of the hours, I think needs no more expenditure of words to prove: for we have already sufficiently gone through this. But we will endeavour to shew now, that we shall find that hour in the Divine Scriptures signifies the time suitable to each action. And the admirable Paul cries out and indicates the meaning of the word hour, And that, knowing the time, that it is the hour for you to awake out of sleep: the night is far spent, the day hath drawn near. Thou seest how having first put time, he added hour, as indicating by the same, it, and not ought else. For it was time that they who lay in the deep sleep of sin should rouse themselves and open their eyes to what was their profit, and be raised to a God-loving watchfulness.

31 Of the multitude therefore many believed on Him, and said, The Christ when He cometh, will He do more miracles than those which This Man did?

How great the economy herein, and how fitly it hath followed after those things, is meet to see. For having before said that the Jews were seeking to take Him and to enclose Him by the meshes of their senselessness, into so cruel and unseasonably contrived danger, he shews the multitudes of them that believe, that the ill machinations of their rulers against Him may at length be acknowledged. So far are the people from desiring to rage against Him, that they at length even gather some ideas from His miracles, and openly confess that they ought to give heed to His doctrines. For a report (it seems) was noised abroad throughout the whole race of the Jews and spread throughout all their country, that the Presence of Christ would be for some mighty deeds, and that He would work exceeding miracles, and introduce teaching more notable far and superior to the instruction of the Law. For the woman of Samaria, when she came to Jacob’s well to draw water and was conversing with the Saviour, said, We know that Messias cometh Which is called Christ, when He is come, He will tell us all things. And the words, we know, here,

we shall not reasonably apply to the woman alone, but joining the whole race of Samaritans and Jews, we shall confirm the argument we have just adduced.

These then now perceiving that the glorious hopes commonly entertained of Him do not surpass what was already present, well-nigh speak thus one to another, For what hath the Law declared that Christ should be revealed to us? what manner of man hath the word of the holy Prophets foretold? a Worker of miracles plainly and instructer in what is most excellent. But we see that He Who is now come is wholly pre-eminent unto both. What exceedingness in miracles remains for them who conceive of somewhat greater yet? In what difficulty has He failed? what that is above utterance and miraculous has He not wrought? in whom shall we still seek for more? let us see whether Christ have not at length reached the bounds of all marvel! what is looked for in Christ which is not apparent in this Man? Shameless now at length is the withholding of our faith, senseless our indifference, and quite unpersuasive the argument of delay under colour of choosing the best. Let God be confessed: for this the nature of things requires, even of those who will it not.

Not unsuitably then nor unbecomingly, might one put this in the mouth of the Jews. We must note however that through the perverseness of the rulers the subjects perished: for the one were most admirable guessers, led by the renown of His Works to the duty of believing on Him, and only waiting for the judgment of their rulers concerning Christ; and these were so mighty in savage cruelty, as to attempt to ill-treat Him Who had been foretold for vast hopes, and was accredited by what He had already wrought. 32 The chief priests and Pharisees heard the people murmuring these things concerning Him.

The multitude are with great reason indignant against their rulers. For they were making a great outcry respecting our Saviour Christ, not because He was a wondrous Wonder-worker and beyond expectation, nor yet because He came telling of things better than the legal worship; but because He was not yet accepted by the chief priests and Pharisees, albeit having glory answerable to what was spoken of Christ, and no whit inferior to what the common reports tell of Him, or the word of the holy Prophets fore-heralded. So then they justly accuse them of being overcome with envy rather than really caring for the salvation of the people. But the constant utterance of blame as to this does not escape the knowledge of the rulers, and the multitude (it seems) gave them offence, now reasonably astonished at the Lord, and thirsting exceedingly to believe on Him, and already ill enduring the yoke of the rulers' arrogance, and essaying to do that which is said in the Psalms, Let us break their bands asunder, and cast away their yoke from us. For by not subjecting the mind of the people to the commands of the Law, but placing them in subjection to their own inventions, and teaching for doctrines the commands of men, they, leaving the right way and beaten track were conducting

among precipices and foot-falls, those who were even now ready to be saved and of themselves were being led to rightness of conception.

And the chief priests and the Pharisees sent officers to take Him.

Albeit the Law declared, The innocent and righteous thou shalt not slay, and every where clearly crieth aloud, Thou shalt not be with the multitude to do evil, the guardians of the Law desire to kill, overbearing in respect of esteeming Moses' Law holy, and accustomed to blame every one who did not live in the same way. But caring nothing for the Law in these matters, and so to say, spurning its most precious things, they are zealous to take in their meshes Him That had done no wrong at all, but rather is now by His very works accredited that He is indeed the Christ. And surely (some one will reasonably say) these ungodly rulers of the Jews ought, since they are learned in the Divine Oracles and skilled in the Divine Laws, rather to speak to the multitudes, to turn aside their clamour hereat by reasonable arguments, and to thrust aside all suspicions of envy, and turn them to think as they should do, if in ought they, travailing with right surmises about Christ, seemed to have fallen therefrom: they ought to have proved by testimonies from the Prophets and, going in short through the whole Divine Scripture, to have cleansed the multitude from their errors and, as knowing more, to have taught them clearer truth about Christ.

But finding no defence from thence, in fear of the holy Scripture, as finding that it agreed with the multitude in accusing them, they fall into shameless daring, and strive to make away with Christ, not being able to convict Him of any offence. And most intolerable of all, this resolution is that not of chance people, but the daring deeds of the chief Priests coincident in mind with the Pharisees, albeit they ought to have led them inasmuch as they were superior through the office of the priesthood and, since they had the first place through this, they ought to have shewn themselves guides in thoughts of good also, and to have taken the lead in counsel not counter to God. But since they are outside of any good disposition, and have cast the Divine Law behind their own imaginations, they are carried to that alone which pleased their own undiscerning impulses. For the head has become the tail, as it is written. For he that is chief follows, and consenting to the impiety of the Pharisees, makes now his unbridled attacks against Christ too. But without a cause is ever found to be the war of the wicked against the pious, and the mode of their contest so to speak halteth, unaided by the auxiliaries of reasonable causes, and merely hampered by the disease of envy.

For since they are not able to compete with their mighty deeds, nor through equal strength of soul to attain corresponding glory, or even by better deeds to be seen in better case, they fall into savage-ness of mind, and foolishly arm themselves against the praises of those who surpass them, zealous for the destruction of what makes them to be disgraced. For evil is ever convicted by juxta-position with the

better. For they ought rather to desire by equal actions to equal them, and to be zealous rather to do and think the same with those who are praised. But it was likely that the Pharisees should be bitterly disposed. For since they perceived that the multitudes were murmuring, and even now in common talk one to another saying, Is not This He Whom they seek to kill? lo, He speaketh boldly, and they say nothing unto Him: do the rulers know that He is the Christ? repelling again this supposition with the wickedness that was their foster sister, they give orders to bind Him, and send out officers to accomplish this very purpose.

33 Jesus therefore said unto them, Yet a little while am I with you, and then I go unto Him That sent Me.

The Lord is not ignorant, inasmuch as He is by Nature God, of the Pharisees' bloodthirsty deeds of daring, and of the unholy design of the chief priests against Himself. For with the Eyes of Deity He beholds now present and mingled with the multitudes, the servants who had been chosen by them to take Him. Therefore He makes His answer common indeed as to all the people standing round, yet having a special answer to them, and at the same time teaches much that is profitable. For He threatens them skilfully, yea He convicts them of pettiness of soul in regard to those things at which they ought to be pleased: and that in another way should their attempt be frustrate, even though it were to take place', and how, we will say, going through the whole account. For in saying, Yet a little while am I with you, He evidently all but teaches them, Tell Me (says He) why are ye indignant as though I were lingering too long in this world? I am burdensome to you, I confess it, and am no great pleasure to those who honour not virtue; dashing in pieces him who loves not God, and smiting at times with My rebukes the ungodly, I am not ignorant that I have wrought hatred for Myself. But do not thus untimely spread forth the net of death for Me.

Yet a little while shall I be with you, I shall depart with joy, when the fit time for My Passion comes, nor shall I endure any more to be with evil men (for not pleasant to Me, He says, is the abode with the bloodthirsting) I shall depart from the ungodly, as God, but shall be with Mine Own all the days of the world, even though I seem to be absent in the Flesh. But in saying, I go to Him That sent Me, He means something again of this kind: In. vain did ye sharpen against Me (He says) the sword of your own blasphemy. Why do ye tear yourselves to pieces with fruitless counsels? stay the weapon of envy, for it is shot forth for nothing: it will not subject Life to death, neither will corruption have the better of incorruption. I shall not be holden of the gates of Hades, I shall not be a dead body in your graves, I shall fly up to Him from Whom I am, I shall ascend again to Heaven, seen as an accusation of your blasphemy by both angels and men. For the one shall marvel at My going up, the other when they meet Me shall say, What are these Wounds in Thine Hands? And I shall say unto them, Those with which I was wounded in the house of My beloved.

The speech then has been made in great meekness and exceeding gentleness, for our example in this too:

whence Paul also says that the servant of God must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves. For it behoves the pious mind to be free from all tumult and the fierce motions of wrath, and to study to refuse as a wild onslaught of waves what comes of pettiness of soul, and to rejoice in thoughts of meekness like breezeless calms, and to love to live as much as possible in longsuffering, to shew himself forbearing to all, and hold fast a mind wholly good, and make his conversation with his enemies not unseemly.

34 Ye shall seek Me, and shall not find Me. This too He says skilfully and with much gentleness. For it means what taken generally is not difficult of comprehension, yet contains it some keen mystery hidden within it. For when He says that He shall ascend to Him That sent Him, that is, to God the Father, even though they yet attempt to plot against Him, and do not cease from persecuting Him, He is saying that He That hath ascended into the very Heavens can never be taken by them. But the truer meaning and that which is darkly signified, is this: I (He says) was sent to give you life, I came to take away from human nature death which from transgression fell upon it, and with long-suffering to bring back to . God those who through sin had stumbled: I came to engraft the Divine and Heavenly Light in those in darkness, and moreover to preach the Gospel to the poor, to give recovery of sight to the blind, to preach deliverance to the captives, to proclaim the acceptable year of the Lord. And since it seems good to you in your senselessness to drive forth from you Him who sets before you so rich enjoyment of heavenly goods, after a little I Myself will take Me again to Him from Whom I am, and YE shall repent, and consumed by unavailing after-counsels weep bitterly for yourselves, and though ye should fain find yet the Giver of Life, ye shall not then be able to enjoy Him ye long for. For after having once turned aside and departed from My Love towards you, I shall wholly shut out from you what is profitable to seek after.

Something of this kind we shall also find in the preachings of the Prophets concerning them. For a certain one saith of them of Jerusalem, With sheep and bullocks shall they go to seek the Lord, and shall not find Him, for He hath withdrawn from them. For they who would not when it was in their power choose Life, and with foolish reasonings thrust away the good that was in their power, how shall they be fit any more to receive it? and they who made no account of missing the opportunity, how can they have the good things out of their season? For it is while the opportunity exists and is yet present, that we must seek for the good things that are in it and of it, but when it is now passed away and gone by, superfluous at last and most vain is all seeking after the good things it contained. And verily the blessed Paul saith, Behold, now is the accepted time, behold now the day of salvation, and also, While we have opportunity, let us do good unto all men. For indeed, indeed it

beseems those who are good in their habits, not when opportunity is now passing her prime, to have to seek forher good things, but rather when she is commencing and shewing so to say, her most blooming presence.

And one might yet say much more about occasion out of the Divine Scripture, but leaving it for the labour-loving to search them out, I will say a little thing common, and in use among us, but which yet has no mean profit. They say then that those who make pictures on tablets, when they represent occasion in human form, represent the remaining fashion of her body as pleases them, but the head alone like this. They represent her behind as bald and very smooth, touching it with brilliant tints: but from the middle of the scull, they hang much hair over the forehead, full in front and flowing: by this form itself signifying, that while any occasion still exists, and meets us, so to say, face to face, it may easily be laid hold of, but when it is now passed, how can it any longer be taken hold of? being as it were bushy and easy to hold, while yet present, but when passed, no longer. For this the smoothness behind indicates, which all but mocks the hand of him that would hold it. Since then when occasions are passed, we have not what they bring, let us not slumber when good things are present, but rather watch, and not when search is useless, unwisely use diligence to catch what is profitable.

And where I am, YE cannot come.

With greatest gentleness does He again put the race of the Jews forth from the kingdom of Heaven, adding words correspondent to those that He had already uttered, yet concealing therein a deep Mystery. For applying our mind more simply to the words, and admitting a more surface consideration thereof, we say that it signifies something of this sort, that He will in no wise be apprehensible by them, nor yet will fall into their meshes, having gone back to the Father. For not accessible to them shall be the Heaven too, and He That sitteth by God the Father Himself, how shall He be to be taken of them that seek Him? This one word therefore is not deep, but more suited to the levity of the Jews, and superior to 2 their understandings (for they are found ever to mind what is more low): but the exact and secret mind of the things said is after this sort; I (He says) having escaped the snare of your unholiness, shall be received back to God the Father; for I shall surely prevent in My departure My worshippers, in order that having shewn the way that upward tends, passable to them too, I may have all with Myself.

But YE cannot come where I am, that is, ye shall be found without lot in the Divine good things, ye shall be without share in My glory and alien from co-reigning with the saints, untasting shall ye abide of the gift that is in hope, unfeasting shall ye be of the Divine marriage-feast, Mine assemblyshall ye not see, ye shall not ascend up to the mansions above, nor shall behold the beauty of the Church of the first-born, unseen of you shall be the city that is above, ye shall not behold Jerusalem in her prosperity 3: for there shall My flock glorify Me, YE cannot come. For the Heaven

will not receive slayers of her Lord, nor the Cherubim open the gates of Paradise for a people to enter in who fight against God, never shall a man guilty of impiety against God appease the flaming sword, it only knows the pious man and honours the devout, and makes faith its covenant of peace.

Some such thought as this shall we bring to what has been said, from all sides tracking the sense which is true and befits those who have understanding. But we will add to them some few things, shewing for profit's sake that all who attain unto devout habits, shall both be with and feast with Christ: but they who go along with Jewish unlearning, not so (whence could it be?), but shall undergo the bitter punishme'nt of their unbelief. Let then the Divine Paul come in crying aloud to those who have died to sin, For ye died and your life has been hidden with Christ in God: when Christ, your Life, shall appear, then shall YE also appear with Him in glory: and again putting forth his discourse on the resurrection, he says. And we which are alive, which remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. And things akin to this is the Saviour Himself too seen discoursing of to His disciples. For as He sat and did eat with them, He says, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of Heaven:

yea and to the robber who hung on high along with Him, at the very gates of death through faith in Him seizing on the grace of the saints, He saith, Verily, verily I say unto thee, to-day shalt thou be with me in Paradise. They then who by obedience have honoured Him, shall be with Him unhindered, and shall delight them in the good things that pass understanding: but they who refuse not to insult Him with their folly, albeit sons of the bridechamber 4, shall go away in sorrow to hell, to pay bitter penalties. For they shall be cast out, as it is written, into the outer darkness. True therefore will be the Lord saying darkly to the Jews, Where I am YE cannot come.

35 The Jews said then among themselves, Whither will this man go that WE shall not find Him? will He go unto the dispersed among the Gentiles and teach the Gentiles? Seest thou herein again the wretchedness of Jewish reasonings? seest thou the most miserable surmise of grovelling mind? for they do not say that He will ascend up to Heaven, although they clearly heard, Yet a little while am I with you, and I go unto Him that sent Me, but they are imagining the country of the Gentiles, as though among them were He That sent Him, unto Whom He promised to return. But the people of the Jews is hereby, as it seems, prophesying, albeit not knowing what it is saying. For moved by some Divine impulse they present Christ to the country of the Gentiles, in the way of a suspicion thinking of what a little after became true. For He was in truth about to go unto the Gentiles and teach them, spurning Jerusalem the ungrateful mother of the Jews.

But note that they do not speak of this simply: for they surmise that He will not only depart unto the dispersed of the Gentiles, but in their stubbornness add, and will He teach the Gentiles, that their suspicion may again beget for them a plea of accusal. For the having intercourse with the dispersed of the Gentiles by reason of going through their cities or countries, was a common thing among the Jews and unblamed, but to explain the Law to aliens and to unfold the Divine Mysteries to the uninitiated, was a matter of accusal and not unblamed by them. And verily God found fault with some who were indifferent about this, saying by the Prophet Jeremiah, And they read the Law without. Keenly then do they say that He will teach the Gentiles. casting a slur on Him as readily transgressing the Law, and from what He had afore wrought on the sabbath day, believing that to do all things without heed, even if they were counter to the Divine laws, was His habit and that He thought nothing of it.

37 In the last day of the feast, the great day, Jesus stood and cried saying; If any man thirst, let him come unto Me and drink. We must search well in this too, what it is the most wise Evangelist is hinting with some extreme great care, calling the last day of the feast great, or what it was that induced our Lord Jesus Christ, as of some needful reason and belonging to the time, to say on it to the Jews, If any man thirst let him come unto Me and drink. For He might have used other words, such as, I am the Light, I am the Truth. But turning His explanation to the matters of believing, He hath introduced the word, let him drink, as something necessary and due to the matters of the feast. And the aim in what is before us I will endeavour briefly to say.

When therefore God was ordering what belongs to the feast of tabernacles, He says thus unto Moses, On the fifteenth day of the seventh month a feast of tabernacles unto the Lord, and ye shall offer whole burnt sacrifices and sacrifices seven days, and the first day shall be notable holy 5. Then after enjoining besides the mode of the sacrifices, He added again, And in the fifteenth day of this seventh month, ye shall offer whole burnt offerings unto the Lord seven days, and the first day a rest and the seventh 6 day a rest. And on the first day ye shall take you boughs of palm trees and thick branches of a tree and fruit of a goodly tree and willows and branches of agnus from the brook to rejoice withal. Having then already in the second book gone through every portion of the above cited passage and expended much discourse thereon, we will yet again make mention of it briefly 7. For we said that the feast of tabernacles signified the thrice longed for time of the resurrection: that the taking boughs and the fruit of a goodly tree, and the other things besides, meant a recovery of Paradise about to be given us again through Christ.

But that since it is put at the end that one ought to take every thing out of the brook, and again to rejoice thereof, we said that our Lord Jesus Christ was compared to a brook, in Whom we shall find all delight and enjoyment in hope, and in Him shall

delight us Divinely and spiritually. And that He is and is called spiritually a Brook, the most wise Psalmist too will testify to us, saying to God the Father about us, The children of men shall hope in the shadow of Thy wings: they shall be inebriated with the fatness of Thy House, and Thou shalt give them drink of the Brook of Thy delights. And the Lord Himself somewhere in the prophets says, Behold I am inclining to them as a river of peace and as an overflowing brook.

Since then the Law used to call the first and the seventh day of the great feast notable, the holy Evangelist himself too called it great, not disregarding, it seems, the accustomed habit of the Jews. There being then in the ordinances about the feast a mention too of the brook, the Saviour shewing that He is Himself that brook which was fore-declared in the Law, says, If any man thirst, let him come unto Me and drink. For see how He removes the mind of the Jews away from the types in the letter and transfers fitly the things in figure, if at all they aid for the truth. For I (He says) am the Brook which by the Lawgiver was fore-proclaimed in the account of the feast. And if one must needs take branches of willow and agnus and thick branches of trees from the brook, and Christ is not strictly a brook, neither yet is the fashion of the feast really in these, but they will rather be symbols of spiritual things which shall be given to the pious through Christ.

But seeing that we discussed these things more at large in the second Book, as we have already said, we will not repeat ourselves, but will rather follow on to the next. 38 He that believeth in Me, as the Scripture said, out of his belly shall flow rivers of living water.

He shews that vast and ageless is the reward of faith, and says that he who does not disbelieve shall revel in richest graces from God. For he shall be so replete with the gifts through the Spirit, as not only to fatten his own mind, but even to be able to overflow into others' hearts, like the river stream gushing forth the God-given good upon his neighbour too. This very thing used He to enjoin the holy Apostles, saying, Freely ye received, freely give. And the wise and holy Paul too himself longing to be effectual unto this writes, For I long to see you that I may impart some spiritual gift. And one may see this most exceeding well in both the holy Evangelists and in the Evangelic teachers of the church, who on those who go to Christ through faith pouring forth most plenteous word of inspired teaching, spiritually delight them, no more suffering them to thirst after the knowledge of the truth, with their wise soundings all but crying aloud into the heart of those who are being instructed. Wherefore the Psalmist rejoicing in spirit called out concerning them, The rivers lifted up, o Lord, the rivers lifted up their voices. Great and mighty sounded forth the word of the Saints, and into all the earth went forth their voice, as it is written, and unto the ends of the world their words.

Such rivers did God, the God and Lord of all, promise to set forth to us, saying by the Prophet Isaiah, The beasts of the field shall honour Me, the dragons and the

daughters of the owl, because I have given water in the wilderness and rivers in the thirsty ground to give drink to My chosen generation, My people whom I formed for Myself to shew forth My praises. Very evident then it is that the Saviour says that out of the belly of him that believeth shall come forth the grace that through the spirit giveth instruction and eloquence, whereof Paul too maketh mention saying, To one is given by the Spirit the word of wisdom.

It is good to know besides that the Saviour applied to His own words this saying, not exactly as it had been before put out by the Divine Scripture 8, but rather interpreting it according to its meaning. For we find of every one who honoureth and loveth God that he shall be like a watered garden, and like a spring whose water fails not. And what He says a little before to the woman of Samaria, this now too He clearly declares. For there He says, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be to him a well of water springing up into everlasting life: and here again carrying up the aim of His discourse to the same meaning, He says, Out of his belly shall flow rivers of living water.

CHAPTER II. That after the Saviour’s Cross at His rising again from the dead the Holy Ghost took up His abode in us permanently.

39 But this He said of the Spirit Which they that believe on Him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified. The sense of what is before us demands for itself keen scrutiny and to understand sufficiently the depth of the mystery will be (and hardly) the achievement of much acumen. For one who revolves in his mind and looks at each of the holy Prophets, with reason goes first into deepthoughts, How was the Spirit not, albeit so great a choir of Prophets has been set forth who are found uttering in the Spirit the Divine mysteries concerning Christ in many words. For we do not go so far astray from fit thoughts, as to deem that the mind of the saints was bereft of the Spirit. For there shames us and as of necessity calls us unto the belief that they were in truth Spirit-clad, the very fact of prophecy and the things found in the holy writings.

For Samuel saith to Saul, The Spirit of the Lord shall spring upon thee and thou shalt be turned into another man, and of the blessed Elisha himself is it written, And it came to pass as the minstrel was playing that the hand of the Lord came upon him. And our Lord Jesus Christ Himself also testifieth of the blessed David that in the Spirit he speaketh mysteries. And many things may one readily heap up akin to what have been said, whereby one may exceeding easily see that the saints are Spirit-clad. But in things so obvious it were superfluous or even burdensome to weary with long discourse. How the Spirit was not, we must accurately search; for I think we must deem that the blessed Evangelist speaketh true.

Therefore the very truth, let God the All-wise, know; for we ought not too busily to apply ourselves to things above us. But as far as we can see by pious reason-

ings, something of this sort comes to us. This rational living thing on the earth, I mean man, was formed from the beginning in incorruption. And the cause of his incorrup-tion and of his abidance in all virtue was evidently that the Spirit from God indwelt him; for He breathed upon his face the breath of life, as it is written. But he having from that ancient deceit turned aside unto sin, then by degrees in succession received much advance thereto, along with the remaining good things he suffers the loss of the Spirit and so at length became not only subject to corrup-tion but also prone to all sin. But when the Framer of all designed (doing exceeding excellently) to gather up all things in Christ, and willed to recover again the nature of man to its pristine state, He promises along with the rest to give anew to it the Holy Ghost also, for no otherwise was it possible to get back to unshaken stability in good things. He defines therefore the time of the Descent of the Spirit upon us, and promises saying, In those days (those of the Saviour that is) I will pour out (to wit of My Spirit) upon all flesh. But since the time of this munificence brought the Only Begotten upon earth with Flesh, that is, made Man of a woman according to the Holy Scripture, God the Father began to give again the Spirit, and Christ first received the Spirit as First-fruits of the renewed nature. For John bare record saying, I saw the Spirit descending from Heaven and It abode upon Him.

But He received It, how? for we must needs investigate what is said. Was it then as not having? we say not so, God forbid. For the Spirit is the Son's Own, and not supplied from without, as the things from God come to us from without, but inexists in Him naturally even as in the Father, and through Him proceedeth to the saints, apportioned by the Father as beseems each. But He is said to have received, in that He became Man, and it beseemed man to receive. And He, Son of God the Father and begotten of His Essence even before the Incarnation, yea rather before all ages, nothing shames when God the Father says to Him when He became Man, My Son art THOU, this day have I begotten Thee. For Him Who God before ages was begotten of Him, He says that He has this day begotten, that in Him He may receive us into sonship, for the whole human nature was in Christ, in that He was Man: so is He said to the Son who hath His Own Spirit, to give It, that we in Him may gain the Spirit. For this reason therefore does He take hold of the seed of Abraham, as it is written, and in all things was made like unto His brethren. The Only-Begotten therefore receives the Holy Ghost not for Himself (for His and in Him and through Him is the Spirit, as we before said) but, since He, having been made Man, had our whole nature in Himself, that He might uplift it all transfashioning it unto its olden state.

Besides what has been said, we must consider this too. For we shall see by going through wise reasonings, and confirmed thereto by words out of the Divine Scrip-ture, that not for Himself did Christ receive the Spirit, but rather for us in Himself, for all good things flow through Him into us too. For since our forefather Adam being turned aside by deceit into disobedience and sin, did not preserve the grace

of the Spirit, and thus in him the whole nature lost at last the God-given good, needs did God the "Word Who knows not turning, become Man, in order that by receiving as Man He might preserve the Good permanently to our nature. Of such mysteries will the Divine Psalmist himself too be our exponent: for thus saith he to the Son, Thou lovedst righteousness and hatedst wrong, therefore God, Thy God, anointed Thee with the oil of gladness above Thy fellows. For since (says he) Thou ever lovedst righteousness (for Thou art Righteous, O God, never able to be turned aside therefrom) and hatedst wrong always (for hatred of evil is innate in Thee of Nature as the Righteous-loving God): therefore hath God the Father anointed Thee, for Thou Who possessest unchangeable Righteousness as an Excellence of Thine own Nature, couldest never be moved unto sin which Thou knewest not: and thus, Thou preservedst undoubtedly in Thyself (in that Thou wert made Man) to the human Nature, the Holy Anointing from God the Father, i. e., the Spirit.

The Only-Begotten was made therefore Man as we, that in Him first the good things returning and the grace of the Spirit rooted might be preserved securely to our whole nature, the Only Begotten and Word of God the Father lending us the Stability of His Own Nature, because the nature of man had been condemned in Adam as powerless for stability and falling (and that most easily) into perversion. As then in the turning of the first the loss of good things passes through unto the whole nature: in the same way I deem in Him too Who knoweth not turning will the gain of the abidance of the Divine Gifts be preserved to our whole race. And if we seem to any not to think and speak altogether what is proper, let him come forward and tell us why the Saviour has been called by the Divine Scriptures the Second Adam. For in that first one, the human race proceeds from not being unto being, and having come forth, decayed, because it had broken the Divine Law: in the Second, Christ, it riseth up again unto a second beginning, re-formed unto newness of life and unto a return of incorruption, for if ought be in Christ, a new creature, as Paul saith. There has therefore been given to us the renewing Spirit, that is, the Holy, the occasion of everlasting life after that Christ was glorified, i.

e., after the Resurrection, when having burst the bonds of death and appeared superior to all corruption, He lived again having our whole nature in Himself, in that He was Man and One of us.

And if you investigate the reason why not before the resurrection but after it did the pouring forth of the Spirit take place, you will hear in reply, Christ became then the firstfruits of the renewed nature, when making none account of the bands of death He lived again as we have just now said. How then should those be quickened before the Firstfruit who come after It? For as the plant will not shoot up from the earth, if it be not surely sprung from its own root (for thence is the beginning to it of growth): so it were impossible that we having for our root unto incorruption our Lord Jesus Christ, should be seen springing up before our root. But He shewing

that the time of the Descent of the Spirit upon us was now come, after the revival from the dead, He breathed on His disciples, saying, Receive ye the Holy Ghost. For then was the time of the renewal indeed at the doors, yea rather within the doors. And let the searcher after learning again see whether what we say on these things too be not true. For in the beginning, as said the Spirit-clad, Moses, to us, the Creator of all, taking dust of the ground and having formed man, breathed upon his face the breath of life. And what is the breath of life, save surely the Spirit of Christ Who saith, I am the Resurrection and the Life? But since He fled away from the human nature, the Spirit which is able to gather us and to form us unto the Divine Impress, the Saviour gives us this anew bringing us again unto that ancient Dignity and reforming us unto His own Image. For therefore does Paul too say to certain, Little children of whom I travail in birth again until Christ be formed in you.

Let us consider again (for I will take up again the aim of my discourse) that in the holy Prophets there was a certain rich shining upon and torch-illumination from the Spirit, mighty to lead them to the apprehension of things to come and the knowledge of things hidden: but in those who believe on Christ, we are confident that not torch-illumination simply from the Spirit, but the Spirit Itself dwells and has His habitation. Whence rightly are we called temples too of God, though no one of the holy Prophets was ever called a Divine Temple. Since how shall we understand this, and what shall we say when we hear our Saviour Christ say, Verily verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he? And what is the kingdom of Heaven? The gift of the Holy Ghost according to that which is said, The kingdom of Heaven is within you: for the Spirit hath His habitation in us through faith. Seest thou then how He preferreth before every one born of a woman him that is in the kingdom of Heaven even if he be below the perfect? And let no one think that we make little of the glory of the virtue of those Saints or say that those even of least account are superior. For we say not so; for incomparable is the beauty of their conversation.

But for clear understanding let us briefly interpret what has been said by our Saviour. Great in truth was the blessed Baptist and through all virtue most renowned, attaining at last to the very bounds of that righteousness which belongs to us, so that there is nought above it. Yet did he who was in this case beseech of Christ saying, I have need to be baptized of Thee and dost THOU come to Me? Seest thou how being perfect, as far as pertained to men and the born of women, he beseeches to be in a manner new-created and re-born through the Holy Ghost? seest thou how he yields the greater to those new born, by his saying that himself has need of this? for if he were in better case not baptized, what persuaded him to beseech to be baptized? But if he knew that he would be in better case, when baptism came, how does he not yield the palm to those already baptized?

Greater therefore than John himself does Christ say that he is who is lesser in the kingdom of Heaven, i. e. the new baptized, who has not as yet attained excellence in work;----in this only that the blessed Baptist was yet born of a woman, but the other is begotten of God as it is written, and has become partaker of the Divine Nature, having indwelling in him the Holy Ghost and already called a temple of God.

But I will recur again to what was before us. The Spirit came to be in the Prophets for the need's sake of prophesying, He indwelleth now through Christ in believers, having begun in Him first when He was made Man. For as God He has unceasingly the Spirit Who is Essentially of His Nature and His own. He is anointed for our sakes and said to receive the Spirit as Man, not for Himself bringing in the participation of the Divine good things, but for the nature of man as we have already-taught. When then the Divine Evangelist says to us, For the Spirit was not yet because that Jesus was not yet glorified, let us understand him to mean the full and complete habitation in men of the Holy Ghost. 40, 41 Of the people therefore some when they heard this saying said, Of a truth this is the Prophet. Others said, This is of a truth 9 the Christ.

Astonishment-stricken are they at His confidence as being God-befitting, and seeing that His words no longer suit the measures of man, they betake themselves to memory of the Law, as having already fore-declared of Christ, and saying that a Prophet should be raised up like to the all-wise Moses who should interpret to Israel the words from God. For so says God concerning Him to the holy Moses, I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth and He shall speak unto them all that I shall command Him. From the quality therefore of His words, and the superiority of His sayings, do they say that He is already shewn to be Him who was fore-heralded through the Law. For to whom will it belong to say, If any man thirst, let him come unto Me and drink, and, He that believeth on Me, as the Scripture said, out of his belly shall flow rivers of living water, save only to God by Nature? and this is the Christ. And even though the Jews thinking meanly of Him, call Him merely a Prophet, not knowing the excellence above all of Emmanuel, but meting Him like one of the rest, in this too again will they be caught applying themselves very much without understanding to the thoughts contained in the Law: for they deem that the Christ is other than the Prophet of the Law.

And no marvel if the people lack accuracy herein, where the God-opposing multitude of the haughty. Pharisees is itself found sick with an equal ignorance with that of the people. For in astonishment at the blessed Baptist it once said, Why baptizest thou then, if THOU be not the Christ nor Elias neither the Prophet? For whereas two were looked for as to come, I mean the Prophet of the Law, i. e., Christ, and Elias, they were enquiring about three, imagining that the Prophet

was other than Jesus. Seasonably therefore may one say of them what is spoken by the Prophet Ezekiel, As the mother, so her daughter; thy mother's daughter art THOU; for the people is sick with a sickness kin to that of their rulers. But we must observe that they were already full-prepared to believe, and are persuaded by the Saviour's words to marvel at Him, yet not having the leading of the rulers, they are borne along a many-branching path of ideas, some calling Him and now believing Him to be the Christ, others the Prophet, for the word of a truth annexed, has an emphasis of reasoning now fully confirmed and bringeth in the idea of faith accepted,

42 Others said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was Christ cometh? No careless search do the Jews make about Christ, for they were found going through every idea and through varied ideas gathering the perception of the truth. For having first marvelled through His Words, and already taken the eminent confidence of His instructions as a guide to their conjecturing something great about Him, they search besides the Divine Scripture, thinking to find thence a most unerring conception of Him: for so is its nature. That He shall be therefore of the seed of the thrice-blessed David and shall be revealed in Bethlehem of Judaea, they believe, persuaded by the prophecies concerning this. For the Lord sware in truth unto David, saith somewhere the wise Melodist, and will not reject Him, Of the fruit of thy body will I set upon thy throne. And the Prophet saith, And thou Bethlehem house of Ephrata, little art thou to be among the thousands of Judah, for out of thee shall He come forth unto Me to be Ruler of Israel, and His Goings forth from the beginning, from the days of eternity. But the unassisted mind of the Jews was astray and failed of Christ merely on account of Nazareth situate in Galilee, wherein was the common report that our Lord was brought up. For so says one of the holy Evangelists, And He came to Nazareth where He had been brought up. But they not knowing that He had been born in Bethlehem of Judaea of the Holy Virgin which was of the seed of David (for she was of the tribe of Judah by descent), from merely our Lord having been brought up at Nazareth fall away from the truth and miss of sound reasoning.

43 There was therefore a division among the people because of Him. To no purpose do they wrangle and are split into diverse opinions, some supposing that He is the Prophet, others the Christ. And the cause of their division, that they know not Christ, nor understand the accuracy of the Holy Scriptures: for else would they believing that none other is Jesus than the Prophet of the Law, have departed from their unseasonable dispute. 44 And some of them would have taken Him, yet no man laid hands on Him. They who had been sent by the chief priests and Pharisees to take the Lord, made the dissension of the multitude with one another a seasonable pretext for their daring deed. For they imagined that they would with less disputesuffer them to bear Him away, as no longer careful what should befall

Him, but that as having been an occasion of fighting and disturbance, they would be altogether glad at His being insulted. Yet no man laid hands on Him, not from reverence to Him, nor yet putting the bridle of piety upon their anger, but checked by His Might alone (for to its own season did He give to endure His Passion for us).

And hardly is the device of the Jews appeased, restrained by the hindrance from above. For they might not attempt bloodshed before the time, but must await, ungodly though they be, the time of ungodliness. 45 The officers came therefore to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? They who had been sent to hunt our Lord, availing to accomplish nought of what had been commanded them took themselves again to the rulers. And they are troubled exceedingly at the arrival of the officers, not seeing them bring Him Who was sought. And believing that what they suspected had already happened, they are smitten with no small fear. For since Christ was marvelled at for His Signs above nature and His Words above measure, they were wasted with the envy that was their foster-sister, and were again in no slight fear lest the people of the Jews deciding that it ought to follow Him, should get clear out of their hand. Supposing that this had happened (for things suspected are evermore ready to be believed) they eagerly enquire saying, Why did ye not bring Him? What was it that hindered you (say they) from bringing to its completion what was pleasing to the rulers? We are more ready to press forward to learn all, and sometimes not discerning what is sorrowful, in our eager desire even seize hold on the perception of things we deprecate.

46 The officers answered, Never man spake thus 10. Seasonable in truth is it to say of our Saviour Christ, Who taketh the wise in their own craftiness. For behold, behold as it is written, He removed the many-tangled counsel, and shewed the whole nature of affairs turned contrariwise, on all sides exposing the pollution of the rulers and their unholiness of life as being feeble and perilous, who refused not to fight against God. For the chief Priests and Pharisees, fearing lest the people of the Jews should be persuaded by the Saviour's words, send out officers to take Him, thinking that Christ's being out of the way would remove their care as to Him. But what they suspected, this they that had been sent by them returned actually suffering, and what it was like that they would shudder at hearing, this they learn even against their will, and hear unexpectedly from those who speak contrary to their mind, Never spake man so.

But since they say these things in excuse for not having brought the Lord, come let us expand what they said, every way considering the sense of what was spoken. For if we delight ourselves (say they) in the teaching of the holy Scriptures, if we boast that we have been instructed in the Divine Laws, if we marvel at wisdom as some unearthly good, why do we impiously drive away One so wise, and wrong in no small measure Him Whom least we ought, seeing that we rather owe Him

special Love: yea we subject our own heads to the perils of the Law, thirsting to slay without cause an Innocent and Righteous One. With such a thought may we suppose that the officers' words were with reason replete. But I think that looking at Never spake man so. one may say somewhat keener. For they well-nigh say thus, Not reasonably do ye blame us who could not now bring you Him That was sought: for how could one compel even against His Will a Man Who in regard to His Words possesseth Divine Nature? for He spake not as man, nor were His Words those befitting man, but they belong unmistakeably to Him Who is God by Nature. For let any say, if any (they say) of the holy Prophets can be found to call himself a brook, or who dared say, If any man thirst, let him come unto me and drink?

when did the mighty Moses himself say to us, He that believeth on me, out of his belly shall flow rivers of water of life: these things we heard Him say. He therefore is by Nature God Who without peril exalts Himself in words above man. But to attempt to hunt as though by necessity and compulsion Him Who is above the creature, how will one not say that it is most perilous? or how could He be taken by us against His Will, Who is as far above us as God above Man? The officers put forth therefore as an evident proof of the Lord being by Nature God, the words Never spake man so. On all sides is the God-opposer smitten, and through what he thought to attain his desire, through the very same is he unwitting slain.

47 There answered them the Pharisees, Have YE too been deceived? It seems likely that the officers were more strongly Jewish, and ever cleaving to the Pharisees and sharing their common mind, and ever soused with the words of their rulers, were persuaded to think the same with them, as being ever with them. But when they came, no ways bringing the Lord, but astonishment-stricken beyond their expectation, and late and only now marvelling at Him Whom they ought not to have hated at the beginning, and thinking that all the rest ought to be persuaded by them: they say with a kind of deep anguish, Have YE also been deceived? And understand how this saying is replete with a sort of despair of any hope as regards the people. For as though the rest of the multitude had already been deceived, so many as were not over-stable, they put forth their fear as to the officers. For the remaining multitude (says it) of the common people who are not versed in the sacred Scriptures, nor yet fortified by cleaving to us, let it be granted (if so be) to them to be joined to Him with inconsiderate impulses, and easily-caught to agree to what He hath said and done: but whence hath this error been admitted by you too? how have yourselves also been deceived? what was it drew you off from your love to us, albeit withered in equal unbelief with us? something like this does the Pharisees' word seem to tell us.

48, 49 Hath any of the rulers or of the Pharisees believed on Him? but this people who knoweth not the law are cursed.

They fall away to their wonted boastfulness, casting imputation of unlearning on those who marvelled at Jesus as a wonder-worker and as bringing in things God-befitting, and crown their own heads alone with skill in the law and knowledge of the holy Scriptures. And because themselves consent not to those who rightly marvel at these things, they believe that they are full of virtue. And as though the Law bade them find fault with things worthy of marvel, and cast a perverse judgment on things that surpass wonder, they plume themselves not a little, demented and of too great lightness easily cast into all uninstructedness. And whence they the rather ought to acknowledge Jesus now present, thence are they taken wronging themselves and weighting their collar, as it is written, for professing themselves to be wise, they became fools. Albeit it had been far better to confess that they knew not the Law, than thinking and saying that they knew it well, and then dishonouring Him That was proclaimed thereby, to fall into keener doom and be pierced with woes past escape. For he which knew, (He says) his Lord's will and did it not, shall be beaten with many stripes, but he that knew not and did not, shall be beaten with few stripes.

Therefore in confessing that they know the Law, themselves full well accuse their own unbelief, and laugh at the multitude as unlearned and therefore caught by our Saviour's miracles, then unable to dissuadethem through the declarations of the Law, they boastfully insult, calling them uninstructed who were ready to understand. For this is ever the wont of more ignorant teachers who having nought to say of what they are asked, repel by anger the minuteness of enquirers. And they say that they who believe are cursed, while themselves would more rightly be persuaded to say this of their own selves. For it better befits the unbeliever to be accursed, seeing that the Law declares clearly of the Prophet our Saviour Christ, And it shall be whosoever will not hearken unto the words which that Prophet shall speak in My Name, that soul shall be destroyed from among his people.

50, 51 Nicodemus saith unto them, he who came to him aforetime 11, being one of them, Doth our law judge a man before it heareth him and know what he doeth?

One of the rulers is Nicodemus, and he is numbered among those who had authority, yet not wholly unbelieving nor altogether vying with their folly, but already pricked, not indeed having his love to Christ yet free, yet to some degree feeling shame at the convictions of his conscience. For that he came to Him by night, and affirmed that he knew well that He was a teacher come from God and that no one could do such signs, except he had God with him, I think that all have learnt, the blessed Evangelist having clearly said it at the beginning. He therefore marvelling at Jesus along with the multitudes, is somewhat smitten at being styled along with them cursed. For consciousness 12 is quick at persuading not to be quiet in things contrary to one. As therefore aggrieved hereat, he returns upon them equal insult, not yet openly, but putting forth against them his indignation in words which have

their strength out of the Law, and not in unveiled openness. For whereas the Law (he says) tells judges on each question before them, And thou shalt enquire diligently with exactness and clearness, whether it be so; ye judged recklessly those who had not been yet called to trial, and before hearing ought of them, ye bring against them so hasty a sentence. It is YE therefore (he says) who are more truly cursed, despising the Law.

For it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. For in that he is indignant at the Pharisees for condemning the people for only marvelling at Jesus, it is clear that he agrees with those who do believe. For being still sick of an harmful shame, and not yet mingling boldness with his zeal, he permits the faith that is in him to be not seen uncovered, but casting about it dissimulation like a darksome cloak, he as yet conceals that he is on Christ's side; yet is he sick with a grievous sickness.

For we ought to believe fearlessly, glorying rather than ashamed, practising a transparent openness, and refusing slave-befitting dissimulation, for therefore did the wise Paul declare that he that rightly divideth the word of truth ought to be a workman unashamed, and himself too shewing the virtue that shone forth in himself somewhere says, For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth. Keen therefore (for I will resume again what I was saying) is Nicodemus' speech: for why did himself alone speak and withstand the words of the Pharisees, albeit their bloody confederacy had many others in it? But it is clear to every one, that since he was numbered among those who marvelled at Christ) he is shewing that they are accursed in their turn who lay a curse upon those whom they least ought. 52 They answered and said unto him, Art THOU too of Galilee? search and see that out of Galilee hath not arisen a prophet.

Being a Jew (it says) and home-born, why dost thou feign to have no knowledge of the Galileans, and art strangely co-ignorant of our matters with those who are absolutely ignorant? and being most conversant with the most sacred Scriptures, and versed in tho appointments of the Law, whence knewest thou not (he says) that it is not possible to look for a Prophet out of the Galilaeans? This then is the aim of the Pharisees' words. But we must notice this again: they spurn the multitudes as knowing nought of the things they ought to have had accurate knowledge of, and finding fault with their extreme want of learning, and loathing them and haughtily styling them uninstructed, themselves are caught sick of yet worse, and no wise differing from their inexperience. For those on receiving the miracles done through Christ, and gathering little by little faith in Him, at one time said, Christ when He cometh, will He do more miracles than these which this man. hath done? at another time drawn off from so right an opinion, they missed only from Nazareth being situate in Galilee wherein the Divine Scripture proclaims that the Lord was

brought up, and they therefore said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was, Christ cometh? But these loudly laughing at the ill-instructedness of the people and calling them cursed therefore, were in no superiority to their ignorance. For see they too say, Search and see that out of Galilee hath not arisen a prophet.

But one may with reason moved against them say, O ye who yield to none the palm in ill-instructedness, ye who have missed and are hard, where is the boast of your pride, a footprint of wisdom in you? where the understanding that belongs to those learned in the Law? for we ought not to doubt of our Saviour Christ, but to believe, nothing hesitating, God the Father saying of Him to holy Moses, A Prophet will I raise them up from among their brethren like unto thee. From among their brethren, how must it not surely mean of the Jews and of Israel? Verily ye shall not need accusers from without, yourselves of yourselves shall be convicted of being without understanding. For whereas our Saviour Christ teacheth and openly saith, I have come down from heaven not to do Mine own will but the will of Him That sent Me, ye were then thinking bitter things, and full besides of no slight wrath, ye said again, Is not this Jesus the son of Joseph, whose father and mother WE know? how saith He now, I have come down from heaven? Since then thou confessedst in plain words that thou knewest exactly His father and mother, thou knewest surely that He is of the root of Israel: how then saidst thou that He was a Galilaean Who was born of Jews? how an alien Who was of Israel?

for not surely the having been brought up in Galilee, and having spent some time there, removes him that is of Israel from his race, since nought would hinder him that is sprung of Galilaeans from being a Jew by race if he should come into the land of the Jews. Vain therefore is it for the Pharisees wise in their own conceits to say of Christ our Saviour, that out of Galilee hath not arisen a Prophet. For they should rather have enquired how it was that He Who was of Jewish parents came to be a Galilaean, and so at length to consider His bringing up at Nazareth, and not on this account stray away from believing.

But we must observe again that no wise able to find fault with His miracles, albeit whetted to the uttermost hostility, they gainsay from merely His country, since He was (according to their surmise) from Galilee. Their suspicion thence being therefore loosed, not doubtful at length would have been their faith, if they had been wise 13. viii. 12 Again therefore spake Jesus unto them, saying, I am the Light of the world. As we said that Jesus had made His Discourse in accordance with what was written of the feast, when at its last day He was standing crying, If any man thirst, let him come unto Me and drink, because the oracle of Moses had made mention of the brook: so now too does He make His explanation most seasonable, and due to the nature of things. For since He saw that the teachers were partners in folly with the multitudes and that the laughers were sick of the

like with them they laughed at, drenched (so to speak) all of them in one night of unlearning and seeking to get hold of His Mystery yet finding nought at all, He brings forward the reason of tho want of understanding that is in them, crying, I am the Light of the world. Ye (He says) going through the whole holy Scripture and thinking to test the things spoken of Me through the Prophets, are far astray of the way of Life. And no marvel: for He is not in you Who revealeth mysteries and illumineth the whole world, and like a sun shineth into the hearts of them that receive Him. And needs must he who has not within him the Divine and spiritual Light surely walk in darkness and stumble on many absurdities therefrom.

But that the Only-Begotten is by Nature Light, as beaming forth from God the Father Who is by Nature Light, we have shewn at great length in the first book, on the words, He was the Very Light. But we must note again that He says that He is the Light not specially or solely of them of Israel, but of all the world. And herein He tells a thing most true: for He says that He it is Who infused into all the nature the light of understanding, and like some deposit of seed sowed the understanding befitting man in every one who is called into being, according to what is said of Him, He was the Very Light Which lighteth every man that cometh into the world. But I think, that there is something keen deep buried in the words. For if what He had said were not replete with something of this kind, He would have merely said, I am the Light. But since He hath added, Of the world, I think that now too He wills something of this sort to be hinted. God was known in Judaea alone, in Israel alone was His Name great; and all the rest of the earth a deep darkness filled, not one of those that were in the world possessing the Divine and heavenly Light, save only Israel.

But as then while all the nations in this world were together banished from the knowledge of God, and lay as it were in some rank of their own, the Lord's portion was His people, Israel the cord of His inheritance: so again when the spiritual sun was transferred unto the whole world, and the light taken away from them of Israel and removed unto the Gentiles, Israel was found to be external to all: for while they waited for light darkness came to them, as it is written, awaiting brightness, they walked in gloom. Not in vain then saith the Saviour when communing with the Pharisees, I am the Light of the world, for He threatens well that He will remove from Israel and will transfer the grace unto the whole world, and will spread forth the ray of Divine knowledge at last upon others. But we must observe that although by His hearers He was seen as Man and with flesh, He does not say, In Me is the Light, but, I am the Light, that none divide Christ after the Economy of the Incarnation into a pair of sons: for One Lord Jesus Christ, as Paul saith, both before Flesh and with Flesh, and One and Alone in Verity Son is the Word of God the Father, even when He was made Man, not counted apart from the Temple that was taken of a woman: for His Own is the Body, and to wholly sever after the Incarnation, as regards Sonship, is not free from blasphemy. But we must know that though we

say that the Word of God was made Flesh, we do not say that He was clad in flesh alone, but in the word flesh we signify the whole man.

He that followeth Me shall not walk in darkness, but shall have the light of life.

He is again persuading them on all sides to aim at hunting after what is profitable, and to desire rather to be led by His appointments, than to choose to follow their own unlearning and bereave themselves of everlasting life. He shews how great shall be the profit to those who are obedient to Him, seeing He is by Nature Good and willeth all men to be saved and to come unto the knowledge of the truth. But since He knew as God that they would gainsay, He fashions His speech after an elder image of things and from what had befallen their ancestors He declares plainly that the desire to follow Him will be to their great profit. It was written then of them of Israel, that in the daytime also He led them with a cloud and all the night with a light of fire. For when they were crossing the wide desert, hasting unto the Land of promise, a cloud was suspended over them like a roof in the day driving off the sun's flame, by Divine Counsel that is: by night a pillar of fire contending with the darkness and marking out to the travellers their un-erring road did lead them. For just as they who at that time followed the guiding and conducting fire, escaped straying, and were borne straight forward along their right and holy ground, recking nought of night or darkness: so he that followeth Me, i.

e., who goeth in the track of My teachings, shall in no wise be in the dark, but shall gain the light of life, that is, the revelation of My mysteries able to lead him by the hand unto everlasting life. The Lord being a skillful workman in His speech, in no wise provokes the Pharisees, who rage and rave not a little, by telling them more openly that they shall both abide in the dark and shall die in their unbelief: but in other guise does He tell them this, transferring unto the better the force of His speech. For whereby He here promises that he who has chosen to follow Him shall have the light of life, by this same does He shew covertly, that by refusing to follow they shall have dearth of that light which availeth to recover them unto life. For is it not clear to all and unhesitatingly to be received, that to those who flee what cheers, the reverse:must needs befall? True then was the word of our Saviour and undoubted that which was contrived through His skill.

13 The Pharisees therefore said, Thou bearest record of Thyself, Thy record is not true. Dull and slow is the Pharisee, and most hardly led unto the power of seeing the Godhead of the Lord: he errs again by reason of the flesh, and imagines nought beyond what he sees. For while seeing that He uses utterances beyond man and hearing words most God-befitting, he yet conceives of bare man, not looking to the illustriousness of the Godhead nor opening the eye of his understanding to look at Emmanuel. For to whom will it belong to say, I am the light of the world, save to One and Alone God That is by Nature? who of the holy Prophets dared to say such a word? what angel ever burst forth such a word? let them traverse the whole

God-inspired Scripture and search into the sacred and Divine Word, and shew us this. But they making no account of what necessarily follows, deem that they ought to contradict, and advance hotly to what alone they know accurately, accusal out of love of fault-finding, For they depreciate Him as not being the Light of the world, accusing the things spoken by Him, affirming that not true is His record. For they are wise to do evil, but to do good they have no knowledge, and suppose that they can overturn and that by chicanery His record, attempting to invalidate it from just merely our own customary ways, not by the commands of the Law.

For where does the Law (let them tell us) say that a man's testimony of himself is invalid? For wearisome I suppose and unendurable at times is a person's witnessing excellences to himself: and verily the most wise compiler of Proverbs saith, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. Yet not altogether false is that which is said by any of himself. For let any of the Pharisees come forward, and let him tell us what we shall do when the blessed Samuel testifies most excellent things to his own self. For he is somewhere found to be making his defence to those of Israel and saying, The Lord is witness against you and His anointed is witness this day that ye have not found ought in my hands. But if the Law forbad any one to witness to himself, how (tell me) came Samuel to set it at nought, albeit the Divine Scripture saith of him, Holy 14 was Moses and Aaron among His priests, and Samuel among them that call upon His name, they called upon the Lord and He answered them, in the pillar of the cloud did He speak unto them, they kept His testimonies and the ordinances that He gave them. Seest thou how he was conjoined with Moses as having virtue commensurate with him, and is witnessed to by the Spirit as an accurate keeper of the Law? How then did he trangress the Law by witnessing to himself, will one say?

But he did not trangress it; for he is witnessed to as keeping it, and he hath witnessed to himself. The Law then forbids to none to witness to himself. And moreover what shall we say, when we see the blessed David saying, O Lord my God, if I did this, if I recompensed those that recompensed me evil? yea moreover the blessed Jeremy saith, O Lord God of hosts, I sat not in the assembly of the mockers, but was circumspect because of Thy Hand: and the most wise Paul again, though taught according to the perfect manner of the law of the fathers, as himself too testified, openly cries out, For I am conscious of nought of myself.

Let the Pharisee therefore say again of each of these, Thou bearest record of thyself, thy record is not true, even though to those who refuse not to chide the very Lord of all, the behaving most ill to the rest is a matter of course. But this we say, resuming again what we were saying, that the contradiction of the Pharisees is no necessary one taken out of the ordinances of the Law, but made only out of what prevails in common custom, and from the habit not seeming to be one befitting good people. And their contradiction out of the Law is rather railing, to steal away those whoare

already marvelling at Him and are persuaded that they ought to believe. For they revile Him as not true, and damaging the credit of what He just now said, the wretched ones draw forth the destruction of blasphemy upon their own heads.

14 Jesus answered and said unto them, Though I hear record of Myself, My record is true, because I know whence I came and whither I go. On Christ saying that He is what He is by Nature and truly (for He openly declared, I am the Light of the world) the multitude of the Pharisees unrecking of danger deemed that He spake falsely. For in their exceeding folly they knew not that when some set forth their own nature and tell what is essentially inherent in them, we shall not, if we think aright, suppose that they do so out of boasting, nor shall we say that they are bent on hunting vain-glory, but rather that they declare what they really are. As for example we say that when an angel pointing out his own nature says, I am an angel; when a man shewing what he is says, I am a man: yea, if one should clothe with voice the sun, and it teaching the property of its nature should say, I hasting around the circuit of the heaven, let forth bright light to those on the earth:----one would not reasonably suppose, that it were witnessing to itself things not its, but what it really was by nature. In the same way (I deem) as to our Saviour Christ too, even though He says that He is the Light, He will say the truth, and will be found boasting not less than they in things external to Him.

The many therefore living in ill-instructedness, not understanding Emmanuel, suppose that He is vain-glorious and attack Him as though one of us, and have not shuddered to say, Thy record is not true, to Him Who cannot lie, for guile was not found in His Mouth, as it is written. But it behoved Him to lead by the hand them who were astray, having fallen away exceedingly from the truth, and gone away from right reasoning, and in all forbearance to tell them that they had missed of what was becoming, unholily ascribing the love of even lying to Him Who is from above and begotten of God the Father. For true (He says) is My record, even though I hear record of Myself. For in men is sometimes seen the desire from self-love of witnessing things most excellent to themselves, even though they have them not (for prone to ill is their nature); but to Me (He says) belongs not the power of being sick of the same ills as those on the earth. For I know whence I am, Light of Light and Very God of Very God the Father, having the Nature that is beyond the reach of infirmity. For even though (He says) I became Man because of My Love for men, yet not on this account shall I be deemed bereft of God-befitting Dignity, but I remain what I am by Nature, God. A clear proof of this, is My knowing whither I go:

for I shall ascend unto the heavens to the Father of Whom I am. This I suppose one would say pertained not to a man as we are, but to Him Who is by Nature God even though He became Man. Hence the words I know whence I am, indicates that the Son is by Nature of the Father, and the whither I go, a demonstration of God-

befitting Authority (for He will ascend as God, above the heavens, as Paul saith); yet hath it some fit threat, even if not altogether clear, against the impiety of the Jews. For that He shall full soon depart altogether from their race, does He here evidently say; and leaving them in dearth of the Divine Light, will prepare them for being in ignorance and deep darkness, as He shews them elsewhere more clearly: for He says, While ye have the Light, walk in the light lest darkness come upon you.

15 YE judge after the flesh, I judge no man. We shall again find the Lord of all using gentleness most worthy of love; for not with equal wrath does He repay those who blaspheme Him, albeit knowing that they ought to participate in bitter punishment: but imitating the more gentle of physicians, He will (I deem) in this too be rightly marvelled at. For they often make no account of the slights of the sick, but forbearing most patiently make their skill helpful to them, curing what gives them pain, and railed at at times, they explaining what is for the good of health persuade them to be diligent in what is for their good and make known the cause of their sickness. And the Lord Jesus Christ both bears with those who blaspheme Him and reviled He does them good, He binds up the wounds of them who insult Him: yea and most clearly counts up to them the causes of their unbelief in Him, whence their sickness befell them. For YE (He says) judge after the flesh, i. e., ye err, and with great reason, since ye look to this flesh alone, albeit ye ought far rather to give heed to the magnificence of the deeds: believing that I am such an one as you because I am clothed in your flesh, ye have been greatly deceived, and not contemplating the deep mystery of the Economy with Flesh, ye put forth a most ill-advised judgment against Me, saying that the Truth lies. But I shall put off judging you until another time, for God sent not His Son into the world to judge the world, but that the world might be saved.

I think then that the question before us has been solved not amiss: but one may going through other thoughts also make the sense clear as far as we are able. YE (He says) judge after the flesh, I judge no man. Having nought at all (He says) to find fault with and not able to reasonably blame My Wonder-workings, ye depreciate them only on account of the flesh, and because I am seen a Man as you, ye impiously class Me as nothing. But I (He says) do not for this condemn you; for not because ye are men by nature, shall I therefore esteem you as nothing nor for this shall ye render account to the Judge. I find not fault with the nature, I condemn not Mine Own creation, I say not that there is any transgression in man from his being man. Yet ye by reason of the flesh esteem Me as nought, and for this did ye condemn Me: but I have not so reckoned of you, but knowing that a great and honourable thing is man even though he be made of earth, albeit Very God and in the Form of the Father Who begat Me, I humbled Myself taking servant's form and made Man: in respect of which alone am I now condemned by you, albeit Myself

condemning no man for this. And if I judge My judgment is just and true because I am not alone but I and the Father that sent Me.

"Doth then," will haply one say of those who think contrary to the doctrines of the Church, "the Son know how to judge aright, only for this reason, that the Father is with Him when He does so? This being so (and that in truth) what yet hinders from saying that the Son is in a way directed unto uprightness through the Will of the Father, not possessing this in perfectness, nor able of Himself to act irreproachably?" What then shall WE too respond to their words? Impious, sirs, is your idea and most befitting Jewish folly alone, for not as though not possessing the power of judging rightly of Himself, does the Son so speak; for the Psalmist will testify to Him saying in the Spirit, God is a Righteous Judge. And that none other save He is Judge, Himself will be our witness, saying in the Gospels, For neither doth the Father judge any man, but hath given all judgment unto the Son. Hath then God the Father given the judgment to one who knoweth not to judge rightly? But any one (I suppose) would attribute to the uttermost folly so to deem of the Righteousness of the Father, i. e. the Son. For the Father knoweth His own Offspring and gave Him judgment, and by giving it, clearly testifies His Power to judge aright. It is therefore most manifest, that not as being impotent to judge justly does He say that the Father co-judges with Him, but the words are replete with some thoughts akin to those above and in sequence.

What then He wishes to make known, we will clearly say. YE (He says) O leaders and teachers of the Jews, made an evil and most unjust judgment against Me: for by reason of only the flesh, ye deem ye ought to esteem Me as nothing, although I am by Nature God. But I when I begin to judge of you, shall not put forth such a judgment against you, for not because ye are men by nature, shall I therefore deem it fit to condemn you: but having the Father in all things Co-willer and Co-judge, I condemn you justly. And why? Ye did not receive Him Who cometh from Heaven, ye have not ceased to insult Him That was sent to you from the Father, ye depreciated Me Who came for the salvation of all, for merely the flesh's sake, spurning far the Law which was ever dear to you. For where (tell me) doth Moses bid you condemn any because he was a man by nature? YE therefore judge and reckon unjustly: for ye have not the Law as your Co-willer herein, but by yourselves are bold to every daring deed, having not the inspiration of the Divine will: but I not so, for having in Myself the Father as My Assessor and Co-approver in all things that concern you, I judge most justly in giving up to desolation your whole country, and burying it in the misfortunes of war, yea in expelling from the very kingdom of Heaven those who have so raged against Him who willeth to save them, and who for this cause came in man's form.

17, 18 And in your Law it is written that the testimony of two men is true: I am one that bear witness of Myself and the Father too That sent Me beareth witness of Me.

Having said that God the Father will co-judge and co-condemn those who blaspheme against Him, He taketh the pair of Persons unto something else that is profitable. For I (He says) will not refuse to tell you what I am by Nature. For I am the Light of the world. And I would not seem to any to be fond of boasting: for not in external endowments but in those that accrue to Me Essentially do I glory. But if in saying this, I seem to you not competent to receive from you approval for truth, because I am alone and have witnessed to Myself, I will take to Me God the Father co-working and co-witnessing to My Endowments. For He co-works with Me (He says) as ye see, and co-operates. For as far as regards human nature, I should not do any thing at all, if I possessed not the being God by Nature: as far as regards My being of the Father, and having in Myself the Father, I confess that I can accomplish all things, and am witnessed to by the Nature of Him who begat Me: for as having Him in Myself by means of Sameness of Nature, I come to the achieving of all things unhindered.

For our Lord Jesus Christ hath of the Divine Nature all-creative Power as God even though He became Man, and He is witnessed to by the Father, having Him Co-worker in all things according as is said by Him, Of Myself I do nothing, but the Father that dwelleth in Me, Himself doeth the works. But we deem that the Father co-works with the Son, not as introducing some other power of His own for the achievement of the things done, to one who was wanting in power (for if we thus conceive, we shall concede that both the Power of the Father and that of the Son are surely imperfect, if ought of miracle be wrought by Them Both, as though One were not sufficient for the need) but conceiving of, and taking the words in more pious wise, we shall say that since there is in Father and Son One Godhead, and the un-differing Authority and Power of the Same Nature, the works of the Son will surely be those of God the Father, those again of God the Father, the works of the Son.

But He saith, I do nothing of Myself, not as though a servant or under-worker, or in position of a learner, and waiting to be commanded by the Father, or instructed in order to accomplish wonders: but rather signifying with all precision, that having sprung of the Essence of God the Father, and like Light produced Ineffably and without beginning from His Innermost Bosom and Eternally co-with Him, and conceived of and being the Image and Impress of His Person, He hath the same Mind so to speak with Him, and the same energy in everything. For that He might clearly teach that He is Co-willer in all things with Him Who begat Him, He says, I do nothing of Myself. Just as though He said, I am not turned out to any private will of My own, which is not in God the Father. Whatever the Nature of the Father

wills and judges, this same is surely in Me too, since I beamed forth of His Bosom, and am the Very Fruit of His Essence.

Hard then are these things to explain, and that which is unattainable by the very understanding may not without difficulty be unfolded through the tongue: nevertheless bringing such things as far as in us lays to a pious view,we shall gain to ourselves heavenly reward, and thus preserve our mind unwounded and unmoved by turnings aside unto ought else. But we must note that the Saviour adding and crying to the Jews, And in your Law is it written, persuades the Pharisees as of necessity to admit the pair of Persons. For I (He says) bear witness of Myself, and the Father will be with Me herein: will therefore the pair of witnesses confirmed by the book of the Law, be accepted by you, or will ye again, looking only to your envy at Me, not keep even the Law that ye admire? 19 They said therefore unto Him, Where is Thy Father?

In this too most especially may one, I deem, and with good reason cry out against the stolidity of the Jews, uttering that word of the Prophet, Behold O foolish people and without heart. For after much discourse and often with them from our Saviour Christ, Who over and over makes mention of God the Father in Heaven, the wretched ones sink down into so great folly as to dare to say, Where is Thy Father? For they think nought at all of Him Who is His God and Father in the Heavens, but look round at and seek for Joseph, believing him to be Christ's father and no otherwise. Thou seest then how they have been with reason called a people verily foolish and heartless: for able not so much as to raise the eye of their understanding above things of earth, they shew that true it is which was said of them, Let their eyes be darkened that they see not, and bow Thou down their back alway. For of irrational creatures is the back bowed, for they have this form from nature, and there is nothing of uprightness in them. And the mind of the Jews has become in some way like the beasts and has declined ever downwards, seeing nothing of heavenly things. For shall we not by the very fact itself, instructed aright in this matter, think and judge truly concerning them? for if they had at all thought of God the Father in Heaven, how would they have sought in place the Unembodied?

how (tell me) would they, saying most unadvisedly of God Who filleth all things, Where is He, not fight with the whole Divine Scripture, albeit the Divine-speaking Psalmist, going through (as he was able) his words about God, and attributing to Him the power of filling all things, says, Whither shall I go from Thy Spirit, and from Thy Presence whither shall I flee? if I ascend up into heaven, THOU art there, if I go down to hell, behold Thou, if I take my wings at morning and depart unto the uttermost parts of the sea, even there shall Thy Hand lead me and Thy Right Hand shall hold me. Yea and God Himself Who is over all, shewing clearly that He possesseth not nature circumscribed by space, saith to those so unholy Jews, Do not I fill heaven and earth, saith the Lord? what house will ye build Me, or

what the place of My rest? Heaven is My Throne and earth My footstool. One may therefore see the Jews in all things without understanding, when they say to the Saviour Christ, Where is Thy Father? except they say this of His reputed father after the flesh, in this too doting.

But it is likely that the words of the Jews had some other deep meaning. For since they thought that the holy Virgin had committed adultery before marriage, therefore they rail most bitterly against Christ as not even knowing from whom He is, saying, Where is Thy father? doting. Jesus answered, Neither Me do ye know nor My Father, if ye had known Me, ye should have known My Father also.

True is the word and in no respect can it be accused of lying. For they who indeed suppose Christ to be of Joseph, or of fornication, and who know not that the Word beamed forth of God the Father, how will they not with reason hear, Neither Me do ye know nor My Father? For if they had known the Word that beamed forth of God the Father, and was for our sakes made in the flesh, according to the Divine Scripture, they would have known Him too Who begat Him. For most accurate knowledge of the Father is through the Son implanted in the understanding of the more zealous after learning, as He too affirmed, saying unto God the Father, I manifested Thy Name to the men, and again, Thy knowledge was made marvellous by Me. For since we know the Son, we know by Him Him Who begat Him. For through Both is brought in the perception of the Other: and when the Father is mentioned, the memory of His Offspring surely comes in with it, and again with the signification of the Son, the Name of Him Who begat Him comes in too. For therefore is the Son a Door (so to speak) and way leading unto the knowledge of the Father. And so does He say, No man cometh unto the Father but by Me. For we must needs first learn (as is possible) what the Son is by Nature; and so, as from Image and most accurate Impress, understand well the Archetype.

For in the Son is the Father seen, and in the Nature of His own Offspring as in a mirror, is He Perfectly seen. But if this be true, as it is true, let the God-opposing Arian blush. For needs must the Impress of His Essence be in every way and manner like to Him, lest ought else than what the Father is, be supposed to be perfectly beaming forth in the Son. And if He love to be known in the Son and to shine forth in Him, He knows (I suppose) of a surety that He is Consubstantial too, and in nothing whatever inferior to His Own inherent Glory: for He would not have chosen to be believed to be in lesser case than He is by Nature. And since He loves and has willed this, how must we not needs now confess that the Son is every way like the Father, in order that through Him we may know Him also That begat Him, as we have already said, ascending aright from the Image to the Archetype, and be able to have an unblameable conception of the Holy Trinity?

Thus then he who knoweth the Son, knoweth the Father too. But consider how the Lord after having said the truth to the Jews, interweaves some other device also

in His speech; for having said clearly, Neither Me do ye know nor My Father, He draws gently off the mind of the Jews, that they should not think only humanly of Him, nor suppose that He is in truth the son of Joseph who was taken economically but should rather seek and enquire Who is the Word in Flesh, Who His Father by Nature.

CHAPTER III. That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any, but Himself of His own will suffered this for us that He might save all.

20 These words spake He in the Treasury as He taught in the Temple, and no man laid hands on Him, because His hour had not yet come.

The most wise Evangelist profitably makes plea in behalf of the saving Passion and shews that the Death on the Cross was not of human necessity, nor did Jesus suffer death against His will from the tyranny of another, but rather did offer Himself for us a spotless Sacrifice to God the Father by reason of His inherent love for us. For since He must needs suffer (since thus would the imported corruption and sin and death be overturned), He hath given Himself a Ransom for the life of all. What then will be found in the words before us making for the saving Passion, and what of profit the aim of the thoughts therein is replete with, do thou again hear.For Christ (he says) was speaking these words not outside of Jerusalem, nor in any city of those round about, nor yet in a more insignificant town or village of Judaea, for He was standing by the very treasury, i. e., in the midst of the very courts in the Temple itself was He making His Discourse on these matters. But the Pharisees, albeit deeply cut to the heart and grieved exceedingly at what was said by Him, laid not hands upon Him, when it was in their power most easily to do this; for He was, as I said, within the meshes. What then was it that persuaded to be quiet

even against their will, those who are raging like fierce beasts? what was it that checked their anger? how was the bloodthirsty heart of the Pharisees charmed?

Not yet, he says, had His hour come, that is, not yet was the time of His Death at hand, by no other hand marked out for the Saviour Christ, nor yet cast upon Him by fate (as the lying fables of the Greeks say) or by the hour (after their babbling speech), but rather marked out by Him according to the good pleasure of God the Father. For being God by Nature and Very and unknowing to miss of what was fit, full well did He know how long time it was right to live in Flesh with those on the earth, and when again to depart to heaven, having destroyed death by the death of His own Flesh. For that not by the tyranny of any, was death brought upon Him That is by Nature Life, is I suppose clear to all who are wise: for how should the bonds of death prevail over the Life by Nature? and the Lord Himself somewhere testifieth saying, No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it. For if the time in which He must surely suffer death, were laid down as of necessity by some other, how should we find it in His own power to lay down that Life? for it would have been taken even against His will, if His Passion were not in His own power.

But if He lays it down of Himself, we shall see the Passion to be not in the Power of any other but in His own Will. For then did He permit to Jewish folly to go through to its own end, when He saw that the fit time for His Death had now come.

Let not then the haughty Pharisee brag of his own daring deeds, nor puffed up with exceeding ill-counsel say, If Christ were by Nature God, how came He not to be without my meshes? how escaped He not my hands? for he will hear in reply from those who love Him, Not thy meshes, O sir, prevailed, for it were nought hard for God supreme over all to crush thy snare, and pass forth of the net of thy impiety: but the Suffering was the salvation of the world, the Passion the undoing of death, the Mighty Cross the overthrow of sin and corruption. This He knowing as God, submitted Himself to thy unholy daring. For what, tell me, was the hindrance to thy enfolding Him then especially when thou wert gnashing thy teeth at Him, as He was teaching by the very treasury? and if it was the work of thy might to overcome Christ, why didst thou not make Him a prisoner then? But thou stoodst in anger unmitigated to bloodshed all revealed, yet doing nought of the things thou wouldest. For not yet did He will to suffer, Who was persuaded by thy mad folly, as by bits which may not be snapped. These things may one with reason opposing to the vain talk of the Jews, shame them even against their will, into not bragging of what they least ought.

And one may well admire the holy Evangelist reasonably shewing, and clearly saying that the Saviour was teaching these things in the temple by the Treasury and no man laid hands on Him: for he was witnessing so to speak to Christ's own words, which He said to the Jews when they were at hand to take Him, As against' a robber

are ye come out with swords and staves for to take Me? daily did I sit teaching in the temple and ye laid no hold on Me. And one would not (I suppose) say, if one thought rationally, that He was blaming the Jews, that they had not brought on His Passion untimely, nor yet that letting slip the right time, they were advancing too slowly to shed blood: but rather He is convicting them, as unwisely supposing that they should have prevailed even against His will, and could have seized by force Him who may not suffer except He will. For I was sitting teaching in the temple and ye laid no hold on Me, for then I willed it not, nor would ye now avail to do this, except I willingly subjected Myself to your hands. Hence one may on all sides see, that no work was it of Jewish might to put our Lord to death; but to their unholy daring may one attribute the attempt, to our Saviour Christ the will to suffer for all, that He might free all and, having bought them with His own Blood, present them to God the Father.

For God, as Paul saith, was in Christ, reconciling the world unto Himself, and in all forgiveness restoring that which had fallen away from friendship with Him, unto what it was in the beginning.

21 He said therefore unto them again, I go My way, and ye shall seek Me and shall die in your sins.

That we must needs take hold of the present time for whatever one may receive profit from to oneself, does Christ herein well declare unto us. For to be too late in what is good and to take after-counsel for what is profitable, clearly brings no gain but ministers wailing befitting the neglect. Our Lord therefore being good and gracious, as it is written, both bears with those who dishonour Him and aids those who insult Him and is found as God superior to all the littleness of man. Yet does He for their good threaten to depart from them, and says plainly I go My way, that He may implant in them a more resolved mind, and that they considering that they ought not to leave their Redeemer when present frustrate of His work, He may whet them to pass on to the faith and may make them now at length more ready unto obedience. And having cried out, I go My way, and threatened departure from the whole nation, He subjoined economically the damage therefrom ensuing unto them. For (He says) Ye shall die in your sins; and we shall see the nature of the thing bringing in the truth of what is said. For they who did not at all receive Him Who came to us from Heaven that He might justify all through faith, how shall they not beyond all contradiction die in their sins, and not receiving Him Who can cleanse them, how will they not have lasting defilement from their impiety?

For to die unredeemed, yet laden with the weight of sin, to whom is it any doubt where this will conduct the soul of man? For deep Hades will, I deem, receive such an one, and he will continue in great darkness, yea he will inhabit fire and flames, with reason numbered among those of whom it has been said by Prophet’s voice, Their worm shall not die neither shall their fire be quenched, and they shall be for

a sight to all flesh. Whereof that they may escape the trial, Christ kept manifoldly calling them to a speedy turning away from their wonted unbelief, saying not only that He should leave them and go away, but also of necessity putting before them how great misfortune they will thence undergo. For ye shall die (He says) in your sins. But since He put in between, And ye shall seek Me, and hitherto we do not find the Jews seeking Him, we shall reasonably go to some other meaning: for He must needs be True. For even though they now in the body and yet in full enjoyment of the pleasures of the flesh, for their exceeding senselessness seek not their Redeemer, yet when they wretched fall into hell and have their abode in the place of punishments, when they are in the ill itself, then, then will they seek even against their will.

For there (He says) is weeping and gnashing of teeth, each (it is likely) of those there wailing his carelessness in what was good, and well-nigh saying what is in the Book of Proverbs, I have not obeyed the voice of him that instructed me and taught me. Therefore as Paul saith, Let us therefore fear lest, a promise being left us of entering into His Rest, any of you should seem to come short of it. For we must run, that we may obtain, and not by our disbelief insult Him Who draws us out of bitter bondage, but submit ourselves and with upturned hands lay hold on the grace.

and whither I go, YE cannot come.

Not only does He say that they shall die in their sins, but declares clearly that, ascending not to the mansions above, they will remain outside of the good things of the kingdom: for they who received not Him Who came from above, how could they also follow Him ascending up? Double therefore is the punishment to them who believe not, and not in any single thing their loss. For just as they who have fallen into bodily loss of health must needs suffer and endure the trials of the suffering and besides be deprived of the pleasures of health; so and not otherwise do they who have departed into Hades, and there undergo punishment proportionate to the sins, both endure the state of punishment and lose the enjoyment of the hope of the saints. Most excellently then does our Lord Jesus Christ say not only that they shall die in their sins, but also that they shall not mount up to the mansions above: for binding them as by a twofold cord, does He haste to draw them away from their inherent ill-counsel.

From all sides saving that which was lost and binding up the broken and raising up that which was broken down (for these are the ways of a Good Shepherd and One Who readily gives His Life for the salvation of the sheep) does He tell His own disciples, I will go and prepare a place for you, and will come again and receive you with Myself, shewing that the very heaven will be accessible to the saints and teaching that the mansions above have been prepared for them that love Him, but to those who have chosen to disbelieve Him, rightly and needs does He say, Whither

I go YE cannot come. For who at all will follow the All-holy Christ, if he love not the cleansing that is through faith? or how shall he that is yet defiled and that has not cleared off the filth from his passions be with our Lord Who loves us? What communion hath light with darkness, as Paul saith? For I deem that they ought to be holy who would say to the All-Pure God, My soul cleaveth after Thee.

I think that this meaning has now too not amiss been put on the words before us, but if one must go about and view it differently, and say yet something else besides, we will not shrink from doing this too. Whither I go, YE cannot come. Being Very God, I am absent from no one, I fill all things, and being with all, I dwell specially in Heaven, gladly having abode with holy spirits. But since I am the human-loving Framer of all things, I deemed intolerable the loss of My creation, I beheld man going away to utter destruction, I viewed him falling from sin unto death, I must needs reach forth an helping Hand to him as he lay, I must needs in every way aid him overcome and falling. How then was it meet to save that which was lost? it needed that the Physician should be with those in peril, it needed that Life should be there present with the dying, it needed that Light should have its abode with those in darkness. But it were not possible that ye being men by nature should take wing to Heaven and have your abode with the Saviour. Therefore have I Myself come to you, I heard the Saints oftentimes crying aloud, Bow Thy Heavens o Lord and come down; I bowed the Heavens therefore and have come down; for in no other way could ye look to come hither.

Yet do I endure to remain with you, do ye more resolutely lay hold of life, purify yourselves through faith while He is with you Who knows to, and can, compassionate with authority. For I shall go, yea shall return again whither YE cannot come; even though ye should seek the Giver of salvation by an untimely after-counsel, ye shall not find Him: what follows ye may see. For ye shall surely die in your sins, and weighed down by your own transgressions, shall go mourning to the prison-house of death, there to pay the penalty of your lengthened unbelief. The Saviour then being good and exceeding loving to man, compels the Jews by fears of future punishment even against their will to be saved.

23 And He said unto them, YE are from beneath, I am from above.

Some one haply of those who have a more studious mind and are wont to approve the more subtle of the Divine Thoughts, will enquire what it was that induced our Lord Jesus Christ, Who but now addressed the Jews and said, I go My way, and ye shall seek Me, to add as something necessary, YE are from beneath, I am from above. For these words seem somehow not to harmonise altogether with those above, but they are replete with a hidden economy. For since He is God, having no need as the Divine Evangelist John himself somewhere says, that any one should testify of man, for He knew what was in man, for He penetrateth even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of

the thoughts and conceptions of the heart: He is not ignorant of the unlearned fantasies of the Jews, who, since a gross and feeble mind was their inmate, when they heard from the Saviour's Lips, I go My way, foolishly thought either that leaving Judaea He would flee somewhere or that He is saying somewhat of this kind, While I live and survive believe, lest death should befall me. For, I go My way, taken in its common meaning signifies this too. And it is no wonder if the Jews have fallen into such uncounsel as even to imagine something of this kind as to Christ.

For they knew not that He is God by Nature, but looking only to this body which is of the earth, they imagined that He was a man as one of us. Therefore does the Saviour blaming them say, YE judge after the flesh. Removing them therefore from so puerile and grovelling a notion, He again teaches them that not of any one subject to birth and decay are they reasoning such things, but of Him Who is in truth begotten from above and from God the Father. Not to Me therefore (He says) will belong death and flight, for I am from above, i. e., God from God (for God is above all) but you will this rather befit. For from, beneath are ye, that is of nature subject to death and falling under decay and dread. Of Me therefore (He says) do ye letting go your own weakness imagine nought of this sort, for not of equal honour with the Lord is the bond, with Him Who is from above and begotten of God the Father that which is from beneath and of the earth.

But that from above signifies the Eternal Generation of the Son from God the Father, wise reasoning will persuade us to hold. For from above understood of place signifies the being from Heaven, but nought would be in the Son special above the creature that is below and subject to God, if He come only from Heaven, since the more part of the angels too sent forth to minister walk below, ordering some of the affairs on the earth, descending from above and from Heaven. And the Saviour is a witness to us saying, Verily verily I say unto you, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man. Since then angels too descend from above, from heaven, why vainly does Christ boast as of something great and surpassing the whole creation, in having come I mean from above? But one may without the smallest toil and trouble see Who is by Nature the Only-Begotten, what the angels that are from Him. Needs therefore does from above signify to us not this From Heaven which is common [to Him and the Angels] but that the Son beamed forth from the Nature Which is most exalted and above all things. Therefore doth from above in regard to the Only-Begotten Alone, signify the being from God and nought else. For while all things are said to be and to exist from God, the Son has this special above all, viz., to be of the Very Essence of the Father by Generation and not as creatures by creation.

CHAPTER IV. That the Son is by Nature God, wholly remote from likeness to the creature, as regards Essence.

YE are of this world, I am not of this world. He shewed herein and very clearly what is the meaning of Above, what of Beneath. For since it was like that the Pharisees able to understand nothing would consider what had been said in a more corporal manner, and understand the Above and Beneath of place and would thence stray into many notions, profitably did our Lord Jesus Christ bare His word of the obscurity that seemed to have been cast upon it and from all want of clearness, putting more clearly in the sequel what He had said darkly. For YE (He says) are of this world, i. e., from beneath, I am not of this world, this then is From above. For God overpasses all that is created, not having superiority in local exaltation (for it were foolish and utterly uninstructed to conceive of the Incorporeal as local) but surpassing things originate by the ineffable Excellences of Nature. Of this Essence does the Word say that He is, not the creation, but the Fruit and Offspring. For observe how He says not, From above have I been created and made, but rather, I am, that He may shew both whence He is and that He was ever Eternally with His own Progenitor. For He is as the Father too is: but He That is and is Eternally with Him That is, how He was not, let the folly of them who think otherwise 15 say.

But haply the foe of the Truth will withstand us saying, ”Not without qualification hath Christ said, I am not of the world, but by adding This, He hath shewn accurately that there is another world, the spiritual, whence He might be.”

Therefore among creatures is the Son (for this is what thy language, O sir, is working out for us), among those who have originate nature will the Creator be surely classed, putting about Him some angelic perchance and slave-befitting dignity you deem that yourself will escape the charge of blasphemy. For do you not know, that though you attribute to Him that highest position and status which the holy

angels will be conceived of as having, though you confess that He is above every Princedom and Authority and Throne, and yet believe Him to be originate, you sin against Him no whit the less? For there is no worthy place whatever of superiority over the rest to the Only-Begotten, so long as He is at all conceived of as created. For not in having precedence of any hath He glory but in being not originate, yea rather God of God by Nature. But THOU again art classing Him Who beamed forth from God and therefore is God, with things originate, and thou reckonest Him to be a part of the world, and if not perchance of this one yet of another (for imagined distinction of worlds will make no difference at all, in respect of having been made): and dost thou not blush putting the Word Who sitteth with Him Who begat Him, in the category of His guards and those who stand before Him?

for dost thou not hear Gabriel saying to Zacharias, I am Gabriel that stand in the Presence of God and I was sent to speak unto thee, and Isaiah, I saw the Lord of Sabaoth sitting upon a throne high and lifted up, and the Seraphim were standing round about Him. And (marvel! the Prophet was beholding the Son and called Him Lord of Sabaoth, and introduces Him as King with the highest Powers as Bodyguard. And that it really was the Glory of the Only-Begotten which he was beholding, the wise John will testify saying, These things said Esaias because 16 he saw His glory: and of Him spake he. Wherefore the Divine Paul too, both from His Co-sitting with God the Father and from His being called Son by Nature, coming to most accurate perception of the Mystery and gathering the knowledge pertaining to the idea, says, For unto which of the Angels said (i. e., God the Father) at any time, My Son art THOU, this day have I begotten Thee? (for in the word I have begotten, He shews that the Son is by Nature God of God) and again, But to which of the Angels said He at any time, Sit on My Right Hand? And he does not in saying this accuse God the Father of either being wont to do aught unjust or as dishonouring the nature of the angels, when He honoured that by a position below the Son.

For what hinders (may one say) since God the Father is just and good, His making the nature too of the angels assessor with Himself, if the Son be altogether among things originate, and con-natural with them in respect of having been created, even though by some other excellences He surpass the measure belonging to them, just as they may surpass us. But not unrighteous is God the Father, who bade the Angels to stand in the Presence, and gave this Dignity to their nature, having His own Son co-seated with Himself, since He knows that He is by Nature God, and that His own Offspring is not alien from His Essence. How then is He any longer originate, how of an originate world and not rather in the same [state] wherein is Very God, i. e., above all things that are conceived of and acknowledged to exist in every world?

But since ye put out as something great and resistless Christ saying with some fair distinction, I am not of this world; and by the word this, ye affirm that the

other world is meant, saying that He is of it, let us see again if ye are not staying yourselves upon rotten arguments, prompted to reason and think thus by only your own want of thought. For the word This, or of this (as it may be), or whatever we say pronomically, is demonstrative, and not altogether or necessarily indicative of another. And verily the blessed Baruch, pointing out to us the One and only God, says, This is our God, there shall none other be accounted of in comparison with Him, but if the word This were altogether significant of another, how would not another be accounted of in comparison of Him? yea and the righteous Symeon too, prophesying the mystery of Christ, says, Behold this child is set for the fall and rising again of many dead in Israel and for a sign which is spoken against, although unto whom is it not most manifest, that not as severing us from other persons does the righteous man say, This, but intimating that He Who is now present and has been set for this, is by Himself?

Therefore when Christ says, I am not of this world, not surely as being of another world does He say it, but as defining and laying down in a more corporeal form, as if two places, the originate nature I mean and that of the Man Who is Ineffable and above every essence, He puts the Jews in the place of things originate, saying, YE are of this world, Himself He altogether severing from things created, and connecting with the other place, I mean Godhead, says, I am not of this world. Hence contrasting (for our knowledge) the Godhead with the world, He gives Of this to the latter, Himself He apportions to God Who hath begotten Him and to the Essence which is Supreme over all.

”But” (says he) ”God the Father will in nothing wrong the nature of the angels, if He do not please to honour it in the same degree as the Son. For variety in the creation, or the apportioning glory in befitting degree to each, in no wise argues that God is unjust, since how then should WE be less than the angels, albeit we confess that God is Righteous? What then we are in respect of the angels, that are the angels too in respect of the Son; for they yield as to one better than they, the being in greater honour than themselves be.”

But, most excellent sir, shall we reply, shaming the unlearned heretic, if even though we be remote from the glory of the angels, since we come short of the piety too that is inherent in them and though there be much variety in the creation and diversity, and superiority in honour or inferiority according to the will of Him Who made them, yet is the being created common to all, and in this there is nought at all that surpasseth or cometh short of other. For that an angel should excel a man in honour and glory is nought wonderful, or an archangel too an angel; but the power of mounting up to the glory of Him Who made all things, we shall find to accrue to no one of creatures: for not any of the things that have been made will be God, nor will the bond be equal in honour with the Lord, co-sitting with Him and co-reigning. What measure then of honour will there be to the Son? being

according to you originate and of the spiritual world, will He have God-befitting Dignity? how will that which is connatural with the creation mount up to the same glory as He Who is by Nature God, albeit God saith, My Glory will I not give to another? what (tell me) put the devil forth of the heavenly halls?

was it the thirsting for honour which beseemed the originate nature, yet better and greater than the measure which accrued to him, and was it in this that the nature of his crimes lay? or was it that he dared to say, I will be like the Most High? For the creature pictured to itself that it could mount up to the Nature of its Maker and be co-throned with God Who has the power over all. Wherefore he hath also fallen as lightning, as it is written, from heaven. But THOU springing heedlessly upon things so insecure, accountst it nothing that the Son being according to you of some world, and consequently parcel of the creation, should be called by way of honour by God the Father to sit with Him, though Essence in no wise bestow upon Him this nor call Him to Dignity befitting and due to it. For He receives, if it be as YE in your babbling say, things above the creature in the way of favour. Away with such blasphemy, man, for we will not be thus minded, may God avert it! For we believe that angels and archangels and those in yet higher place than they, are diversely honoured by the Authority and Counsel of the All-wise God, Who allots to each of the things that are a just Decree:

but as to the Son by Nature, we will not imagine that He is so, for no glory by way of favour and imported hath He, but since He is of the Essence of God the Father, Very God of God by Nature and Very, He is co-throned and co-seated with Him, having all things under His Feet as God, and of the Father with the Father in God-befitting way aloft above the whole creation. Wherefore rightly heareth He, For all things are Thy servants. And since from all sides He is found to be Very God, it is (I suppose) wholly clear that He is not of this world, i. e., originate. For the world here signifies to us the nature of created things, carrying the comparison from a part unto the whole that is conceived of as created. As then God withdrawing Himself from all connaturalness with the creature said in the Prophets, For I am God and not man (and not because He said that He is not man as we, shall we surely therefore class Him with angels or any other of things originate, but from part going unto the whole, will confess that God is by Nature Other than all things originate), so I deem that we ought piously to understand the hard things that come in our way; for we see in a mirror by a figure, as Paul saith.

24 I said therefore unto you that ye shall die in your sins.

Having by few words overturned the most ill-counselled fantasy of those who thus conceived, and convicted them again of talking nonsense about Himself, He returns so to speak to the original aim of His Speech, and resuming it again He shews them in how great ill they will be and into what they will fall, if they most unreasonably repulse any believing on Him. A thing very befitting a wise and grave master is this

too: for I think that a teacher ought not to quarrel with the ignorance of his hearers nor to be slack in, his care for them, even if perchance they do not very readily take in the knowledge of the lessons, but anew, yea many times, to return to the same things and go through the same words (since verily the enduring ploughman cleaving the field and having exhausted no slight toil thereon, when he has sown the seed in the furrows, if he see any spoilt, he turns again to the plough, and grudges not to sow upon the now ruined parts): for having missed his aim the first time he will not altogether do the same the second. A like habit the Divine Paul too practising somewhere says, To say 17 the same things to you to me indeed is not grievous, but for you it is safe. Seest thou that as the teacher is found superior to sloth, then to the hearers often follows the being in safe practice? Serviceably then does our Lord Jesus Christ repeating His Discourse with the Jews affirm that the penalty of not believing on Him will be in no passing things: for He says that they who believe not must surely die in their sins. And that death in transgressions is an heavy burden, because it will deliver the soul of man unto the all-devouring flame, none may doubt.

For if ye believe not that I am, ye shall die in your sins.

He explains more exactly what will happen, and having made the mode of salvation most evident, He shews again by what way they going shall mount up to the life of the saints, and shall attain to the city that is above, the heavenly Jerusalem. And not only does He say that one ought to believe but affirms that it must needs be on Him. For we are justified by believing on Him as on God from God, as on the Saviour and Redeemer and King of all and Lord in truth. Therefore He says, Ye shall perish if ye believe not that I am. But the I (He says) is He of Whom it is written in the Prophets, Shine shine o Jerusalem for thy Light is come, and the glory of the Lord is risen upon thee. For I (saith He) am He Who of old bade go to the putting off of the diseases of the soul and Who promised the healing of love through saying, Return ye returning children and I will heal your backslidings. I am He Who declared that the God-befitting and olden goodness and incomparable forbearance should be poured on you, and therefore cried aloud, I, I am He That blotteth out thy sins and I will not remember.

I am (He says) He Who by the Prophet Isaiah also said, Wash you, make you clean, put away your wickednesses from your hearts from before Mine Eyes, cease from your wickednesses, and come and let us reason together saith the Lord, even though your sins be as scarlet, I will whiten them as snow, even though they be like crimson, I will whiten them as wool. I (says He) am He concerning whom again Isaiah the Prophet himself says, O Zion that bringest good tidings, get thee up into the high mountain, o Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid; behold your God, behold the Lord cometh with strength and His Arm with rule, behold His reward with Him and His work before

Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young: and again, Then the eyes of the blind shall be opened and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the stammerers be clear. I am (He saith) He of Whom again it is written that suddenly shall come to His Temple the Lord Whom YE are seeking, even the Messenger of the covenant Whom YE are desiring, behold He cometh, saith the Lord of hosts, and who shall abide the Day of His Coming? or who shall stand in His Sight?

for He shall enter in as fire in a smelting house and as the sope of fullers. I am (He saith) He Who for the salvation of all men promised to offer Myself for a Sacrifice to God the Father through the voice of the Psalmist and cried, Sacrifice and offering Thou wouldst not, a Body preparedst Thou Me; whole burnt offerings and for sin Thou delightedst not in, then I said, Lo I come, in the chapter of the Book it is written of Me, to do Thy Will, O God. I am, He saith, and the very law through Moses did preach Me, saying thus, A Prophet of thy brethren like unto me will the Lord thy God raise up unto thee, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly.

Therefore with reason (says He) shall ye perish and shall pay to the Judge most righteous Doom, for your much unholiness of manners not giving heed to Him Who through many saints was fore-heralded to you, and attested by the things too which I work. For verily and in truth no argument will liberate from the obligation of undergoing punishment those who believe not on Him, seeing that the Divinely-inspired Scripture is filled with testimonies and words regarding Him and Himself affords by His Works Splendour conformable to what was long ago prophesied of Him. 25 They said therefore to Him, Who art THOU?

Their word commingled with fiercest anger proceeds from boastfulness. For they eagerly ask, not to learn and believe, but out of much madness they spring (so to speak) on Christ. For He says in more simple word, I am, not adding, God of God, nor yet ought else to indicate His inherent Glory; but in lowly wise and apart from all boasting He says only this I am, leaving it to the better instructed to add what was wanting; and they go on to wildest and unbridled madness, and from unmeasured haughtiness they all but cut short the Saviour’s word not yet advanced to its completion, and so to say rebuke and interrupt Him in the middle and say, Who art THOU? This is the part of one who openly says, Dost Thou dare to think of Thyself ought greater than WE know? we know that Thou art son of the carpenter, a man low and most poor, of no note with us and altogether nought. They therefore condemn the Lord as being nought, looking only to His family after the flesh, but the Magnificence that pertains to His works, and still more His Generation from above and from the Father, whence they might specially recognize that He is by Nature God, they do not so much as admit into their mind. For who will work the things

that befit God Alone? will not He surely Who is by Nature God? but Christ wrought them; He therefore was and is God, even when made Flesh for the salvation and life of all. But they whose belief is confined to their own mis-counsels, and take no account at all of our Divine and Divinely-inspired Scripture; they in regard of the very things for which they ought to give thanks, do disparage Him, knowing neither what they say, nor whereof they affirm.

Punctuating therefore with emphasis at the word THOU, and throwing back what is called the acute accent, we take the word as a question with note of admiration; for they say THOU, as though, Thou Who art nothing at all, and art known by us to be so, Thou Who art mean and of mean extraction, what canst Thou say illustrious of Thyself, what worth speaking of those about Thee? For nought of such daring is foreign to Jewish madness. Jesus said unto them, That I speak to you at the beginning. I am dishonoured (He says) albeit I invite unto everlasting life, unto forgiveness of sins, unto putting off of death and corruption, unto holiness, unto righteousness, unto glory, unto boasting in the sonship with God: yea I Who would crown you with all these, am counted for nought, and esteemed by you thus worthless, yea verily I am in deserved condition (He says) because I made a beginning of discourse with you, because I have spoken somewhat that could profit you, and devised to save those who were on the point of descending to such deep depravity as to aim at repaying bitter requital to Him Who hath elected to save them.

Something else besides does Christ appear to indicate to us hereby. It was right (He says) that I should not converse at all with you at the beginning but on them rather should confer this who shall most gladly rejoice in My words and without delay submit their neck to the Gospel ordinances. He means by these the multitude of the Gentiles. But while we conceive of Him as saying thus, we will guard against the words of the adversaries. For one of those who are wont to fight against Christ will haply say, ”If the Son ought not to address the Jews at the beginning, but rather the Gentiles, He missed of what was fit, by doing this rather than that.” But we will reply, Not as repenting of His own or of the Father’s Will, does the Son say thus, nor yet as having transgressed what befitted the Economy (for God would not have devised ought which did not altogether beseem to be): but by saying that not to you was it right to speak at the beginning, nor among you to lay a foundation of saving teaching, He shews that both the Father and Himself are by Nature True and Loving to man. For lo He freely gave to the unholy Jews though not worthy of it the saving word, having put in the second place the multitude of the Gentiles albeit more readily making it their aim both to believe and obey Him.

What was it then which persuaded Him to prefer and fore-honour before the rest the stiffnecked people of the Jews? To them He made through the holy Prophets the promise of His Coming, to them was the grace due for the fathers’ sake. Wherefore He also said, I was not sent but unto the lost sheep of the house of Israel, and to

the Syro-phenician woman, It is not meet to take, the children's bread and to cast it to the dogs. Therefore has Israel been honoured and ranked before the Gentiles, although he had the crookeder disposition. But since he knew not the Lord of all and the Perfecter of the promised good things, the grace of the teaching departed at last to the Gentiles, whom it behoved the Lord at the beginning and first to have addressed, not in regard of the promise made to the fathers, but in regard of their innate obedience.

26 I have many things to say and to judge of you.

Seeing that the Jews condemn Him more recklessly, and though they have nothing at all to accuse Him of, are haughty on account only of the poorness of His Birth after the Flesh, and therefore say that He is nought, He shamed them mildly, having said above more openly, YE judge after the flesh, I judge no man. But judging after the flesh will reasonably have some such meaning as this: They who delight only in earthly things, see nought of the heavenly good things, but looking only to illustriousness in this life, admire the wealthy or him who boasts in some other petty glories. But they who after the law of God examine thoroughly into the nature of things say that he is really the man worthy of love and admiration, who has within him the desire to live according to the counsel and will of Him Who hath made him. For low position after the flesh will nothing harm the soul of the man who is accustomed to do well, and on the other hand illustrious portion in this life and the splendour of wealth will nothing profit those who refuse to live aright. They therefore judge after the flesh, as we said just now, who look not to holiness, who use not to prove their walk, their manners, but turn aside their mind to only earthly things and deem worthy of all admiration him that is brought up in wealth and luxury.

YE then, O most unwise rulers of the Jews, albeit by the Law of Moses instructed unto accuracy of giving judgment, judging upon no grounds at all, condemn for only bodily low estate Him Who through many wondrous works is shewn to you to be God. But I will not imitate your ill-instructedness, nor will I pass such kind of judgment on you: for nothing at all is human nature. For what is this perishable and earthly body? rottenness and the worm and nought else. Yet I will not for this reason condemn you, nor because ye are men by nature, will I therefore decide that ye ought wholly to be spurned: I have many things to say and to judge of you, that is, every accusing word has a full office to you-ward, not of one thing alone shall I accuse you, but of many, and in none shall I speak falsely as do YE, I have to judge you as disbelieving, as braggarts, as insulters, as fighters against God, as without feeling, as unthankful, as wicked, as lovers of pleasure rather than habitually loving God, as receiving honour one of another and seeking not the honour that cometh from the Only 18, as setting on fire the spiritual vineyard, as not feeding aright the

flock entrusted to you by God, as not leading them by the hand unto Him That is proclaimed by the Law and the Prophets, i. e., Me.

Such things will the Saviour be declaring to the Jews, but by adding, I have yet many things to say and to judge of you, He threatens them that He will one Day appear as their Judge, Who seemed to them to be nought by reason of the Flesh.

But He That sent Me is True, and I the things which I heard from Him, these speak I unto the world.

Having taken leave of the Jews' ill-instructedness, and reckoned as nought those who dared without restraint to revile Him, He returns again to what He was saying at the beginning, reserving the judging them and that in all freedom for not this present but for the fitting time, and retaining to the time of the Appearance its proper aim (for He came not to judge the world but to save the world, as Himself says). Wherefore keeping fast hold of the things befitting Him, and repeating the word that calls unto salvation, He carries on His exhortation. For herein was it meet that we should both marvel at the measure of His Forbearance and the exceedingness of His inherent Love for man: wherefore doth Peter too write of Him, Who when He was reviled, reviled not again, when He suffered, He threatened not but committed Himself to Him That judgeth righteously. Therefore will I expend (He says) discourse upon you now in particular, not for what ye are wont to do it, for faultfinding I mean and exercise unto nought that is profitable: but having reserved the judging you for its fit time, I will keep to what is for your good, and will not cease from care of you, even though ye of your innate madness foolishly insult Me. I said therefore to you just now, I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life;

at this ye unreasonably vexed sprang sharply upon Me saying, THOU bearest record of Thyself, Thy record is not true; to this again I, Even though I bear record of Myself My record is true, for I know whence I came and whither I go. But if I seem to be burdensome to you saying these things to you, if I be not a reliable witness of the Dignities accruing to Me by Nature, yet He That sent Me is True and the things which I heard of Him, these speak I unto the world. I speak the same (He says) as the Father Who sent Me, I utter words conformable to His, in saying that I am by Nature Light. The things then which I heard God the Father say of Me, these things I speak to the world. If then I speak false according to you, and My record is not true, ye must certainly needs say that the Father spake falsely before Me. But He is True: therefore I do not speak falsely, and if ye do not believe My Words, reverence (He says) the Voice of Him That sent Me. For what said He of Me? Behold a Man, The Day-spring His Name, and again to those who reverence Him, And unto you that fear My Name shall the Sun of righteousness arise and healing in His wings; and to Me Whom ye unknowing insult, He says, Behold I have given Thee for a Covenant of the people for a light of the nations.

But that I am also a Light was told you by Him, for He says, Shine shine O Jerusalem for thy Light is come and the glory of the Lord hath risen upon thee. These things did I hear the Father Who sent Me say of Me, and therefore do I say that I am the Light of the world, but YE disparaged Me, because of the Flesh only judging not rightly, and therefore are ye bold to say frequently, THOU bearest record of Thyself, Thy record is not true.

Therefore (for it is meet to sum up the whole mind of what is before us) He shews that the Jews are fighting right against God, and that not only with His words, but also with the Father's decree. For He knows that His Son is by Nature Light and calls Him therefore Dayspring and San of Righteousness, but they pulling down the destruction of unbelief upon their own heads reject the Truth calling good evil and therefore shall rightly the Woe follow them. 27 They knew not that He spake to them of the Father.

The Spirit-clad is astonishment-stricken at the senselessness of the Jews, and with great reason: for what more without understanding than such, who, when much discourse and often had been made to them concerning God the Father, conceive not of Him a whit when they hear our Saviour saying, But He That sent Me is True? What then is the plea, and why the blessed Evangelist says that the Jews knew not that Christ in these words signified God the Father to them, we must needs say. For since the Saviour said to them, If ye had known Me, ye should have known My Father also, in order that in this too He may be found saying what was true, the Evangelist brings in those who know not the Son, as ignorant of the Father too. For the Son is (so to speak) a Door and Gate unto the knowledge of the Father, wherefore He also said, No man cometh unto the Father but by Me. For the mind darting up from Image to Archetype imageth the other from what is before it. It was necessary therefore to shew that the Jews had no conception of the Father, since they would not be led, upward mounting from knowledge of the Son to conception of the Father. Wherefore does the Evangelist clearly shew that when Christ says, He That sent Me is True, they knew not that He spake to them of the Father.

28 When ye have lifted up the Son of Man, then shall ye know that I am. Imitating the most excellent physicians, He lays bare the cause of their soul's infirmity and clearly opens what it was that hinders their going with resolution to understanding and faith towards Him. For since looking at the Flesh and its family, they were induced to think slightingly of Him and, having this vail over the eyes of their understanding, they would not know that He is God even though He is seen as Man, needs did He address them saying, When ye have lifted up the Son of Man then shall ye know that I am, i. e., when ye cease from your slight and grovelling conception of Me, when ye have some lofty and super-mundane thought of Me, and believe that I am God of God, even though for your sakes I am become Man as you, then shall ye know clearly that I am the Light of the world (for this I just now told

you): for what would any longer hinder (He says) Him Who is wholly admitted to be Very God, from being also Light of the world? For not to so great depth of madness and daring will any go as then too to venture to say, Thy record is not true, for he will in no wise accuse what God by Nature and Very shall say.

It is then most evident from the words too of the Saviour, that if we have a mean opinion of Him and consider Him to be bare Man and bereft of the Godhead by Nature, we shall surely both disbelieve Him and not admit Him as Saviour and Redeemer. And what is the result? we have fallen from our hope. For if salvation is through faith and faith be gone, what will yet save us? But if we believe and lift up to God-befitting height the Only-Begotten even though He hath become Man, advancing as with a fair wind and speeding across the all-troublous sea of life, we shall safe moor in the city that is above, there to receive the rewards of believing. The same in another way. When ye have lifted up the Son of man, then shall ye know that I am.

Having with many and good words bathed the wrath of the Jews, He sees it not a whit the less swelling. For they cease not heedlessly blaspheming, yea at one time they set aside His Speech and impiously call Him a liar: for to say Thy record is not true, what else is it than this? at another time again, to Him out of love declaring the things that belong to salvation and on this account saying, If ye believe not that I am, ye shall die in your sins, they began hotly to oppose Him and arraying against those utterances of love their words of madness said, Who art THOU? For them therefore who thus unmitigatedly wallowed in unreasoning audacity there was need of a word that should sober them and persuade them to be more gently disposed and put a bridle on their tongue even against its will. Therefore was He threatening them telling them most clearly that they shall not escape punishment for their impiety, but even though they see Him for the present forbearing, yet when their impiety towards Him has gone forth to its dread consummation, I mean Death and the Cross, they shall undergo all-dread justice and shall receive in return intolerable lot, that of the war with the Romans, which after the Saviour's Cross befell them from the wrath above from God.

And that they should suffer all-terrible things, the Saviour again signified more clearly to them saying, at one time to the weeping women, Daughters of Jerusalem, weep not for Me but weep for yourselves and for your children, at another again, When ye shall see Jerusalem compassed with armies, then shall ye say to the mountains, Cover us and to the hills, Fall on us 20. For to such an extent do the sufferings of the war overcome the Jews, that every kind of death was to them pleasanter and rather to be chosen than the trial of them: their removal from their country, the enslavements of those who inhabit it and their most savage slaughter and the famines in every city and their child-devourings therein Josephus too relates in his history.

When then (He says) ye having betrayed to the cross the Son of man endure your retributive punishment, and pay penalties correspondent to your daring deeds against Me, then shall ye weeping know that I am the All-Powerful, that is God. For if one sparrow enter not the snare of the fowler without the will of God, how shall a whole country, (He saith) and the beloved 21 nation go on to destruction so complete, except God supreme over all had surely permitted that so it should be? Evil therefore and all-dread is the contempt of God which bringeth to the consummation of things to be deprecated. Wherefore Paul too rebuketh some, saying of God, Or despisest thou the riches of His goodness and forbearance and long suffering, not knowing that the goodness of God is leading thee to repentance, but after thy hardness and impenitent heart treasurest up unto thyself wrath in the Day of wrath?

The same in another way

Christ spent long time dwelling with the Jews, and speaking in every synagogue, so to say, and addressing them every sabbath-day and, setting before them often and ungrudgingly profitable teaching, was continually inviting them to the illumination through the Spirit, and verily He saith, in that He is God by Nature and Very, I am the light of the world; but they thinking most foolishly were ever gainsaying Him who said these things, for (says he) THOU bearest record of Thyself, Thy record is not true. And not at contradictions in words did the daring of the Jews stay, nor only in love of reviling was their untamed audacity consummated, but going without stint through all savageness, they at last betrayed Him both to Cross and Death. But since He was by Nature Life, having burst the bonds of death, He arose from the dead and (as was reasonable) departs from Jewish defilement and hasted away from Israel and that with justice, and betaking Himself to the Gentiles, He invited all to the Light, and to the blind He freely bestowed recovery of sight. It befell then that after the Death on the Cross of our Saviour Christ, the understandings of the Jews were darkened, in that the Light had departed forth from them, and that the hearts of the Gentiles were enlightened, in that the Very Light beamed upon them.

When then, He says, ye have lifted up the Son of Man, then shall ye know that I am, instead of, I will await the consummation of your impiety, I will not bring upon you wrath before its time, I will accept the Passion and Death, I will endure along with the rest this too. But when ye shall betray to the Cross the Son of Man deemed by you to be bare man, then shall ye know, even against your will, that not falsely have I said that I am the Light of the world. For when ye see yourselves darkened, the innumerable multitude of the Gentiles enlightened by having Me with them, how will ye not even against your will agree that I am of a truth the light of the world? For that the Saviour was going to depart from the Synagogue of the Jews after His coming to Life again from the dead, is doubtful to none (for it has been accomplished and done): yet may one see it somehow (yea even clearly) from His

words, While ye have the Light walk in the Light, lest darkness come upon you. For the repression and withdrawal of light generates darkness, and again the presence of light causes darkness to vanish. Therefore is Christ shewn as being of a truth Light, Who darkened the Jews through His Departure from them, and enlightened the Gentiles through His Presence with them: and a bitter lesson to the Jews was their experience of dread things.

The same in another way When ye have lifted up the Son of Man, then shall ye know that I am. Since looking only (He says) to the flesh, ye believe that I am mere Man, and deem that I am one like yourselves, but the Dignity of the Godhead and the Glory from thence, do not so much as enter your mind:----a most evident token to you of My being God of Truly God and Light of Light, shall be your all-dread and most lawless deed of daring, the Cross that is and the Death of the Flesh thereupon. For when ye see the issue of your mad folly frustrate of its purpose and the snare of death crushed in pieces (for I shall surely rise from the dead): then shall ye even against your will and of necessity at length assent to what I said to you and shall confess that I am by Nature God. For I shall be superior to death and decay, I being by Nature Life shall raise again My Temple. But if to overmaster death and to triumph over the meshes of corruption belong to Him Who is by Nature God and to no other being, how shall I not (all contradiction and all doubt being removed) be shewn thereby to overcome all things mightily and without trouble? therefore does the Saviour say that His Cross shall be a sign to the Jews and a most evident demonstration of His being by Nature God.

And this you may see Him elsewhere too, clearly saying: for when many and unnumbered prodigies had been shewn forth by Him, the Pharisees once came to Him tempting Him and saying, Master, we would see a sign from Thee. But He since He saw the imaginations which were going on in them, and was not ignorant that they were bitterly minded, says, An evil and adulterous generation seeketh after a sign, and a sign shall not be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale’s belly, so shall the Son of man too be three days and three nights in the heart of the earth. Hearest thou how to the Jews asking a sign as a proof that He is God by Nature, even though they said it tempting Him, He says that no other shall be shewn to them save the sign of the prophet Jonas, i. e. the three days death and the coming to life again from the dead? For what token of God-befitting authority so great and manifest, as to undo death and overthrow decay, albeit by Divine sentence having the mastery over human nature? For in Adam it heard, Dust thou art and unto dust shalt thou return; but it was in the power of Christ the Saviour both to end His Anger, and by blessings to overthrow the death which from His curse prevailed.

But that the Jews exceedingly feared the sign of the resurrection as mighty to convince that Christ is by Nature God, their final deed will clearly tell us, for when they

heard of the Resurrection of the Saviour, and that He was not found in the tomb, terrified and exceeding fearful thereat, they planned to buy off the informations of the soldiers by large money. For they gave them money to say, His disciples came by night and stole Him while we slept. Mighty therefore is the sign of the Resurrection, having undoubted demonstration that Jesus is God, whereat the hard and unbending heart of the Jews was sore troubled.

CHAPTER V. That not inferior in Might and Wisdom to God the Father is the Son, yea rather His very Wisdom and Might.

And of Myself I do nothing, but as the Father taught Me, I speak these words. He speaketh in more human wise, in that the Jews could not otherwise understand, nor endure to hear from Him unvailed things God-befitting. For on these matters are they found hurling stones at Him, and setting it down as blasphemy, that being Man, He made Himself God. Withdrawing therefore the surpassingness of God-befitting glory and having much bereft His language of its splendour, He condescends most excellently to the infirmities of the hearers, and since searching into their mind within He finds that they know Him not to be God, He fashions His Discourse in human wise, that their dispositions may not be again kindled unto anger and they foolishly dart away from cleaving to Him even a little. Ye shall know therefore (He says) when ye have lifted up the Son of Man, that I am, ye shall know again in like manner that of Myself I do nothing, but as My Father taught Me, so I speak.

And what need of these words (tell me) may some one haply say, and what does Christ teach us herein? Therefore we will say, piously and with fair distinction expandingeach of the things said; Ye have never ceased (He saith) falling upon My Deeds, as though wrought madly and un-holily, ye condemned Me oft as not refusing to transgress, as wont to act contrary to the Lawgiver. For I loosed the paralytic from his so great infirmity, I compassionated a man on the sabbath. But seeing (He saith) you who ought to have wondered at it, finding fault thereat and missing much of what befit Me, yea even just now I explaining to you what belongs to salvation was persuading you to advance to the desire of sharing in light. Then did I shew you the Very Light, for declaring to you Mine own Nature, I said, I am the light of the world, and YE acting and counselling most unadvisedly, rose up against My words and dared unrestrainedly to say, Thy record is not true. When

then ye have lifted up the Son of man, that is, when ye compass Him about with death and behold Him superior to the bonds of death (for I shall rise from the dead, since I am God by Nature) then ye shall know (He says) that I do nothing of Myself but as My Father taught Me so I speak.

For ye will learn when ye see that the Son too is God by Nature, that I am by no means self-opiniate, but ever of one Will with God the Father, and whatsoever He doth, these things I too do not shrink from doing and whatever I know that He speaks, I again speak. For I am of the Same Essence as He That begat Me. For I healed the palsied on the sabbath day, YE again were bitterly disposed thereat, yet shewed I you My Father working on the sabbath also: for I said, My Father worketh hitherto and I work: therefore of Myself I do nothing. Again I said, I am the Light of the world, but ye imagined that I was saying something discordant from the Father and in this too did I again shame you, shewing that He said of Me, Behold I have set Thee for a covenant of the people for a light of the nations. In vain therefore (He saith) do ye accuse Him Who ever hath One Will with the Father and doth nought dissonant to Him nor endureth to say ought which is not His. For this is the meaning I think that we should fit on to the words.

But the bitter wild beast will haply leap upon us, the fighter against Christ, I mean Arius, and will cry out upon us (as is likely) and will come and say, ”When the discourse, sir, was proceeding all right, what made you pressing forward thrust it aside to your own mere pleasure and do you not blush at secretly stealing away the force of the truth? Lo clearly the Son affirms that He does nought of Himself, but that what He learns of God the Father, this He also speaks, and so is conscious that His Father is in superior position to Himself.”

What then, most excellent sir (will such an one hear in return), is the Son supplied with might and understanding from the Father, that He may be able to do and to speak without blame? how then is He any longer God by Nature, who borrows from another power and wisdom, just as the nature of the creature too has it? for to those who from not being obtain being, every thing that accrues to them is also surely God-given. But not so is it in the Son; for Him the Divine Scripture knows and proclaims as Very God and I think that to Him Who is by Nature God do all good things in perfect degree belong, and that which possesses not perfection in every single thing that ought to be admired, how will it be by Nature God? For as incorruption and immortality must surely belong to it naturally and not from without or imported, so too the all-perfection and lacking nought in all good things. But if according, sir, to thy unhallowed and unlearned argument the Son be imperfect in regard of being able to do things God-befitting and to speak what is right, and yet He is the Power and Wisdom of the Father according to the Divine Scripture, to the Father rather and not to Him will so great an accusal belong. For thus defining

these things you will say that in potential no longer is God the Father Perfect, nor yet is He wholly Wise.

You see then whither the daring of thine unlearning sinks down. And I marvel how this too has escaped thy acumen.: how (tell me) will God the Father supply might to His own Might, or how will He render His own Wisdom wiser? For either one must needs say that it ever advances to something greater and goes forward by little and little to being capable of somewhat more than its existing strength (which is both foolish and utterly impossible), or must impiously suppose that He is strengthened by another. How then will the Son be any more called Lord of Hosts or how will He be any longer conceived of as Wisdom and Might, strengthened (according to you) and made wise by another? Away with the blasphemy and absurdity of reasoning. For either grant outright that the Son is a creature that ye may have the whole of Divinely-inspired Scripture crying out against you, or if ye believe that He is by Nature God, grant, grant that the Properties of Godhead pertain to Him in Perfect degree. For it is the property of the Natural Being [of God 22] neither to be impotent about anything, nor to come short of supreme Wisdom, yea rather to be Wisdom and Power's very self; but in wisdom nought is through teaching, nor yet in the Chief and truly conceived-of Power do we see imported power.

But that by examining also the very nature of things, we may more accurately test what are said by Christ, we will add this too to what has been said. What so great deed hath the Only-Begotten made Man wrought, that will surpass His inherent Power? For it was like I suppose that some would say that it then resulted that He should fitly say, as having borrowed the Power from God the Father, Of Myself I do nothing, because He drove out the evil spirit, let go the palsied from his infirmity, freed the leper from his suffering, gave the blind to see, sated a no easily reckoned multitude of men with five loaves, appeased the raging sea with a word, raised Lazarus from the dead: shall we say that the manifestation herein is superior to His innate Power? Then how (tell me) did He stablish the so great Heaven and spread it out as a tent to dwell in, how founded He the earth, how became He Artificer of sun and moon and what pertains to the firmament? how created He angels and Archangels Thrones and Lordships and yet besides, the Seraphim? He Who was in so vast and supernatural position, lacking neither Might nor Wisdom from another, how could He be powerless in matters so small, or how should He Who by the holy Prophets is glorified as Wisdom need one who must teach Him what to say to the Jews?

For I hear a certain one say, The Lord who made the earth by His power, who established the world by His Wisdom, and stretched out the heavens in His discretion, and besides, the Divine Daniel too says. Blessed be the name of God for ever and ever, for wisdom and understanding and might are His. But if His, according to the Prophet's voice, are both might and wisdom, who will any more endure the wordi-

nessof the heterodox, saying that the Wisdom and Power of the Father is supplied with both power and wisdom from another?

”But if we said (says he) that there were some other to supply to the Son what He lacked of power, or to teach Him, reasonably could ye attack us with words, knowing that ye were on the side of Him as insulted: but since we say that God the Father gives this, what plea for aggrievance any longer appears to you from thence?”

Therefore if ye think that ye will in nothing wrong the Son, in respect of His being by Nature unlike Him Who begat Him, even though He be said to be supplied by Him, remember, man, your late words, and be taught thereby not to be offended: grant Him to be in all things Equal to His Progenitor, and in no way or respect whatever inferior to Him. But if it draw thee aside from the reasonings of orthodoxy, and persuade thee to deem of Him what is not lawful, why dost thou vainly attempt to beguile us with so rotten words? for it will make no difference at all, whether God the Father Himself, or any other than He, be said to give ought to the Son. For having once fallen under the charge of receiving ought, what gain will He derive, though the Person of the Giver were exceeding illustrious? For what difference (tell me) will it make to a person who refuses a blow to be struck with a wooden rod or a gilt one? for it is not the suffering in this way that is good but the not suffering at all.

The Son therefore being proved to be lacking in both power and wisdom, if He be shewn to receive ought from Him, and having herein complete accusal, how is it not utterly foolish that we should smite our hearers with stale words, and by inventions of deceit smear over the charge by deeming that no one else but the Father Alone is admitted as supplying Him? But I marvel how though they think they are wise, and in no slight degree practised in the art of making subtle distinctions with words foreign to the subject, that this escaped them, viz., that by disparaging the Impress of God the Father, i. e., the Son, ye do not so much accuse Himself as Him Whose Impress He is, since He must of necessity so be as He is seen to be in the Son.

”But,” says he, ”the Son’s own voice will compel thee even against thy will to consent to what He did not disdain to utter: for Himself hath confessed that He doth nothing of Himself but that whatever He was taught of God the Father these things He speaks.”

Well then to thee, good sir, let the things even that are well said seem to be not well, seeing that thou deniedst the light of truth: but WE again will go our own way, and will deem of the Only-Begotten as is customary and wonted, with becoming piety comparing them with what is before us. For if the Only-Begotten had said, I do nothing of Myself but receiving power from God the Father, I both work wonders and am marvelled at, it would be even thus a speech shewing that He nowise

ought to be accused therefore, yet would our opponent have seemed to oppose us with greater shew of reason. But since He says simply and absolutely without any addition, I do nothing of Myself, we will not surely say that He is blaming His own Nature as infirm for ought, but that He means something else that is true and incapable of being found fault with. In order that transforming the force of the expression to man, we may see accurately what He says, let there be two men having the same nature, equal in strength and likeminded one with another, and let one of them say, Of myself I do nothing, will he say this as powerless and able to do nothing at all of himself, or as having the other co-approver and co-minded and co-joined with him? thus conceive I pray of the Son too, yea rather much more than this.

For since the Jews were foolishly springing upon Him as He was working marvels, even accusing the breach of the sabbath, and imputing to Him transgression of the law, He at length shewed God the Father in all things Co-minded and Co-approver, skillfully shaming the unbridled mind of them who believe Him not. For it was like that some would now shrink from any inclination to blame Him when He said that He did all things according to the Will of the Father and pointed out His own Will in His. For that the Son does all things according to the Will of the Father will shew that He is not less and an under-worker, but of Him and in Him and Consubstantial. For since He is the Very Wisdom of the Father and His Living Counsel, He confesses that He does not do ought else than what the Father wills, Whose both Wisdom and Counsel He is, seeing that the understanding too that is in us does not ought of itself, but accomplishes all that seems good to us. And little is the example to the verity, but it hath an image not obscure of the truth. And as the understanding that is in us is accounted nought else than we ourselves, in the same way I deem the Wisdom of God the Father, i. e., the Son, is nought other than He in regard to sameness of Essence and exact Likeness of Nature: for the Father is Father and the Son Son in Their own Person.

But because to this He adds, As the Father taught Me, I speak these things, let no one think that the Son is in need of teaching for any thing whatsoever (for great is the absurdity of reasoning herein): but the force of what is said has this meaning. For the Jews who were not able to understand ought that was good, were not only offended at what were marvellously wrought, but also when ought God-befitting was uttered one may see them in the same case, and specially when He truly says, I am the Light of the world, they were both cut to the heart and counselled all-daring deeds. But the Lord Jesus Christ that He might convict them of vainly raging about this says that His own Words are God the Father’s, saying Taught in more human wise. Yet we shall find the force of the speech not without a subtle inner-thought, and if the enemy of the truth will not admit what is human, he very greatly wrongs the plan of the economy with Flesh (for the Only-Begotten humbled Himself being made Man, and for this reason ofttimes He speaketh as Man): but let him know

again that the saying, As the Father taught Me, so I speak, will no way injure the Son in respect of God-befitting Dignity, for we will show that this saying of His too is on all sides sound and right.

But let yon accuser of the doctrines of piety answer us who ask, Who (tell me) teaches the new-born babe to use human voice? why does he not roar as a lion or imitate some other of the irrational creation? But nature its teacher fashioning after the property of the sower that which is of him must needs surely and will proceed to that common sound used by all. It is then possible without being taught to learn of nature which infuseth so to say the whole property of the sower into tho offspring. Thus therefore does tho Only-Begotten Himself here too affirm that He learned of the Father. For what nature is to us, that full surely may God the Father be reasonably conceived of to Him; and as WE since we are men and of men, learning untaught from nature speak as befits men, so He too, since He is God of God by Nature, learnt as of His Own Nature to speak as God and to say things befitting God, as is I am the Light of the world. For what He knows that He is because of the Father from Whom He is (for He is Light of Light), this He said that He learnt of Him, having a sort of untaught learning of God-befitting works and words from the own Nature of Him Who begat Him, mounting up as by necessary laws to sameness in all things of will and of word with God the Father.

For how must not sameness of Will and Equality and Likeness in Words needs be without contradiction inexistent in Those Who have the Same Nature? Of God altogether are we speaking, not of us; for us divergences of manners and differences of wills and tyrannies of passions drag aside from the limits of what befits: but the Divine and Inconceivable Nature being the Same always and fixed immoveably in Its own Goods, what divergences unto ought else can It have? or how will It not altogether advance the straight course of Its own Purpose and both speak and accomplish what belongs to It? The Only-Begotten then being of the Same Essence with Him Who begat Him and pre-eminent in the Dignities of the One Godhead, will (I suppose) surely and of necessity work whatever the Father Himself too works (for this is the meaning of doing nothing of Himself); and will surely speak what belongs to Him Who begat Him, not as a minister or bidden or as a disciple, but possessing as the fruit of His Own Nature, to use the words also of God the Father. For herein shines forth clearly and apart from all railing this, viz. that nothing is said by Him [as from Himself].

29 And He That sent Me is with Me, and hath not left Me alone.

Herein He shews clearly that He interprets the Counsel of God the Father, Himself having none other than is in Him (how could He? for He is Himself the Living and Hypostatic Counsel and Will of Him Who begat Him, as is said in the Book of the Psalms by one of the Saints, In Thy Counsel Thou guidedst me, and again, Lord by Thy Will Thou gavest might to my beauty : for in Christ are all good things to them

that love Him) but as bringing forth unto our knowledge the things that are in God the Father. For as this word of ours uttered externally and poured forth through the tongue makes known what is in the deep of our understanding, both receiving, as some learning, the will that is in our mind in respect of anything, and impelled by it to utter it in such manner: so again we will piously conceive that the Son (surpassing the force of the example in that He is Himself both Word and Wisdom of God the Father) uttered what exists in Him. And since He is not impersonal as is man's, but inbeing and Living as having His own Being in the Father and with the Father, He says here that He is not Alone, but that with Him is Him also That sent Him. But when He says, With Me, He indicates again something God-befitting and Mystic. For we do not think that He saith thus, viz. that as God may be (for instance) with a Prophet, guarding him, that is, with His own Might and aiding him by His favour or by the enlightenment through the Spirit stirring him up to prophecy:----that so is He That begat Him with Him. But here too He puts with Me in another sense: for He That sent Me (He says) i. e., God the Father, is in the same Nature as I.

After this sort will you understand that too which is in Isaiah the Prophet about Christ, Know ye people and he ye worsted for with us is God. For our discourse hereon will befit those who have set on Him their hope of being saved. And these too say With us is God, not as though any should imagine that God will be our co-worker and co-assistant, but that He will be with us, that is, of us. For the Word of God hath become Man, and in Him we all have been saved and burst the bonds of death, and put off the corruption of sin, since God the Word being in the Form of God hath come down to us and become with us. As then we here understand With us is God, for, The Word of God the Father hath become of the same nature with us: so here too preserving the same analogy in our thoughts, when Christ says, He that sent Me is with Me and hath not left Me alone, we shall clearly understand Him to indicate mystically that (as we said before) God the Father is of the Same Nature as I and hath not left Me alone : for it were altogether impossible not to have wholly with Me God the Father of Whom I am begotten.

And perhaps some one will say and will ask more thoughtfully, Why does the Saviour say such things or what was it induced Him to come to this explanation ?

To this WE will reply, shewing that profitably and of necessity did He add this too to what He had already said. For since He said that as the Father taught Me, I speak these things, needs does He shew that the Father is now co-with Him and consubstantial with Him, that He may be believed to speak what is His, as God the things of God, and urged on by the Natural Property of Him That begat Him to say what is God-befitting, just as the children of men having of their nature some untaught learning, as we said above, know truly the properties of human nature. We must not therefore be offended, when the Son says that He learnt ought from

the Father; for not for this reason will He be found less than He nor yet alien according to them. And let us consider the matter thus. Not in knowing any thing or in not knowing it, is the matter of essence tested, but in what each by nature is. As for example suppose Paul and Silvanus; and let Paul know and be instructed perfectly in the mystery as to Christ, Silvanus somewhat less than Paul. Are they then not alike in nature or will Paul surpass Silvanus in respect of essence, because he knows the depth of the mystery more than the other? But I suppose that no one will be foolish to such an extent as ever to suppose that their nature is severed by reason of superiority or inferiority in knowledge. When then the condition of essence is (as we have said) accurately proved not to lie in learning or teaching ought, it will no wise injure the Son in regard of His being by Nature God, if He say that He learns ought of His own Father. For not on this account will He go forth from Consubstantiality with Him, but abideth wholly what He is, God of God, Light of Light.

But you will perhaps say, How then? the Father is greater in knowledge, for therefore doth He teach the Son. But we again will say that we have entirely shewn through many words that the Wisdom of the Father is without any need of learning and instruction and having joined together many arguments thereto, we proved that their speech has its exit in boundless blasphemy. Next, it is necessary to tell thee besides that the Son's aim and special care is ever to abate His own Dignity and not to speak much in God-befitting manner, because of the Form of the servant and of the abasement thence for our sakes undertaken. For whither hath He descended, and whence unto what removed, if He say nothing inferior and not wholly worthy of God-befitting glory? For for these reasons He often takes the form of not knowing as Man what as God He knows. You will see this clearly in the history of Lazarus of Bethany, whom when now of four days and stinking, He with wonder-working might and most God-befitting voice caused to return to life. Look at the economy fashioned herein. For knowing that Lazarus was dead and having fore-announced this, as God, to His disciples, in human wise Ho asked, saying, Where have ye laid him? O wondrous deed! He Who was living far away from Bethany and was not ignorant as God, that Lazarus is dead, how sought He to learn where the tomb was? But you will say (thinking most rightly) that He made feint of the question, arranging something profitable. Receive therefore in this case too that He economically says that what He knows as God, this He learnt of the Father; not permitting the mad folly of the Jews to be further excited, and punishing the wrath of the more unlearned, He does not introduce God-befitting language to them unsoftened, although it rather befitted Him so to do.

But since they were surmising that He is yet mere man, He mingling as it were the Dignity of Godhead with man-befitting words speaks economically more lowly than Ho is, For I do always the things that please Him. Receive (I pray) herein too the solution of what seem hard and observe clearly that He rightly interprets.

Of Myself I do nothing. For for this reason (He says) testified I that I do nothing of Myself, when I but now addressed you, because it is My habit and practice to do nothing discordant to God the Father, nor to be able to do anything save what pleaseth My Progenitor. It is then very clear that in this alone will it be understood that the Son doth nothing of Himself, viz. in His ever doing what pleases God the Father, so that except He had thus wrought, He would have done somewhat of Himself, i.e., contrary to the Will of Him That begat Him. It is not then because He comes short of the Paternal Goodness, nor because of being able to achieve nought of His own Strength, that He here affirms that He does nothing of Himself, but because He is Co-minded and Co-willer ever with His Progenitor in every thing, and has no thought of ever accomplishing any thing as it were separately.

And we do not, going off into extravagant notions, think that the Son is here displaying in Himself any virtue proceeding of choice and habit, but rather the Fruit of Nature That knows no turning, Which needs not the Divine [help] in counselling to do anything. For as to the creatures, inasmuch as they are capable of turning to the worse, and of giving way to changes from better to worse, good will be fruit of the pious and virtuous disposition: but as to the Divine and All-Surpassing Nature it is not so. For since all change and turn is removed and has no place, good will be the fruit of the unalterable Nature, just as heat in fire or cold in snow. For fire has obviously its proper action, not of voluntary notion, but natural and essential, without the power of being otherwise except it be driven away from its action by the will of its Maker. Therefore not as WE, or ought other of the rational creation, mastered by our free will to press forward to do what pleases God the Father; not so does the Only-Begotten say thus, but as following the laws of His own Nature and able to think and do nought save according to the Will of Him Who begat Him. For how could the Consubstantial and One Godhead ever be at variance with Itself? or how could It do what liketh It not, as though any had power to turn it aside unto ought else?

For though God the Father exist properly and by Himself, likewise both the Son and the Spirit, yet is the Holy and Consubstantial Trinity not riven asunder unto complete severance, but the whole Fulness thereof mounteth up unto One Nature of Godhead.

We must besides consider this too, that no argument can reasonably pull down the Son from His sameness of Nature with the Father, seeing that He affirmed that He always doth what pleaseth Him, but rather being Consubstantial with Him will He be thereby acknowledged to be God of God by Nature and Very. For who (tell me) will savour the things of God after a God-befitting and exact manner, except Himself too be by Nature God? or who will perform always what is pleasing to Him, if he have not a nature beyond the reach of the worse, and have for his share the choice Dignity of the Divine Nature, I mean being unable to sin? For of the

creature it has been said, Who will boast that he has his heart clean, or who will be confident that he is pure from sins, and elsewhere the Divine Scripture extending its utterance even to the very utmost boundsays, The stars are not pure in His Sight. For angels, albeit far removed from our condition, and having a firmer status as to virtue, have not kept their own princedom. For by reason of some being altogether torn thence and falling into sin, the whole nature of the rational creation lies under the charge of being recipient of sin, and powerless to be imparticipate of change for the worse: and the reasonable and godlike living creature upon the earth hath fallen, not after any long period, but in the first man Adam.

Wholly therefore refused to the creature is unchangeability and un-turning and being able to be of nature the same; to God Alone That is in truth will it belong. But this shines forth full well in the Son, for He did no sin, as Paul saith, neither was guile found in His Mouth. God therefore is the Son, and by Nature of God who cannot sin, nor over overstep what befits His Nature. When then He confesses that He does always those things that please the Father, let no one be offended, nor deem that in lesser rank than the Father is He who is of Him, but let him rather think piously that as God of God by Nature He ascendeth unto the sameness of counsel and (so to speak) sameness of work with Him Who begat Him.

30 As He spake these words, many believed on Him. The wise Evangelist ofttimes marvels at Christ practising depreciation in His Words because of the infirmity of the hearers, and wont to achieve something great thereby. For whereas it was in His Power as God to speak all things, and to fashion His Discourse free and with royal Authority over all, keeping measure in His Speech economically, He encloses many unto obedience, many again He persuades to give heed more zealously unto Him. Therefore not empty is the Saviour’s purpose, I mean His speaking to the multitudes in more human wise: for some of the more unlearned were used to rage against Him not a little and readily to desert Him, beholding a man and hearing God-befitting words. But since He was God and Man in one, having unblamed the authority that pertains to each, and able to speak without fault in whatever way He please, He doing exceeding well fashioned it in view of the levity of His hearers, diversely declaring of Himself (and that often) the things that belong to a man, such (I mean) as Of Myself I do nothing and things akin to this: for they understanding nothing whatever, but attacking without any investigation what was said, went to this common and offhandmode of understanding it, and thought that He said, Receiving power of God I work miracles, and He is with Me, since I do always what is pleasing to Him.

Likeminded then with the unholy Jews are the accursed enemies of the Truth, who contradicting the dogmas of piety and loving to wrangle, think meanly of the Lord, and seizing on what is economically and rightly said, to overturn therewith His inbeing Glory and Authority, they steal away the Beauty of the Truth. For they have

not (it seems) remembered Paul who saith that one ought to cast down imaginations and every high thing that exalteth itself against the knowledge of God and to bring into captivity every thought to Christ and to His obedience: they have not known what was uttered concerning the Divine Oracles by one of the Prophets, Who is wise and he shall understand these things? prudent and he shall know them? For unless some exceeding great obscurity hovered upon them, and a deep darksome veil floated over, what were the need for a wise and prudent man being sought after who might find out the knowledge of them?

And this is abundance for the present matter, we will speak rather on what is before us, choosing something profitable. Upon Christ when saying these things, there believed on Him, as saith the Evangelist, not all but many. Yet albeit He is Very God, and hath nought that is not wholly naked unto His Eyes and knows and that with all accuracy that He will not take hold of all unto belief, He yet perseveres, expending long discourse on them who come to Him, giving us an Example most fair in this too, and offering Himself a Pattern to the Teachers of the Church. For even though all be haply not profited because of their own depravity, yet since it was likely that some would reap good thereby, we must not be sluggish to lead to what is profitable. For if we bury so to say in unfruitful silence the talent given us, that is, the grace through the Spirit, we shall be like that wicked servant who said without any restraint to his Master, I knew Thee that Thou art an hard man reaping where Thou didst not sow and gathering whence Thou didst not straw and I was afraid and hid Thy talent in the earth, lo, Thou hast Thine own. But to what end that so wretched man came, and what penalty He exacted of him, the studious man well knows having met with it not once only in the Gospel books.

Therefore let us lay this to heart and consider aright that it is his duty to be free from all indolence in teaching, his I mean who is set forthfor this work, and in no wise to turn aside to despise it, even though all be not persuaded by his words, but rather shalt thou rejoice at what thou gainest by thy toil. It is meet too to consider with all sobriety that which has been spoken by our Saviour, The disciple is not above his master, nor the servant above his lord: enough for the disciple that he be as his master and the servant as his lord. For if the Lord persuade not all on account of the crookedness and hardness of heart of the hearers, who will blame our feeble speech, though it demand understanding of free-choice not of necessity?

31 Jesus said therefore to the Jews which believed on Him, If YE abide in My word, ye are My disciples indeed.

He demandeth of those who believe a disposition established and fixed and prepared for the abode of that good which they had once chosen. And this is faith in Him. For wavering shews utter senselessness and unprofit, seeing that A double minded man is unstable in all his ways, as it is written: but to press forward firmly to have hold of what is profitable, is indeed wise and most useful. As far then

as belongs to the more obvious meaning, He says this, that if they shall desire to obey His Words, then shall they be surely called His disciples also. But as regards some hidden meaning, He signifies this: for in saying If YE abide in My Word, He is clearly withdrawing them by degrees and gently from the Mosaic teachings, and removing them from adherence to the letter and bidding them no longer cleave to what were uttered and done in type, but rather to His own Word which is clearly the Gospel and Divine preaching. For He it was Who ever of old was speaking to us through the holy Prophets, but they were the mediators, through whom (that is) He spake to us. But the Gospel preaching will be conceived of as properly His Word (for not through another do we find that it came to us but through Himself) wherefore when Incarnate He says, I That speak am present.

And Paul too will testify saying in the Epistle to the Hebrews, God Who in many ways and modes of old spake unto the fathers by the prophets in these last times spake unto us by the Son. Himself therefore a worker unto teaching hath the Son come to us at the last periods of the world: therefore will the Gospel teaching be rightly called His Word. It were meet then more nakedly and openly to say, Ye who have accepted the faith in Me, and though late have yet acknowledged Him Who of old is preached unto you by the law and prophets, no longer be ye attached to the types through Moses, nor be persuaded to cleave to the shadows of the law, nor lay it down that the power of salvation consists wholly in them, but in the spiritual teachings, and in the Gospel preachings that are through Me. But it was not unlikely, yea rather it was undoubted, that receiving but now and hardly the faith, and having their understanding shaken and ready for unsettling, they would not endure such words, nor would at all hold out, in that they are ever prone to anger, but as though the all-wise Moses were hereby insulted, and put to nought because the things appointed to them of old through him were despised:----they would have turned readily to their proper daring and, ever set upon agreeing with him, thought nothing of any longer believing on Christ.

Economically therefore and veiledly as yet arranging the things of Moses in contrast with His own words, i. e., putting the Gospel preaching over against the law, and setting the new teachings in very superior place to the elder ones. He says, If YE continue in My Word, verily ye are My disciples, for they who are pre-eminent in perfect faith and unhesitatingly receive into their mind the Gospel teaching, not unduly regarding the shadow of the law, are in truth disciples of Christ, while they who act not thus, mock themselves, not able to be in truth disciples, and therefore falling away from salvation. And verily the blessed Paul to those who after the faith foolishly desire to be justified by the law, openly writes, Ye were set free 23 from Christ, whosoever of you are justified by the law, ye fell from grace. Wondrous then and precious is single faith and the desire closely to follow Christ, drawing the shadows of the law unto the knowledge of Him, and transfashioning the things

darkly spoken unto spiritual instruction. For through the law and the prophets is preached the Mystery of Him.

32 And ye shall know the Truth and the Truth shall make you free.

Obscure as yet and not wholly clear is the word, none the less it is replete with force akin to those before it, and though after other fashion wrought will go through the same reflections. For it too persuades those who have once believed gladly to depart and remove from the worship according to the law, instructing that the shadow is our guide to the knowledge of Him, and that leaving the types and figures, we should go resolutely forward to the Truth Itself, i. e., Christ the Giver of true freedom and the Redeemer. Ye shall know therefore (He says) the Truth, if ye abide in My Words, and from knowing the Truth ye shall find the profit that is therefrom. Take then our Lord as saying some such thing as this to the Jews (for we ought I think to enlarge our meditation on what is now before us, for the profit's sake of the readers): A bitter bondage in Egypt, (He says) ye endured, and lengthened toil consumed you who had come into bitter serfdom under Pharaoh, but ye cried then to God, and ye have moved Him to mercy towards you, bewailing the misfortunes which were upon you ye were seeking a Redeemer from Heaven: forthwith I visited you even then, and brought you forth from a strange land, liberating you from most savage oppression I was inviting you unto freedom.

But that ye might learn who is your aider and Redeemer, I was limning for you the mystery of Myself in the sacrifice of the sheep, and bidding it then to pre-figure the salvation through blood: for ye were saved by anointing both yourselves and the doorposts with the blood of the lamb. Hence by advancing a little forth from the types, when ye learn the Truth, ye shall be wholly and truly free. And let none (He says) doubt about this. For if the type was then to you the bestower of so great goods, how does not the Truth rather give you richer grace?

Nothing forbids us to suppose that such were what Jesus says to the Jews, if His Discourse run out to a wide range of thought: but it is probable that some other meaning also beams forth from what is before us. The Law through Moses typified washings and sprinklings, and moreover whosoever it befell to be caught and to fall into the pit of sin, him it bade to sacrifice a bullock or sheep and thus to abate the blame for each one's transgressions. But nought avail these things for the washing away of sin; for they will never liberate the condemned from blame, nor shew free from obligation of punishment those by whom the Divine Law has been trampled. For what will sacrifice of oxen profit a transgressor, what gain will any one find in sacrificing of sheep? For what will be pleasing from these, as far as pertains to transgression of the Law, to God who has been insulted? for hear Him saying, Will I eat the flesh of bulls or drink the blood of goats? and yet besides openly to the Jews, Gather your whole burnt offerings unto your sacrifices and eat flesh, for I spake not unto your fathers concerning whole burnt offerings or sacrifices, but

this thing commanded I them saying, Judge righteous judgment. Wholly profitless therefore is the approach through blood nor can it wash away the spot stained into the man through sin.

You will have another proof when you see Him say to Jerusalem the mother of the Jews through the voice of Jeremiah, Why wrought My beloved abominations in Mine House? shall prayers and holy flesh take away from thee thine evil or shall thou escape in these? For it is not possible that the blood of bulls and of goats should talte away sins, as Paul saith. But that they concerned about a fruitless worship, and zealous to perform the offerings through blood, or their gifts, to no useful end, were with reason sent away from the Divine court, He will teach again saying by the mouth of Isaiah, Tread My courts no more: if ye offer fine flour, it is vain, incense is an abomination unto Me. Not in these therefore (I mean the ordinances of the Law) is true salvation, nor yet will any one win hence the thrice-longed for freedom, I mean from sin. But bounding a little above the types, and surveying the beauty of the worship in Spirit and acknowledging the Truth, that is Christ, we are justified through faith in Him, and justified we pass over unto the true liberty, ranked no more among slaves as heretofore, but among the sons of God. And John will testify this, saying of Christ and of them that believe on Him, But as many as received Him, to them He gave power to become children of God.

Profitably then doth our Lord and Christ not suffer them who believe on Him to marvel any more at the shadows of the law (for there is nought in them that profits or that bestows the true freedom) but bids them rather know the Truth; for through this does He say that they shall be entirely freed, according to the mind of the words.

33 We be Abraham’s seed and have never been in bondage to any man, how sayest Thou, Ye shall be made free?

They laugh at the promise of our Saviour, rather they even take it ill, as though they were insulted. For that which has no share at all of bondage, how will it need (he says) of One Who calls us unto freedom, and Who gives us a something over and above what is in us already. But they know not, though wont to have a conceit of being wise, that their forefather Abraham was of no notable father after the world, nor yet of highest repute among those who are admired in this life, but was ennobled by faith only in God: Abraham believed God, it says, and faith was imputed to him for righteousness and he was called the Friend of God. Thou seest then very clearly the cause of his illustriousness. For since he was called the friend of God who ruleth over all, he hath become on this account great and famed, and his faith was imputed to him for righteousness, and the righteousness which is of faith hath become to him the cause of freedom towards God 24, Therefore when he by believing was justified, that is, when he shook off the low birth that is from sin, then did he appear illustrious and of noble birth and free.

Foolishly then do the Jews spurning the grace which freed the very founder of their race advance only to him who was freed thereby, but considering neither whence is or whither looks what is illustrious in him, they dishonour the Giver of what is most excellent in him, and forsaking the Fount of all nobility they think greatly of him who is participate thereof; but they will be caught vainly boasting of being never in bondage to any man and what they say about this will be no less proved to be false. For they were in bondage to the Egyptians for 430 years and through the grace that is from above were hardly delivered from the house of bondage and from the iron furnace, as it is written, to wit the tyranny of the Egyptians. And they were in bondage both to the Babylonians and Assyrians, when they removing the whole country of Judaea and Jerusalem itself transferred all Israel to their own land. In no respect then was the speech of the Jews sane: for besides being ignorant of their truer bondage, that in sin, they utterly deny the other ignoble one and have an understanding accustomed to think highly about a mere nothing.

34 The Saviour answered them Verily verily I say unto you, Whosoever committeth sin is the servant of sin.

He lifts out of their innate unlearning these who were carnal and looking only to things corporal, He transfers them to the more spiritual and removes them to a mode of teaching wholly unpractised and unwonted, shewing them their hidden and through long ages unknown bondage; and that they falsely say, To no man have we ever been: in bondage He wisely passes by, neither does He say that to no purpose do they boast of the nobility of their forefather, in order that He may not appear to be inciting to what was not right them who were already prone and much inclined to anger, but advances to this needful matter and one which they needed verily to learn, that he is sin’s bondman who doth it, as though He said thus: A compound animal, sirs, is man upon the earth, of soul that is and body, and bondage as to the flesh pertains to the flesh, but that of the soul and which takes place upon the soul, has for its mother, the barbarian, sin. The freedom then of man from bondage after the flesh the authority of the rulers will effect, but that which sets free from sin, is meet to be spoken of God Alone and will belong to none other save He.

Therefore He persuades them to think reasonably and to desire real and true freedom, and thus to seek at length not the illustriousness of ancestors which nothing profits them thereto, but rather God Alone authoritative over His own Laws, the transgression whereof creates sin the foster mother of bondage to the soul. But our Lord Jesus Christ seems to be privily as yet and full veiledly convicting them of vainly thinking great things of a man and imagining that the blessed Abraham was altogether free. For His shewing generally that he who doeth sin is the bondman of sin, makes Abraham himself to have been once the bondman of sin and within its toils. For he was justified not as being himself righteous, but when he believed

God then called to the freedom of being justified. And not at all as quarrelling with the fame of the righteous man do we say this, but since none among men is without trial of the darts of sin, he too who is reputed great was surely brought under the yoke of sin as it is written, There is none righteous, for all sinned and have come short of the glory of God. But the glory of God besides other things is the being utterly incapable of falling into sin, which has been reserved for Christ Alone, for He Alone has been free among the dead: for He did no sin albeit being among the dead, that is reckoned among men over whom the death of sin once had mastery.

Therefore (for I will sum up the aim of what has been said) the Lord was hinting that the blessed Abraham himself too having been once in bondage to sin, and through faith alone to Christ-ward set free, availed not to pass on to others the spiritual nobility, since neither is he master of the power of freeing others who put away the bondage of sin not by himself nor was himself on himself the bestower of freedom, but received it from Another, Christ Himself Who justifieth. 35 The servant abideth not in the house for ever, the Son abideth ever.

Having shewn that unfree and in bitter bondage is he who is subject to sin, He adds profitably both what will happen to him who hath loved bondage, and what again shall be their lot from God who have chosen to live after the Law and have therefore been ranked among the sons of God. For the bondman, He says, abideth not in the house for ever (for indeed and verily he shall go forth into the utter darkness there to pay the penalty of his enslaved life) but the Son abideth ever. For they who have once enjoyed the honour of adoption, shall abide in the presence of God, in no time thrust forth from the court of the firstborn, but rather passing a long and lasting season therein. And you will understand accurately what is said, if you bring forward and read the Gospel parable wherein Christ (it says) shall set the goats on the left, the sheep on the right, and that He shall send away the goats saying, Depart ye cursed into the everlasting fire, prepared for the devil and his angels: and shall gather the sheep to Himself and receive them graciously, crying out, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For by the goats is meant the unfruitful multitude of them who love sin, by the sheep, the choir of the pious, laden with the fruit of righteousness, as though wool.

Therefore he who beareth the disgrace of bondage shall be thrust forth of the kingdom of heaven like some useless and basest vessel: every one who loveth to live aright shall be received and shall abide therein, and be ranked therefore among the sons of God. And it seems likely that the Lord in saying these things hints also to them, that if they admit not the freedom that comes through faith, they shall surely depart forth of the holy and Divine court, that is, the Church, as is said by one of the Prophets, I will drive them out of Mine House. For that that which was afore spoken has reached its fulfilment, the very nature of things

attests: for the daughter of Zion was left as a tent in a vineyard, as a lodge in a garden of cucumbers, as it is written: wholly fallen and destroyed is the temple, and themselves have gone forth not abiding therein for ever and in their place hath arisen and been raised up for Christ's sake the Church of the Gentiles, and they abide in it ever who have been called to Divine sonship through faith. For the boast of the Church will never cease nor ever fail, for the souls of the righteous depart from things of earth and are safely moored at the city that is above, the heavenly Jerusalem the church of the firstborn, which is our mother, according to the voice of Paul.

But since examining into what was said about bondage, and desiring every way to track out the truth, we have said that Abraham himself was numbered among bondmen, and not even him did we put outside the boundary of our contemplations, because of its being said more generally by Christ, Whosoever committeth sin is the servant of sin: come now let us following out our own words make clear the force of what has been said. The Jews were thinking great and excessive things, putting forward Abraham as a sort of head and fount of their nobility: but that it needed to seek to be freed through the grace that is from above, they admitted not even in bare thought, fools and blind according to the Saviour's voice.

Needs therefore does Christ design to shew that what is by nature bond, sufficeth not for the freedom of others nor yet one whit for its own, for how can that which lacks freedom as to its own nature, give freedom to itself, and that which borrows its own grace from another, how will it suffice for the supply of another? To Him Alone Who is by Nature God of God will befit and rightly be ascribed the power of freeing. Clear proof therefore gives He that all must needs be and be acknowledged bond that abides not for ever, i. e. to which belongs not being always the same. For every thing created will surely be also subject to corruption, and that which is so will be bondservant of God Who called it into being. For respecting the creatures it was said to Him, For all things are Thy servants. And this which is said is general, and one portion of the whole is the blessed Abraham, or again the whole human nature. But the abiding for ever gives a clear sign that the Only-Begotten God Who shines forth from God is King and Lord of all. For to whom will pertain the being always the same and being established in firm tenure of the everlasting good things, save to Him Who is by Nature God? in this way doth the Divine Psalmist too shew us that the creature is bond, God the Word which beamed of God the Father King and Lord.

For extending the mental viewfrom a portion to the whole of creation, he says of the heavens and of Him Who is by Nature Son, They shall perish but THOU abidest, and they all shall wax old like a garment and as a covering shalt Thou change them and they shall be changed, but THOU art the Same and Thy years shall not fail. Seest thou how by this too exceeding well and true confessedly it is that the bond

abideth not for ever but the Son abideth and that the non-abiding is a proof that that is bond of which it is predicated? And by analogy the other, i. e., the abiding for ever will be a clear token of His being Lord and God of whom such a word may be properly and truly said. Sufficient then were the Psalmist to testify to what we say, but since (as it is written), In the mouth of two or three witnesses shall every word be established, come let us besides him shew the blessed Jeremiah too thinking and saying consonantly. For he shewing that every thing that is made from its being corruptible is therefore bond, and shewing that the Son because He abides and is Unchangeable is by Nature God and manifestly therefore also Lord, says thus to Him, For THOU endurest for ever and we perish for ever.

For at every time will the originate be corruptible by reason of its having been made, even though by the Power of God it decay not, and God will ever sit, what is here called sitting indicating the stability and unchanged fixedness of His Essence together with Its concentration and Its illustriousness in Royal Appearance and Reality, for sitting has an image of these.

Therefore (for I will go back to what I said at the beginning) from his not abiding for ever He shews that the blessed Abraham is corruptible and originate, for he has died and passed in a way out of the Lord’s house, i. e. this world. By the same reasoning He would have us conceive of him as bond also and so not competent to bestow freedom upon others, and from the Son abiding ever, He says that He is clearly God of God by Nature, whereon will surely follow the being King and Lord. And what is the economy from the above mentioned distinction, shall be shewn in the next that in order follows. 36 If the Son shall make you free ye shall be free indeed. To Him Alone (He says) Who is by Nature Son of a Truth free and remote from all bondage is found to pertain the power of freeing and to none other whatever save He. For as He because He is by Nature Wisdom and Light and Power, makes wise the things recipient of wisdom, enlightens those that lack light and strengthens those that want strength; so because He is God of God, and the Genuine and Free Fruit of the Essence That reigns over all, He bestows freedom on whomsoever He will. For no one can become truly free at his hands who has it not of nature. But when the Son Himself wills to free any, infusing His own Good, they are called free indeed, receiving the Dignity from Him who hath the Authority and not from any of those who have been lent it from Another and been ennobled with so to say foreign graces.

Most needful therefore is the preceding explanation, and great the profit which arises from that distinction to those who are zealous to hear it more diligently. For it was right to understand why it should be needful to seek for nobility towards God and to learn that the Son can make us free. Let them then who rejoice in the dignities of the world use themselves not to be swollen with lofty conceits nor let them run down the glory and grace of the saints, even though they should be little

and spring of little after the flesh: for not the seeming to be illustrious among men suffices to nobility before God, but splendour in life and virtuous ways render a man free indeed and noble. Joseph was sold for a bond-slave, as it is written, but even so was he free, all radiant in the nobility of soul: Esau was born of a free father and was really free, but by the baseness of his ways he shewed a slave-befitting mind. Noble therefore before God, as we have just said, are not they who have riches and are flooded with superfluity of substance, and rejoice in the bright honours that are in the world, but they who are radiant with holylife and an ordered conversation.

37 I know that ye are Abraham's seed; but ye are seeking to kill Me because My word hath no place in you. Having manifoldly shewn them that the boast and conceit from their being of kin to Abraham is utterly empty and devoid of any good. He says this, that they may seek the nobility that is true and dear to God. For God looks not on the flesh according to what is said by our Saviour Christ Himself, The flesh profiteth nothing, but rather accepts and accounts worthy of all praise nobility of soul and knows that they have true kinship, whom likeness of work or sameness of manners gathering unto one virtue, causes to be ennobled with equal forms of good and similarly the contrary. Since how are WE who are of earth and compacted of clay, as it is written, called kin of the Lord of all, as Paul saith, Forasmuch then as we are the offspring of God? For confessedly have we been made kin to Him, because of the Flesh That pertains to the Mystery of Christ. But it is possible in another way also to see this truly existing. For by thinking His Thoughts and resolving in no cursory manner to live piously, we are called sons of God who is over all, and forming our own mind after His Will so far as we can, thus are we to likeness with Him and most exact similitude truly kin.

But that God does take likeness and accurate similitude of works or of ways to have the force of kinship, we shall clearly know, if we look closely into the holy words, and explore the Holy Scripture. In the times therefore of Jeremiah the prophet, there was a certain false prophet, Shemaiah the Nehelamite 25 by name, belching things forth of his own heart as it is written and not out of the Mouth of the Lord. And since there was some other great multitude of lying witnesses and false prophets going about among the people, and drawing them away to what was not meet, God the Lord of all was at last rightly indignant. Then after having expended many words upon Shemaiah, and declared more in detail what penalties he should pay for his deed of daring, at last He adds, and I will visit upon Shemaiah and his seed, who do like deeds with him 26. Hearest thou how He sees kindred in like attempts? for how could He who judgeth right punish along with Shemaiah his seed after the flesh, not like-mannered with himself as regards baseness, albeit He says clearly by the Prophet Ezekiel, The soul that sinneth, it shall die. In order then that one may not imagine anything of this sort respecting him, having said, his seed, He immediately added, Who do like deeds with him, defining kindred to be in sameness of action.

But that we may see that what is said is true of the very Jews, let us call to mind the words of John (I mean the holy Baptist), for shewing that rotten was their boast of kindred with Abraham, he says, And say not within yourselves, We have Abraham for a father, for I say unto you that God is able of these stones to raise up seed unto Abraham. For since it had been said unto him by God, Multiplying I will multiply thy seed as the stars of the heaven, the people of the Jews resting upon the Promiser being surely and of necessity unlying, were thinking big, and expecting that in no wise could they fall from the kinship to their ancestor, that the Divine Promise may be kept. But the blessed Baptist annihilating this their hope, very clearly says, God is able of these stones to raise up children unto Abraham: And with these falls in the blessed Paul too thus saying, For not all they of Israel are these Israel, neither because they are the seed of Abraham are they all children. It being shewn therefore on all sides to be true that God acknowledges kindred in manners and habits, clearly vain is it to boast of holy and good ancestors, and be left behind and depart far away from their virtue.

With reason therefore does the Lord say to the Jews, I know that ye are Abraham's seed yet do ye seek to kill Me because My Word hath no place in you. Yea (He says) when I look to the flesh alone and consider whence the people of the Jews sprang, then I see that ye are of the seed of Abraham, but when I look at the beauty of his conversation and disposition, I see that ye are aliens and no longer kin. For ye are seeking to kill Me, albeit your forefather, of whom ye now think great things, was no murderer, and worst and most lawless of all, on no just pretexts am I persecuted by you, but ye desire to kill Me in utter injustice: for for this reason alone did ye devise to destroy Me, because My Word hath no place in you, albeit calling you to salvation and life. It hath no place in you, because of the sin that indwelleth in you, and which suffereth not advice and counsel for good to have any room in you. Murderers therefore alike and most unrighteous judges are the Jews, determining that they ought to award to death Him who nothing wronged them but rather was engaged in doingthem good and zealous to save them. How then are they any longer kin to the righteous and good Abraham, who are so far behind the good that was in him, and have strayed so far from like conduct with him, as one would admit were distant and say were parted vice from virtue?

38 I speak that which I have seen with My Father, do YE then do that which ye heard 27 from the 28 Father.

Uncontained by the Jews did He say that His word was, and having said that this was the only reason why they were incited against Him, yea rather convicting them of desiring even to kill Him, needs does He add these things also, and why, I will set forth. He was not ignorant, it appears, that some of the Jews would rise up and dispute His words and belching forth from their innate madness, say again, Not for nothing (as Thou sayest) do some desire to slay Thee, for reasonable causes

are they stimulated thereto, pious is their motion and their zeal free from all just accusal: for without place in them is Thy word seeing Thou madest it dissonant from God. Thou teachest us (he says) another error and drawest us off from the way of the Law, and removest us to that which pleases Thyself Alone. The Jews then whispering these things privately or imagining them in their hearts, the Lord again meets them, knowing the motions of their imaginations within (for He is Very God) and therefore says, I speak that which I have seen with My Father, I beheld close the Nature of Father, I saw ofttimes of Myself and in Myself Him Who begat Me, and am a Beholder of the Will That is in Him.

I saw, by innate knowledge that is, of what works He is the Lover, and these I speak to you, I shall not be found to say ought dissonant to Him, nor have I appointed any thing other than pleases Him. To that was I earnest in calling My hearers, not departing from what is Mine (for in Me are His, and Mine again in Him) but if I Who am thus by Nature and am in all things Co-willer with God the Father, appear to you to be not true and I am adjudged to be leading you astray from the Divine Teachings, let the charge be dismissed, cast away suspicion; do that which ye heard from the Father, He hath spoken to you by Moses, accomplish the command, ye heard Him say, The innocent and righteous slay thou not, how then are ye seeking to kill Me and breaking the Father's commandment?

But in another way again will we take the words, Do YE then do that which ye heard from the Father. He has spoken to you (He says) through the Prophets, ye heard Him say, Rejoice greatly o daughter of Zion, shout o daughter of Jerusalem, behold thy King cometh unto thee, He is just and having salvation and mounted upon a colt the foal of an ass, and again through the voice of Isaiah, O Zion that bringest good tidings, get thee up into the high mountain, o Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid, behold your God, behold the Lord cometh with strength and His Arm with rule, behold His Reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young. Obeying therefore the commands of the Father, receive Him Who is fore-announced to you; honour with faith Him Who has been fore-preached. Give at least to the words of the Father to prevail in you.

But we must know that He saya that the Law is God the Father's, albeit spoken by Him through Angels 29, not putting Himself outside of the law-giving, but He yielding to the surmises of the Jews who believed that it was so, and economically, does not oppose Himself to their surmise, for ofttimes doth He shame them, since they receive Him not, for He brings before them the Father's Name. 39 They answered and said unto Him, Our father is Abraham.

O great unlearning and mind withered unto unbelief and looking to only wrangling! For while our Saviour Christ consenteth and saith openly, I know that ye are Abra-

ham's seed, they persist in the same, and as though one were holding out and contradicting and saying that they were not of Abraham's seed after the flesh, they again say, Our father is Abraham, and blush not going oft through the same words, who think that they ought not to yield even to Battus , but are but most excellent emulators of that man's babbling. But perchance they had some most unreasoning plea for this, and what, we will tell. For when the Lord says, I speak that which I have seen with My Father, they did not imagine that He hereby intended God the Father, but thought that He spoke of either the righteous Joseph, or some other of those on the earth, ridiculing and deeming and thinking exceeding little things of Him. For the holy Virgin conceived in her womb the Divine Babe, not of marriage but of the Holy Ghost, as it is written. And the blessed Joseph knowing not at first the mode of the economy was minded to put her away privily, as Matthew saith.

But it was not by any means unknown by the Jews that the holy Virgin conceived in her womb before marriage and coming together, yet they understood not that it was of the Holy Ghost, but thought that she had been corrupted by one of the nation, whence they had no right conceptions of Christ. For they deemed that He was a child begotten of some other father who had corrupted (according to their madness) the holy Virgin, and that He was attributed only to Joseph, being a bastard and not son in truth. When then He says, I speak that which I have seen of My Father, they took in no thought at all of God, but that He meant some one of earthly fathers and fancied that He was trying to move them from their honour to their ancestor, and suspecting that He was apportioning to His own kin the honour due to another, and that most ancient glory of the Patriarchate, they meet Him in a more contentious and vehement manner saying, Our father is Abraham. For just as though they were saying, Albeit, sir, you drench us with clever words, and din around us with portentous marvels, and strike us hard with mighty deeds beyond speech, you will not remove us from our pristine boast, we will not register Thy father as the head of our race, we will not attribute such a glory to another, nor will we take new ancestors in exchange for the elder ones.

It is no marvel, nor hard to believe, that the Jews should fall into such folly, when they imagined that He is even a bare man and in manifold wise holding Him cheap would call Him the carpenter's son and rank as though nought the King and Lord of all.

But that they had no right opinion as to the holy Virgin also, as though she had been denied, we shall know full well by what follows. 40 Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill Me, a Man That have told you the truth which I heard of God, this did not Abraham.

Soothing, so to say, by every way and word the boldness of the Jews, Christ speaks to them veiledly, not applying open conviction but mingled with gentle speech, and

in lowly wise and manifoldly charming their wrath. For since He sees that they are most exceeding silly and understand nought of what is said, He makes His Discourse free at length from any veil and bared of all covering. For it needed (He says) it needed, if ye believed that being classed among Abraham's children was the highest honour, that ye should be zealous to imitate his manners: it needed that ye should track the lovely virtue of your ancestor, it needed that ye should be zealous of and love his obedience. For he heard God say, Get thee out of thy country and from thy kindred and come into the land that I will shew thee. And nought delaying in the fulfilment of what was bidden him, he hastens forthwith from his country, and relying on the mercy of Him who bade him, arrives in a foreign land. And being at the very goal so to speak of life and passing his hundredth year, he heard, Thou shalt have a seed, and nothing doubting, he gave fervent faith to Him That spake, heeding not the weakness of his flesh, but looking at the Strength of Him That spoke to him.

He heard that he was to offer to God his beloved for a sacrifice and forthwith he strove against the longings of nature, and made his love for the youth second to the Divine Command. In you I find all contrary to these, for ye are seeking, He says, to kill Me because I have told you things from God, this did not Abraham. For he insulted not by his unbelief Him who spake to him, he sought not to do any thing that grieved Him. How then are ye any more Abraham's children being as far distant from his piety as the difference of your actions shews?

But observe how He arranges His speech: for He said not that they heard the truth from the Father but from God, since, as we just now said, from their innate unbounded folly they were dragged down to untrue conceptions of Him, thinking that He was speaking of some one of earthly fathers. And exceeding well does He making His Discourse about dying call Himself Man, in every way retaining to Himself incorruptibility as God by Nature yet not severing from Himself His own Temple, but as being One Son, even when He became Man, yet says that He spake the Truth. For not in types any more and figures does the Saviour's word teach us to practise piety, but persuades us to love the spiritual and true worship. But when He says, Which I heard from the Father, we must by no means be offended. For since He says that He is Man, He speaks this too as befits man: for as He is said as Man to die, let Him be said as Man to hear also. But it seems likely that in the word, heard, He puts the inherent knowledge which He has of the will of His own Progenitor, for so is the wont of the Divinely inspired Scripture oftentimes to say of God. For when it says And the Lord heard, we do not by any means attribute to Him a separate and distinct sense of hearing, like as there is in us, for the Divine Nature is simple and remote from all compound, but we take rather hearing as knowledge and knowledge as hearing; for in the simple there is nought compound as we have said.

And to these meanings we will add a third, not departing from fit aim. God the Father said somewhere of Christ to the most holy Moses, A Prophet will I raise them up (i. e. to them of Israel) from among their brethren like unto thee and I will put My words in His Mouth and He shall speak unto them all that I shall command Him. For this reason therefore did our Lord Jesus Christ say that He heard from the Father the Truth and spake it to the Jews, at once convicting them of fighting against God the Father and shewing clearly that Himself is He whom the Lawgiver promised before to raise up to them. 41 YE do the deeds of your father.

Having shewn that the Jews are utterly of other manner than their ancestor, and far removed from his piety, He with good reason strips them of their empty fleshly boast. And saying openly that they ought not any longer to be enrolled among his children, He allots them to another father like unto them, and affixed similitude of deeds as a sort of bond of kindred, teaching that the good ought to be joined to the good, and deciding that it is meet that they who live ill should have as fathers those who have been condemned for the like. For like as they who have chosen to live excellently, and are therefore even now called saints, may without hazard call God their Father, so to the wicked is the wicked one rightly ascribed as father, seeing that they form the image of his wickedness and perversity in their characters. For not altogether is he who begot of himself conceived of as father by the Divine Scripture, but he too who has any conformed to his own character, of whom he is said to be therefore father. Thus does the Divine Paul too write to certain, for in Christ Jesus through the Gospel did I beget you. As then (as we said) some are conformed both to God and to the holy fathers through likeness in manners and holiness; so to the devil too and to those like in conduct to him are some rendered like-minded, suffering this through their own depravity.

Therefore to the saints the saints are fathers, but to the wicked the wicked who betake themselves to them, most befittingly. And the one, who in holiness take the impression (so to say) of the Divine Form on their own souls, and have the confidence that befits own sons, will with reason say Our Father which art in heaven: the bad again will be ascribed to their own father, begotten as it were through likeness unto him unto equal depravity with him. To the Jews therefore Christ allots and names another father than the holy Abraham, and who, He does not as yet clearly say.

They said therefore to Him, We have not been born of fornication, we have one Father, God. Already now have I said that the all-daring Jews were easily sick with bitter and unholy conceptions of our Saviour Christ. For they thought that the holy Virgin had been corrupted, I mean the Lord’s Mother, and that she was taken with child, not of the Holy Ghost or of operation from above but of one of those on the earth. For being wholly disbelieving and without understanding, they either made no account of the prophetic writings, albeit openly hearing, Behold a

Virgin shall conceive and bear a son, or looking only to the flesh and following the order of events usual with us, and not thinking of the Nature which works beyond speech, to which nought is hard to perform, every thing that seems good to Him easy; they deem that no otherwise could a woman conceive in her womb, save by coming together with her husband and cohabitation. Sick of such a suspicion, the wretched ones dared to accuse the Birth through the Spirit of the Divine and wondrous Offspring. But when putting them forth from kindred with Abraham He allots them to another father, very angry are they, and unrestrainedly foaming up their inherent anger, they reviling say, WE have not been born of fornication, we have one Father, God. For they say darkly somewhat of this sort, Two fathers hast Thou, neither wert Thou born of honourable marriage, WE One, God.

But let a man see and consider clearly how great their disease of madness in this too. For they who by reason of the naughtiness and depravity that was in them are by the Righteous Judge put not even among the children of Abraham, advance to such a measure of madness, as to call even God their Father, perhaps because of what is said in the books of Moses, Israel is My son, My first-born, not admitting into their mind what is said through the voice of Isaiah, Woe to the rebellious children, saith the Lord.

And one may reasonably enquire what it was that induced the Jews at present to say no longer, Our father is Abraham, or, We have one father Abraham, but to go straight up to One God. To me they seem to have had some thought of this kind. For when they, smiting with their railing the Lord, as though His mother had been dishonoured before marriage, were ascribing to Him two fathers, needs did they seek to take the title of one as an ally of their own ill-will. For whereby they affirm that they have One Father God, by the same they indirectly reproach the Lord of having two, setting the One over against two. For they imagined that if they said, We have one father Abraham, they would be altogether denying the rest, I mean Isaac and Jacob, and the twelve who were from him, which if they should do, they would seem to be arming themselves against themselves and to fight with their own choice and boast, estranging Israel from the nobility of the fathers, and thereby to go along with the Lord’s own saying. Escaping then the damage that thence seemed to accrue to them, they no longer say, We have one father Abraham, but rather ascribe to themselves One Father God, spell-subdued by only the most unsure pleasures of railing, that they might fall into yet greater blame, craftsmen of all impiety, yet daring to take as their father the Enemy of all impiety.

42 Jesus said unto them, If God were your Father ye would love Me, for I proceeded forth from God and am come.

The Lord does not hereby take away the power of any to be ranked among the sons of God, but shews rather to whom will pertain the boast of it, and that it will be found rather in the saints, and convicts the insulting Jew of being mad. For I

(saith He) am sprung the One and True Son by Nature, from God the Father that is; and all are adopted, formed after Me and mounting up unto My Glory, for images are always after their archetypes. How can ye then (He says) at all be numbered among the children of God, who are minded not only not to love Him Who beamed forth from God and transfashions unto His own Form those who believe on Him, but do even dishonour Him, not in one way but in many? and they who receive not the Image of God the Father, how will they be at all formed after Him? Besides it is lawful (He says) not to any chance persons without blame to call God their Father, but those in whom the beauty of piety towards Him shall flash forth,----those I deem and none other will it befit. I have come from Heaven to counsel you things most excellent, and My Word invites you to the being formed after God.

But if it be verily your aim and longing to have God as your Father, surely ye would have loved Me your Guide and Teacher on such a path, Who give you the opportunity of likeness to the One and True Son, Who through the Holy Ghost render conformed to Himself those who receive Him. For he (He says) who altogether boasteth of ownness toward God, how would he not love Him That is of God? how (tell me) will he honour the tree who foolishly loatheth the fruit that is its offspring? Either therefore, He saith, make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt. If therefore the Tree (i. e. God the Father) be Noble and ye know how to draw the Splendour thereof on your own heads, why loved ye not the Fruit that is of Him, believing It to be such as He is? The verse before us therefore hath at once a bitter reproof of the Jews (for it shews them to be liars, for when they essay to call God their Father, they are far away from the virtue that pertains to those who are called to this, because they love not Him Who is of God by Nature) and at the same time it profitably brings in the mention of His own Ineffable Generation, that they might be caught in impiety in this too, calling Him ill-born and bastard.

For if the saying, I proceeded forth from God, signifies His Ineffable and Eternal Generation from the Father; adding I am come, [He shews] His appearance in this world with Flesh. And surely one will not say that God the Word then first beamed forth from God the Father, when He became Man (for so it seemed to some of the unholy heretics) but he will rather take it as is meet and will conceive of it piously. For not because He joined the words, (I mean I proceeded forth and I am come) will the Word of the Father be co-eval in time with the Birth of the Flesh, but to each of the things indicated will we keep its proper meaning. For we believe the first Generation of the Word conceived of as from God to be without beginning and above mind; wherefore it hath been set forth first in the words, I proceeded forth from God; the second, i. e., that after the Flesh, for neither have I come of Myself but He sent Me. I was Incarnate as you, that is, I became Man, in the Good Pleasure of God the Father came I in this world to declare to you the things of God

and to tell to those who know not, what it is that pleases Him. But ye loved not (He says) Him Who from the Divine counsel was revealed to you as Saviour and Guide.

How then will ye any more be called children of God, or how will ye gain the grace of ownness with Him, if ye honour not Him That is of Him? It is likely that the Lord again means something by this and aims by such words also to silence the people of the Jews who are vainly yelping at Him. And what it is that is intended we will briefly say.

Many among the Jews esteeming no whit the Divine Fear, but admiring and accepting only honours from men, and overcome by base lucre, dared to prophesy, speaking out of their own heart and not out of the Mouth of the Lord, as it is written. And verily the Lord of all Himself chid them saying, I sent not the prophets, I spake not to them yet they prophesied; yea, He threatened to do dread things to them crying out, Woe unto them that prophesy out of their their own heart and see nothing at all. Such an one was that Shemaiah who to the words of Jeremiah opposed his own lie and having taken the yokes of wood and shattered them, said, Thus saith the Lord, I will shatter the yoke of the king of Babylon. Since then when our Saviour Christ says, But now ye seek to kill Me a man who have told you the truth which I heard of God, the Jews began to murmur, and not knowing Who He is in truth, to imagine that He is some false prophet and to be therefore hardened, so as to even dare to revile Him, and so angrily desire to kill Him as even to press on to do it:----profitably does He again terrify them, saying that He came not of Himself as was the wont of them who prophesy falsely, but was sent by God, that by the same He both putting aside the reputation of being a false prophet and teaching that they will incur no slight doom, who not only dishonour Him that has been sent by God the Father, but also dare to devise murder against Him, might cut short their unbridled daring.

This then for what is before us. But it is probable that the heretic will make what has been said the food of his innate impiety. He will haply accuse the Essence of the Only-Begotten and will deem that it is in lower case than the Father's because of His saying that He had been sent by Him. But let such an one consider the mode of the economy but now spoken, and remember Paul crying aloud of the Son, Who being in the Form of God thought it not robbery to be Equal with God, but emptied Himself taking servant's form, made in the likeness of men and found in fashion as a man He humbled Himself made obedient unto death. But if He hath of His own will humbled Himself, the Father, that is, consenting and Co-willing it, what accusal will He have, going through the whole mode of the Economy unto its consummation, in any reasonable way? But if because of His saying that He has been sent, you deem that the Son lies in lower case than the Father, how (tell me) doth He That is in lower case, according to thy unlearning, work in all exactitude the things of

God? For where does the lesser shew itself in Him who possesses perfectly all that belongs to His own Progenitor and the fullest God-befitting Authority?

Therefore He will not be conceived of as less on account of being sent, but being God of God by Nature and verily, since Himself is the Wisdom and Power of the Father, He is sent to us as from the sun the light which is spread abroad from it, in order that He might make wise that which lacks wisdom, and that thus at length that which was weak might be lifted up through Him and strengthened unto the knowledge of God the Father and recovered unto all virtue. For all things most fair beamed on the human race through only Christ. There is therefore nothing at all of servile kind in Christ, but it belongs only to the form of the flesh: but God-befitting is His Authority and Power even all, even though the language meetly conformed to the measure of lowliness take human fashion.

43 Why do ye not understand My speech? because ye cannot hear My word.

What we have oftentimes said we say again for profit to the readers: for there is no harm in our discourse going very frequently through what may profit. It is the custom then of our Saviour Christ not altogether to accept from those who disbelieve Him, the word that boiled up from their tongue, but to look rather on the hearts and reins, and to make His replies to the thoughts that were yet revolving in the depth of their hearts. For man who knows not the thoughts that are in another, will needs admit the uttered word, but God not so; for He knowing all things, takes the thought for the voice. When then the Lord said to the Jews that He had come not of Himself, like them who of their own mind and not of the Divine Spirit advance to prophesy, but that He was sent by God, they again imagine, or reason among themselves, or secretly whispering one to another said, Many Prophets have spoken the things of God and brought words from the Spirit unto us, but we find nought among them of such sort as is in this man’s words. For He bears us wholly away from the worship after the Law and removes us to some other polity and introduces to us a strange transition of life. Dissonant therefore manifestly and irreconcileable is His Discourse with that of those of old.

Since He beheld them thinking (as is likely) these things, shewing that He is by Nature God and knoweth the counsels of the hearts, He takes hold of it and says, Why do ye not understand My Speech? because ye cannot hear My Word. I am not ignorant (He says) that ye cannot comprehend My Speech, or doctrine; but I will tell you the reason and will clearly set before you what is the hindrance. Ye cannot hear My Word. He says, ye cannot, convicting them of impotence unto perfect good, because of their being fore-mastered by their passions. For the love of pleasure unnerves the mind, and the unbridled tendency towards evil yet weakening the sinew of the heart, renders it feeble and most spiritless to the power of performing any virtue. Being therefore fore-weakened by tendencies to vice and tyrannized by your own passions ye cannot, He says, hear My Word. For right are

the ways of the Lord, as it is written, and the just shall walk in them, but the transgressors shall become impotent in them. Akin to this will you find that too which was in another place said to the Pharisees, How can ye believe which receive honour one of another and seek not the honour that, cometh from the only God? for verily in this their not being able to believe shews the voluntary weakness of their understanding or that their mind has been before overcome of vainglory.

And we find again that that is true of the Jews which has been spoken by the voice of Paul, But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. Since therefore they were natural, they deemed that He was foolishness Who was inviting them to be saved, and was teaching them the path of an excellent conversation, and directing them full well unto the power of pleasing God who delighteth in virtue, to whom be all honour, glory, might, for ever and ever. Amen.

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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]

Book 6

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

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.
BOOK VI. [Introduction] 44 Ye are of your father the devil and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him.

Having with reason led them off from their kindred with Abraham and convicted them of having unlikeness to him in their manners, and of being far removed from piety toward God Himself, and yet moreover having explained the reason of their not being able to be obedient to His speech, He again shews who will rather be more fittingly and properly termed their father. Ye therefore, He says, are of your father the devil, whom He says was also a murderer in the beginning and that he abides not in the truth and is a liar; and that his father was a liar, whom in what follows He defined clearly who he is : for the mighty force itself in their brevity of the words before us has much obscurity and specially needs accurate scrutiny. For deep is the discourse about this, and not clear I ween to the many. For as to the meaning which can readily be got, it allots to the Jews no other father than Satan who fell from heaven. But that which is put next about the father allotted them, that he is a liar just as his father also, troubles us, yea rather compels us to fresh doubt not a little. For whom (if we think reasonably) can we imagine to have been father to the devil, or what other before him fell to whom he that comes after can be compared in likeness and manner ? for no one will shew us such a reading as this in the holy and Divine Scriptures;

and in no wise is that to be received as truth which is not told in the Divinely-inspired Scriptures. For every spirit that is reckoned among devils as a child of the devil is called Satan according to what is said by our Saviour Christ, If then Satan cast out Satan, he is divided against himself: yet have we heard of one surpassing the rest and above them, him to whom it is somewhere said by the Prophet Ezekiel,

Thou art the seal of likeness and crown of beauty begotten in the delight of the Paradise of God, every precious stone hast: thou put on. Whom else then shall we unblamed suppose existed, after whom this one was formed, in likeness I mean as to vice? for some of the elder expositors, citing what is now before us, say that that ancient Satan who is conceived of as being the chief of all the other devils was bound by the Might of God and cast into Tartarus itself there to pay the penalty of what he had done in outrage against God, and that some other appeared after him, coming nothing short of the abominations of his father 1, and they affirmed that of him it was that the Saviour says that he was a murderer from the beginning and that he is a liar, as his father.

But unless we had much considered it in our minds, we should with reason have readily accepted this, but now this one thing above all suffers us not to approve inconsiderately. For at the time of the Saviour's Advent, the tyranny of the devil was receiving the beginning of its fall and the wicked and unclean spirits were being sent forth into the deep. And verily the devils would come and openly beg Him, that He would not command them to go forth into the deep. And we remember that they made a great outcry about this, saying, Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? we know Thee Who Thou art, The Holy One of God, art Thou come hither to torment us before the time? For that our Lord Jesus Christ having come among us would waste them awayand manifoldly vex them, they themselves too knew full well, finding much talk of Him among those in Israel, yet found fault as though He had come not in His season, in this too acting tyrannically and perversely accusing the time of the Advent. But they say before the time, as though in no wise tormented in any other time, but looking for one, the time of the Advent, in which they were unquestionably to undergo what they are expecting.

And to this we say besides, If, he being bound according to their distinction, some other deceived Adam, and does not yet cease from the madness whereof he is accused, the first one will be wholly blameless as regards us, and this account will free him from all blame, and neither hath he slain any, nor deceived nor lied, nor yet will it be justly said to him by God, As raiment stained in blood shall not be clean, so neither shalt thou be clean, because thou destroyedst My land and slewest My people. If therefore we grant that that he whom they say is the first is wholly without any share in the above enumerated evil deeds, whom shall we decide that the second after him imitated, or after whom was he formed who surpassed in wickedness his leader, and had the deeper impress of that one's villainy?

And it were I suppose not unreasonable that we searching out this matter should go through fuller proofs, but we think it superfluous to put forth too much energy for what needs not: we will therefore go on to another thought and accurately search who it was that Christ allotted to the Jews as their father of like manner

and disposition, so that for his father might reasonably be enrolled an evil spirit, that prince of evil, i. e. Satan. He brings them up therefore to Cain who first of all men loved not Him who chastised him by reproofs, but was set forth as the beginning of envy and murder and craft and lying and deceit, next to that Satan whose son he is rightly said to be, inasmuch as he receives in himself the whole impress of that one's wickedness. For as God is the Father of every holy and righteous person, being Himself the beginning of the holiness and righteousness of all:----in the same way I deem will Satan be reasonably styled father of every wicked person, himself being the author of all wickedness. But since we have said that Cain was given to the Jews as their father, to Cain again Satan, come let us following out our own words clearly shew that Satan first of all reared his neck at God's reproofs, then both deceived and lied and lastly through envy committed murder: and having shewn that Cain was of like manner and disposition with him, we in the third place bring down our argument to the Jews who possess complete the image of the wickedness that is in him.

Satan therefore despising his own principality and greatly longing after what was above his own nature, and not keeping the limit of his position, was borne down and fell, thereby convicted by God and taught the measure of his nature. But nothing profited thereby by reason of his ill counsel, he sickened of a worse disease, by no means looking to the duty of amending his own disposition, but minded to abide in steadfast perversity. But when the first man was formed by God, according to the book of Moses, and was in Paradise, yet keeping the commandment given him, that I mean about the Tree, Satan was first kindled to envy, and in that his transgression and disobedience were blamed by the first-created, while they were as yet keeping the commandment given them, he was eager by much-intriguing deceits to draw them away unto disobedience. And knowing that they would waste away if they made light of the commands of the Great King, he persuades them to do this, encompassing with the uttermost ills those who had nothing injured him. For that a deed of devilish deceit and envy was the transgression in Adam and the death that through it sprang upon him, the very nature of the thing will itself teach us, and the saying of the all-wise Solomon will make clear to us speaking on this wise, God made not death, but through envy of the devil came death into the world.

Herein then is his part, let now Cain come in to us and stand before us. For he was the first-born of Adam, an husbandman by occupation, and next after him came Abel, but he was a shepherd of sheep. But since the law of nature called them to offer sacrifice to God, implanting untaught the knowledge of the Creator (for all good things have been sown and infused in our nature by God): Cain offered of the fruit of the ground, as it is written, but Abel, he also brought of the firstlings of his flock and of the fat thereof; and God had respect unto Abel and to his gifts but unto Cain and to his offerings He had not respect. And Cain was very vexed and his countenance fell. And the Lord God said unto Cain, Why wert thou vexed and why

did thy countenance fall? If thou offeredst well but dividedst not aright, didst thou not sin? be still. Then to Abel, Unto thee shall be his resort and thou shalt rule over him. Therefore Cain was blamed for dividing not aright his offering, Abel was rightly deemed worthy of praise and honour, which was to Cain food of envy. For he was exasperated at the correcting reproofs, just as Satan was, then swelling with unrighteous envy, as we said, he goes after his brother in guile, already devising the unholy murder.

For, it says, Cain said to Abel his brother, Let us go over unto another field better than this, and inviting as though to enjoyment and tender grass him who was utterly unconscious, he savagely murdered him, and first of all laid him dead on the ground, thinking (it seems) that he would surely win all wonder, having no longer any to surpass him. And having slain him, he told a lie; for when God says. Where is Abel thy brother? he says, I know not, and out of his exceeding folly added in heat, Am I my brother's keeper? For it says that he well-nigh said thus, Thou who crownedst him unjustly what good didst Thou, his Keeper, do him? Thou seest then and that clearly that the whole likeness of the devil's wickedness was accurately finished in him, and the conformation of his manners moulded after an equal and like fashion.

Let our discourse therefore go forward to the impiety of the Jews, and putting around them the likeness of Cain's villainy, let us shew that they essayed those things against Christ, which he did against Abel, that rightly and fitly he may be termed their father. Therefore first-born was Cain, as we have said, first-born again among the children of God by adoption was Israel, as was said to Moses, Israel is My first-born. And he hath brought of the produce of the ground an offering unto God, but to his offerings He had not respect, as it is written. For more earthly was Israel's worship of the law, as has been said, by bullocks and sheep and fruits of the earth, nor does God accept this. For to what purpose, He saith, cometh there to Me incense from Sheba and cinnamon from a far country? and by the voice of Isaiah too He openly crieth, Who required this at your hand? After Cain cometh the righteous Abel to sacrifice of the sheep. For after the service according to the law, and at the consummation of the Prophets came Christ the verily Righteous, bringing not fruits of the earth for a sacrifice to God the Father, but for the life and salvation of all offering to Him Himself as an immaculate Victim for an odour of a sweet smell. For God the Father dismissing as more earthly the worship after the Law, had respect to the sacrifice of our Saviour Christ. The word, had respect to means Delighted in.

What followed? Cain was rebuked for not dividing aright, and when blamed was sick of envy, and hastens headstrong unto murder. And God was admonishing in His Son the people of the Jews, was asking of them better things for offering, bidding them transform the worship according to the Law unto spiritual fruit-bearing, and urging them to transfashion the Letter unto truth: but they reproved are angry,

and are smitten with the paternal envy, and unrighteously plot murder against our Saviour Christ. Cain deceived Abel, and taking him into the field displayed him dead: the Jews likewise as far as in them lay deceived Christ, sending the traitor in the guise of a friend, who coming to Him to betray Him saluted Him deceitfully saying, Hail Master. And they too took Him into the plain, i. e., they destroyed Him without the gate. For without the gate did Christ suffer because of us and for us. Thou seest then how they are found to be in no way like Abraham or those who were really of him, but bear the image of their own fitly and really belonging father, and madly sick with wickedness conformed and akin to his, they rightly hear, ye are of your father the devil and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth because there is no truth in, him; when he speaketh a lie, he speaketh of his own, for he is a liar just as was his father.

And I, because I tell you the truth, ye believe Me not. The aim of the discourse looks to the father of the Jews who was brought forward and exhibited, I mean Cain, but it spreads out more generally. For not at that man's life does He bound the force of what He says, but puts it round about every one who is like him, allotting what is said of one individually to every one who is like him. For when (He says) Cain or other liar like him utters a lie, he utters it as of his own kin. For learning what he has from his rulers and him who hath given him the beginning of wickedness, he making the lie his own as some natural acquisition imitates his own father, for he utters a lie. Wherefore (He saith) since he had for his father one who delighted in lies, he is led on as by natural laws to the ignobility of his grandfather and father and shews forth in himself their villainy, and making the depravity of his ancestors the very clearest image of his own manners and ways, surely brags of his own ill.

Since then this is even so and the wickedness of elders engraven on those of like manners with themselves, causes them to be styled their children, what is it that hinders you from believing Me even when I tell you the truth, that I of a surety am sprung of a True Father, and (as I said before) I proceeded forth from God and am come? For if a person tells lies because he has a liar for his father and utters them thence as from his own kindred, how is it not of necessity that I too speaking the truth must be conceived to have been surely begotten of a True Father and not (as YE blasphemously surmised) from one of the earth who was of fornication and unlawful union? Such words then will the Lord have used to the Jews. But we must know that in respect of men or of rational spirits in manners and habits is seen the kinness which they may have one to another [and] to the father of all wickedness the devil: in regard of the Only-Begotten this is taken only as an image of this which is before us 2: for by Him it [i. e., the relationship] is full exactly limned, for His Connaturalness with the Father is Natural and Essential. For being of Him in truth, possessing all that is His with Natural Property and the acme of likeness in ail things, He is seen the Form and Image and Impress of Him Who begat Him.

Since therefore the Father is True, Truth of a surety is He too That is of Him, i. e., the Christ.

46 Which of you convinceth Me of sin?

The question is not that of one who looketh to be convicted, but rather of One Who takes away and utterly denies the possibility of Very God Who beamed forth of God, falling into sin: for Christ did no sin. For all sin takes its rise from the turning aside from the better unto that which is not so, and is produced in those whose nature it is to turn and who are recipient of change unto what they ought not. For how will he be conceived to even sin who knows no turning nor is recipient of change to ought that is not convenient, but rather is steadfast in His own innate Good, and that not from another but from Himself? The Lord then enquires of the Jews if they can at all convict Him of sin. And the word used for this will go through every transgression universally: but connecting it fitly with what is before us, we say that He does not at present ask it of every sin and do this as fearing to be convicted, but we consider it in this way, that since He was ever zealous to shame the sin of the Jews, He would not have endured by this question to incite them to again accuse Him of those things of which they before said, For a good work we stone Thee not but for blasphemy, and because Thou, being a Man, makest Thyself God:

and besides that they should bring forward the breach of the sabbath in regard to which He was judged to have exceedingly transgressed. By sin therefore He at present means falsehood. For if (He says) I am never yet convicted of being untrue, why are ye minded to disbelieve Me who ever speak the truth, and tell you of a surety that I am sprung of the Very Father and know not falsehood? Give therefore give to faith unhesitatingly to hold that I am surely True when I say of Myself, I proceeded forth from God and am come, of you that your father is the devil, for ye lie and desire to kill just as he doth. But He convicts them profitably of desiring to kill Him, cutting short thereby their attempts. For sin exposed often blushes, and after a sort withdraws, finding no way of going forward and persisting: but if it think that it lies hid, it is ever the more lifted up and with unchecked impetus creeps on to basest consummation.

If I say the truth, why do ye not believe Me?

He goes often through the selfsame words, when He sees that they understand nought: for this too is a thing most befitting for teachers, not to shrink from manifoldly revolving the instruction which at the first was not taken in, in order that it may be fixed in the souls of the hearers. When therefore the liar (He says) speaketh a lie, he speaketh of his own, for he is a liar just as his father:----why do ye reasoning and acting not conformably to what I say, not believe Me, albeit I say the truth, [imagining] that I am therefore speaking apart from the truth, seeing that I am even so True as is the Father also? It is (I suppose) likely that He is convicting the

Jews of being therefore infirm in the power of containing the words of the truth, because they are not sons of the truth. To no purpose do they falsely call God their Father, saying, We have One Father, God. For God (He says) being wholly Truth, rejoices in the truth and wills them that worship Him, to worship Him in Spirit and in truth. And the children of the truth receive willingly what is of kin to them, i. e., the Truth. But YE when I tell you the truth do therefore not believe, because ye are not children of the truth. Some such thing does the Lord seem to me to be saying to the Jews, as one will easily see if one adapt the speech to another person.

For let one for example of sober character say to an unbridled son or servant or neighbour, If I seem to thee to be of sober character shunning fornication and putting the thought thereof as far from me as possible, why disbelievest thou and givest no credence when I say that it is a foul and polluted deed? One would not I suppose say that he said this, looking for an answer to his question, but whereby he shews him unbelieving clearly convicts him that he rejoicing in licentiousness does not admit the speech that would amend him.

Thus then shall we conceive as to the Jews likewise, when Christ says, If I say the truth, why do ye not believe Me? for the form of such questions has an affirmation alongside of them and ever annexed, from the very questions themselves; yea rather (may one say) the question largely convicts them. For we convict those who are asked of having the sickness of being without what ourselves possess. But note how He says, not absolutely nor generally, why believe ye Me not? but hath added YE, hinting at those who were wont more fiercely to disbelieve, and indicating that there were some there who had haply a noblermind, and did not preserve in their ways the accurate impress of Cain's stubbornness, but were even now going forward to being even enrolled among the children of God. For I say that we must not think that all the Jews were utterly immersed in untempered folly, but that some having a zeal of God, as Paul saith, yet not according to knowledge, did therefore delay a little as to the faith. But in those who were thus disposed we shall blame, as much looking unto wrath and intemperately kindled unto bloodthirstiness, the unholy scribes and Pharisees in particular, to whom will more fitly pertain the, Why do YE not believe Me, Christ as it were attributing to them as their own, boundless unbelief. For they were they who are the leaders and who persuade their subjects to go along with their profane-nesses. Rightly therefore are they accused as having taken away the key of knowledge, and neither entering in themselves, and hindering others. The YE therefore has its more especial application to the rulers.

47 He that is of God heareth God's words; YE therefore hear them not, because ye are not of God. We must here understand that certain are of God, not as though begotten of His Essence (for that were foolish), nor yet according to what is said through Paul, All things are of God (for since He is Creator and Maker of all things who giveth being to all, the Divine Paul saith that all things are of Him): but it will

not harmonize so to understand it here, for all are of God, both bad and good, in so far as He is Creator of all. He says therefore that he is of God who by virtue and a right conversation is related to God, and accounted worthy of kinness to Him, in that He deigns to enrol such among His children. He therefore, He says, that is of God will receive most readily and gladly the Divine words (for that which is of kin and own is always dear) but he that is not of God, i. e., he who in no wise prizes relationship with Him, will not most gladly hear the Divine words: for neither will good easily inexist the bad, nor will longing for virtue be to them a thing worth fighting for, since their mind has been filled with the extremest depravity and looks to only its own will.

But when Christ says, He that is of God heareth God's words, let no one think that He is bidding us to give the Divine voice entry in merely our bodily ears. For who that is, even though he be a thoroughly bad man, will not surely hear the voice of him who speaketh, if he have not by some disease lost his hearing? But the word heareth, He here puts instead of Consents, believes and lays up in his mind, as it is said in the book of Proverbs, The wise will receive commandments in his heart. For that of the unwise or despisers the word borne about, like some meaningless sound and like some din that annoys to no purpose, forthwith departs from the recipients: but into the heart of the prudent like some generous soil it sinks in. Full wisely does now the Lord, convicting the madness of the Jews and shewing that they blaspheme without restraint, say that His words are the words of God. For He reinstructs them (He says) to think more becomingly of Him and not to deem that of Joseph or any other of those on the earth did He of a truth spring, but to believe that of the Essence of God the Father He hath appeared God of God. Which they indeed understanding are annoyed and burn with hotter wrath, adding iniquity to their iniquity, as it is written, through those things whereby they insult Him yet more.

48 The Jews answered and said to Him, Say we not well that Thou art a Samaritan and hast a devil? Meet is it again to bewail the madness of the Jews and the exceedingness of their folly. For they are taken by their own voice, like wild beasts when they spring upon the hand of them who are slaying them, themselves against themselves lending impetus to the steel. For when reproved of lying as their habit and custom which had grown up with them, they immediately shew that it is true, and they are cut at hearing from the Saviour that they are not of God, yet immediately without an interval do they shew in themselves most exact image of the devil's wickedness. For a Samaritan and possessed do they dare to say that He is Who is sprung God of God, themselves rather having in themselves the bitter and God-opposing devil: for no man saith Anathema Jesus, save in Beelzebub, as Paul saith. Liars therefore and insulters and railers are they hereby too found, and used to fight against God, they shall pay fit penalty to the Judge That can do all.

We must enquire again here too the reason why they call the Lord both a Samaritan and possessed. For the prefacing, Do not WE well say, indicates that for some reason they vilify Him both as a Samaritan, and the other thing too which their utterance dared. They call Him therefore a Samaritan as being indifferent to the commands of the Law and recking nought of the breach of the Sabbath. For among the Samaritans there is no exact Judaism but their worship is mixed with foreign and Greek habits. Or in another way do they say that He is a Samaritan, seeing it was the habit of the Samaritans to falsely testify purity of themselves and to condemn the rest as defiled. On this pretext I suppose, the Jews have no dealings with the Samaritans, as it is written, and refuse also to mingle with some others, loathing after a sort the defilement thence arising, since thus to prate seems to them right. And the Lord condemning the ill-disposition of the Jews, used to call them devil's children, and to Himself He testifies entire blamelessness in regard to sin and utter purity saying, Who of you is convicting Me of sin? for this was the language of one who was plainly ascribing to Himself the uttermost purity, by reason that He could not fall into sin, and by calling the Jews Satan's children was condemning them as defiled and having their mind filled with all uncleanness, as is also true.

On these accounts therefore do they call Him a Samaritan, they say again that He is possessed, because it is the wont of devils to transfer to themselves the honour due to God and recklessly to seize on God's glory. And this very thing they suppose that Christ does, when being man He puts Himself as it were into the place of God saying, He that is of God heareth God's words: for He is intimating (they say) of His own words that they are such. Of their railing, their blasphemy rather, against Him such is the Jews' plea and occasion for saying those things which pledged unto them the eternal fire.

And it comes to me to wonder at this also. They angered because they were often called devil's children and liars, shew in act that the charge belongs to them, which they ought rather by inclining themselves to virtue to have rubbed off. For their love of railing and saying that things belong to any which do not belong to them, are most fit not for those who have been enrolled among God's children but among the devil's children. And the wretched ones not only rail, lying against their own head, not to say against Christ, but they also affirm that they are doing so well, not so much as condemning their wickedness: and this is the proof of the completest blindness. 49 Jesus answered, I have not a devil but I honour My Father and YE do dishonour Me.

Gentle is the word, but nevertheless very pointed. For most emphatically does He say, I have not a devil, and putting Himself in contradistinction to them, He shews that He is free from their railing and that it is true of them. For unless themselves had a devil, they would (it is likely) have shuddered at calling Him possessed Who

was attested to them by His Deeds as God. Most excellently therefore does He say, I have not, transferring the speech to them and allotting it rather to them by reason that so it was in truth. I therefore have not (He says) but YE the devil, and I honour My Father, saying that I am God and have beamed forth of God and affirming that I knew not sin. For it needed, it needed that He Who is of God be God and that He Who is of Him Who knoweth not sin should be beheld such as He of Whom He is. But if (as is necessary the opposite should be) refusing to offend you, I had not used such splendid language (for God would not be honoured if conceived of as having a Son not God) the Father (He says) would not have been honoured if He had been called the Father of one who falls into sin. Hence in witnessing most excellent things to Myself, I in no wise (He says) blaspheme as ye suppose, but rather honour My Father.

I honour Him in another way too (for I say with justice of you that ye are not of God, since neither is it right that they who have come to this pitch of wickedness and are drenched in all villainy should say that they are of God. For He honours and deems worthy of kin to Him not the liar and railer and blasphemer and haughty and insolent, nor yet one whose wont it is to seek to kill unjustly, but the gentle and meek and pious and godly and good. Hence in this way too do I honour the Father, putting forth from kinness with Him those who are condemned for utter wickedness; and YE again dishonour Me doing this, and attack the praise that belongs to the Father that ye may be caught, blaspheming not only against the Son, but now against Him too. For if I by witnessing of Myself things most excellent, honour My Father, he will surely (He says) dishonour Him, who clothes Him That is of Him with the deepest reproaches. On all sides therefore is Christ consistent with His own words, and clearly shews that He is God by Nature, and whereby He says that the Father is honoured when the kinness to Him of the multitude of the unholy is thrust off, by this doth He say that the Jews are in all respects alien to God: for what more unholy than they who say those things?

50 I seek not Mine own Glory, there is That seeketh and judgeth. Herein is that seen to be clearly true which is said through Peter of the Saviour, Who when He was reviled reviled not again, suffering He threatened not but delivered Himself to Him That judgeth righteously. For see how He hearing things of all the worst and cruellest from those who are impiously raging against Him (and this full oft) He abides in His own gentleness, and in no wise departs from what beseems Him, for our ensample doing this too, that we zealous to follow His Footsteps might not be caught in rendering railing for railing, nor ought else of evil for evil, but might rather overcome evil with good. I therefore seek not My glory (He says) and this not as though He were proffering to those who so willed the insulting of Him as a thing free from peril, nor yet as inciting any to go readily unto this impiety is He seen to say this, but He signifies rather thus: I am come (He says) not to make glory from you My business, nor desiring at all honour or fame: for being in the form of

God the Father I have abased Myself and have for your sakes become Man as you. And He Who disdained not to take servant's form, when He might have remained in equality with God the Father and had the full enjoyment of things above mind and speech, how will He be deemed to be seeking glory from any and not rather to be enduring voluntary disgrace for others' good?

Our Lord here is either saying this, or in another way too we will suppose that He seeketh not His own glory. For it being in His Power to punish immediately those who insult Him and to demand satisfaction for their blasphemy as behaving ungodly against the Very Lord of all:----He bears calmly what is grievous and endures to that extent as not so much as to desire to grieve by a mere word the haughty ones, yet in order that blasphemy against God may not seem a beaten track to any, needs does He, forbidding them to advance thereto, straightway oppose as a barrier, the Father's wrath. For though the Son be longsuffering and do not forthwith take vengeance for His own glory, the Father (He says) will not be forbearing, for He will be an Avenger and will rise up against the insulters, not as though taking the part of another nor as though He were pleased to grieve in behalf of one of the saints insulted and deemed it became Him thus to do, but as though the sin reached up unto Him (for there is nought at all intervening between the Father and the Son, as far I mean as identity of Essence, even though either be conceived of as existing separately). For therefore does our Lord Jesus Christ too elsewhere say, He that honoureth not the Son neither doth he honour the Father. For the Son hath in Himself Naturally the Father Co-glorified and Co-existing, the Father again hath in Himself the Son partaker of His Essence, so too of His glory in every thing. The wretched Jews therefore will be punished for their blasphemy against the Lord and Son, impious against the whole Consubstantial and Holy Trinity and grieving in the Son the Nature that is King of all.

Every one therefore who at all practiseth piety must therefore shun in ought offending the good God. For not because He doth not immediately bring His Anger on those who offend against Him, must we therefore be supine. For He is Good, not bringing on His Anger every day, yet if we turn not, He will whet His sword, as it is written, and will bend against us His Bow, wherein are the instruments of death, that is to say, every form of shame and intolerable trouble. 51 Verily verily I say unto you, If a man keep My word, he shall not see death for ever. He shews that it is superfluous to array long defences against those who are wont to delight in blaming; for He bends Himself to what was necessary, I mean the calling through faith unto eternal life, and all but bidding farewell to those who had through their unlearning grieved Him, He kneads up His own discourse with a sort of art. For having before said of God, He that is of God heareth God's words, He immediately says, If a man keep My word, shewing that He is by Nature God and hence teaching that no further reach of impiety yet remains to the Jews when they have said that He hath a devil Who giveth eternal Life to those who will keep His word. For will

He not be known by this too to be God by Nature? for to what other will pertain the being able to quicken for ever them who hear His words, save to Him Who is God by Nature?

The Divine word is kept, when a man does not transgress the Divine Commandment but is instant and does without delay that which is bidden and is in no wise accused of sloth in the Divine laws. But note again how great exactitude the words have, for He does not endure to say, If a man hear My Word, but, If a man keep My Word. For there receive into their ear the word of God, not men alone holden in sin, but also the unhallowed band itself of the devils: and verily Satan the chieftain of them all, when he daring to tempt in the wilderness our Lord Jesus Christ, kicking against the pricks by reason of his much ferocity of character, did set before Him the Divine word also, saying. It has been written That He shall command His Angels respecting Thee to guard Thee in all Thy ways. Therefore not in mere hearing is the word of salvation, nor in only learning is life, but in keeping what was heard, and as a certain rule and guide of life was He setting before [them] the Divine word. He says that the sure keeper of His words shall not see death for ever, not surely as taking away death in the flesh, but as God not accounting that death is death, for to Him nought is dead, in that His it is both to bring to the birth that which is not and easily to quicken that which when so wrought has decayed.

Or He says that the saints shall not see death in the age to come, which age will strictly and more truly be conceived of as not having an end like this of ours; and He says that they who have kept His Divine Word, shall not see death during that age, not as though any should die after the Resurrection, for the death of all has been undone in the death of Christ and the might of decay brought to an end, but by death He means (as is like) being punished for ever. And you may learn this, viewing what Himself has said above: for Verily (He says) I say to you, he that believeth on the Son hath everlasting life, he that disobeyeth the Son shall not see life: albeit all shall rise again and shall hasten anew unto life, both faithful and faithless. For by no means is the Resurrection partial, but equally to all, so far at least that all must live again.

How then will he that believeth not the Son not see life, albeit all look to rise again? it is then manifest to every body that it is Christ’s wont to call life, a long living in gladness and glory which refuseth to draw to a close, and this is treasured up in hope for the saints. As therefore He says that he which disobeyeth the Son shall have no sight of life albeit all look to live again, meaning here not the life of the body, but calling by this name the hope prepared for the saints: in the same way He says that the brave and intrepid keeper of His Divine words shall not see death for ever, not surely signifying hereby the death of the body, but the punishment prepared for the sinners. For as in the former joy is indicated through the word life, so here too punishment through saying death.

52 The Jews said to Him, Now we know that Thou hast a devil.

They again accuse the Truth who when called liars take it ill as though they were insulted: yet do they bear witness even against their will to the Saviour's words and whereby they dishonour Him, by these very same words they shew that He is unlying. But blind are these wretched ones and they have their heart replete with so great unlearning as not even to think that they ought to wipe off those charges about which they were accused, but even to fall into evils worse than the past ones and to be caught in their own toils. For see, see by what things they think to excuse themselves as though not in vain they had railed against Him, through these they are the more convicted of being liars and are the faster holden (so to say) in the bonds of their own sins. In most utter folly too do they here say, Now we know: for they who had full often bayed against Him and declared that He hath a devil, say that now they know it, condemning their preceding unbridledness of tongue. For if now they know it, formerly they did not know it: how then did they say that He had a devil who was not yet (as themselves deemed) condemned? A liar therefore long before too was the impious people of the Jews and with unbridled tongue did it use to belch out the devil's malice against Christ.

They seize hold for the confirmation of their own idle speech on what was spoken by our Saviour Christ, for their much madness thinking (it seems) that the truth would aid a lie. Next by what means it was in their power to learn that they are transgressing impiously, madly insulting the Giver of everlasting life: they see not that by these very means they are advancing unto intensity of the disease. For they count that it is fit not only not to repent of those things, but they even say that they are persuaded that such is the truth.....And the Prophet is true in saying, That right are the ways of the Lord and the just shall walk in them, but the ungodly shall be impotent in them.

But one might be astonished at their unparallelled madness in this too. Beholding a not easily numbered multitude of devils and evil spirits crushed by one word of our Saviour and cast forth against their will from those in whom they are, they shudder not at saying that He has a devil, albeit assured by necessary arguments that Satan will not cast out Satan. For every kingdom (says Christ) divided against itself is desolated and every house and city divided against itself is desolated. And if Satan cast out Satan he is divided against himself; how therefore shall his kingdom stand? Lo therefore (may one say and with good reason) a people verily foolish and without an heart, they have eyes and see not, ears and hear not. For neither by word and teaching, nor viewing with the eyes of the understanding the Nature Supreme above all, are they changed so as to will to think better; they aim at It, yea rather each at his own soul, with excess of dishonour, like as with stones.

Abraham died and the prophets died and THOU sayest, If any keep My saying, he shall not taste death for ever. When the all-daring folk of the Jews, lying against

their own head, say to the Saviour, Thou hast a devil, they want to indicate nothing else than, Thou makest Thyself God, as having put about 4 Him the honour and glory due to the Divine Nature: for such is the practice of devils as we have said before also. And they conceive of nothing beyond what is visible nor acknowledge God the Word in human form, nor vet remove their mind some little from corporeal things, but fastening them only on those of earth, they are conversant only with the inferior part, as subject to touch. Hence the wretched ones are offended and suppose that the Truth, that is, Christ, speaks untruly, yea and imagine that He is lifting Himself up against the glory that befits God, not solely as admitting the being placed in equal rank with Him who rules all things but as even savouring something greater, and fancying He could do, or even promising to do, what God the Father did not. For why it is that they are vexed, saying that Abraham and the Prophets are dead, why they are putting forward the death of the Saints in order to overturn the Saviour's words, it is meet to see.

They want therefore to express something of this sort, We have not spoken falsely in saying that Thou hast a devil, the proof of our words is not far off; for lo, Thou promisest to overpass God Himself in miracles and that Thou canst easily accomplish what He hath not wrought. For Abraham and the Prophets, albeit they kept God's word, have not gainsaid the laws of nature, but swerved and have fallen into this common death of the body, and THOU sayest that he who keeps Thy words shall be utterly untasting of death: how then dost Thou not say that Thine acts are better than His? he who supposeth that he will surpass God, how will he not be clearly distraught? For they of their great unlearning are supposing that the Lord is here pointing to only the death of the body, and promising to those who obey Him that they shall be free from bodily death, even though it be the special business of those who are sober-minded to conceive that nothing dieth to God, being quickened though it die. For if it were brought from not being into being, how will not that which was already so brought, be more readily and easily called unto the future being, even though they conceive 5 that it have been put to sleep some little space for economy's sake? The Jews therefore not witting the glory of the Saviour behave themselves haughtily against His words, and call Him possessed, as promising to do greater things than God has wrought: and in proof of their accusation they put forward the death of Abraham and the holy Prophets, by means whereof they think to convict Christ of boasting with empty words, in promising that He will give endless Life to them that keep His word, and also of doing injury to the glory of God, in that He confesses that He will give them the greater things.

53 Art THOU greater than our father Abraham who died? and the Prophets died.

Overshadowed in this too is the speech of the Jews and clearly big with some deep meaning: for what again do they here say, conceiving after the manner of men, yet bitter things according to their inward scope? for lo albeit (say they) they kept the

Divine word, both Abraham and the Prophets have died, yet we heard Thee just now promise to some greater things. For whereby Thou sayest that they shall not die at all, they are full surely greater and in better case than those mentioned, in this very fact of not dying. Therefore (for tell us, they say, and answer us who ask it) art thou thyself greater than Abraham and the Prophets, who dost promise to make others greater than they are? though they have died, wilt thou not die, but remain immortal, though a Man and having a body of earth? how then couldest Thou give to others what Thyself hast not? for Thou wilt surely die, being a Man. But if Thou art not greater than Abraham and the Prophets, being to undergo death in common with them, then Thou wilt not give to others a good which belongeth not even to Thyself: some such meaning hath what is indirectly said by them. And marvel not if they have no greater conception of Christ: for as we have ofttimes manifoldly said, they deem that He is a mere Man and one of those like us, wholly ignorant that the Only-Begotten God the Word was united to flesh. Whom makest Thou Thyself?

Of their unmeasured madness they all but think to set right the Lord transgressing and as though He knew not what is becoming, they advise Him to think more lowly. For (say they) Thou hast not known, sir, Thine own nature, Thou forgottest that Thou wert a Man, Thou wert not contented with the measure given by God: for whom dost Thou make Thyself, who dost promise to give better things than those of His bounty and hazardously sayest that Thou wilt accomplish things beyond His Might?

They condemn therefore as having blasphemed, they dart like scorpions upon Him, they suppose it right to blame (thinking it just) Christ as contemning the due measure of the manhood, and springing up and bounding forth to such a degree as to be borne beyond the glory inherent in the Lord of all, yea and trampling on the honour of the holy Patriarchs and Prophets: for now they look to hear Him openly cry out (in reply to those things whereby they think to incite Him, uttering of their perversity Whom makest Thou Thyself?) I am greater than Abraham and the Prophets: albeit the Lord in saying this would have been most true, inasmuch as there is no comparison between men and God Who is above all nature visible and spiritual. 54 Jesus answered, If I glorify Myself, My glory is nothing,

The whole aim of the discourse looks in the direction of blessed Abraham and the Prophets, but the Saviour persuasively transforms to Himself what is expressed, not ignorant that prone to anger, even without any plea inviting thereto, is the Pharisee, and that he takes every one of the things uttered by Him, as an additional reason for more fiercely plotting His murder. For envy renders sin-loving those wherein it is, and persuades them more hotly to be vexed even at what they least ought. Something of this sort again does Christ will to signify. The Jews were springing upon and contradicting what was said by Him, perpetually speaking even

to satiety, of Abraham and the Prophets and openly crying out, Art THOU greater than our father Abraham who died? and the Prophets died: in addition, they were accusing Him of springing upon the glory of the Saints and lifting up Himself exceeding far above them, saying to Him, Whom dost Thou make Thyself? It would then have behoved the Lord to answer in plain terms to these things and say clearly, I am superior and greater than Abraham and the prophets. But the mighty-minded Jew would not have tolerated the word, for he would forthwith have been indignant thereat and feigning to be a lover of the Father, and making believe to be advocating the glory of the saints, he would have attacked Christ more hotly and in his vexation would have seemed to be now rightly blood-thirsty:

hence the Lord transferring to Himself the word says, If I honour Myself Mine honour is nothing; for He is all but saying. Let no one of those upon the earth think great things of himself; for if we would consider with ourselves what the glory of man is, we shall find it nothing at all; for all flesh is grass and every glory of man as flower of grass. No marvel is it then (He says) if Abraham has died and after him the prophets; for what is man's glory, when his nature tyrannized over by both death and decay is therefore likened to easily-fading grass? It seems likely that by skilfully transforming to Himself the measure pertaining to Abraham or the Prophets and saying, My glory is nothing, He is calling the Jew to the memory of Abraham saying most clearly of himself, I am earth and ashes, and of the blessed prophets crying to God, Remember that we are earth. And we do not say that by this He is accusing the glory of the saints, Who glorifies them: but it was necessary and the word of profit was inviting Him to shew how great the difference between His Divine and Ineffable Nature and them which are subject to death and decay.

My Father is which glorifieth Me.

For exact elucidation and idea of the things signified I will use the same words and go through the same speech. The Jews ever putting forward as an invincible question and a problem not lightly to be set aside and saying, Art THOU greater than our father Abraham who died? and the prophets died, whom dost Thou make Thyself?: and supposing in truth that He Himself too will both die and be subject to death and decay and will not lierein be greater than Abraham and the holy Prophets, and having no great opinion at all of Him:----at length of necessity does our Lord Jesus Christ Who is of the Eternity of Him That begat Him shew that He is Eternal, therefore He saith, My Father which glorifieth Me is, wishing the word is to be here conceived of not simply nor without enquiry, but rather putting it as indicative of His Father's Being: and the Son which is ineffably begotten of the Existing Father, full surely brings with Him the property of His Father, that is, Being. He is therefore superior to both Abraham and the Prophets, for the one have died as being earth-born of mortal fathers, the Other, incomprehensibly going forth from Him Who is, is ever glorified by His own Father, not as lacking glory (for He is the King of Glory)

but as having His boast in being begotten of an Eternal Father, and being therefore Eternal Himself too, for He carries Essentially the Dignity of Him Who begat Him.

Its being said that the Father glorified Him will therefore no ways injure the Son, in regard of God-befitting conception, seeing that the Father Himself too is glorified in like way by the Son, not as though He needed glory, but because the being known to be Father of such an Offspring, God, that is, as He, is esteemed to be and hath glory. Therefore the Son Himself too saith to the Father, Father, glorify Thy Son that the Son too may glorify Thee. Hence the glory of man is absolutely nothing, for that which is of earth falleth into death, so far as the body is concerned, even though it rise. The Only-Begotten is glorified by His Father, as having along with all the other goods that of His Essence as His very Own: to what extent He differs from the whole creation, the blessed Psalmist too briefly signifieth, crying aloud, The Heavens shall perish but THOU shalt abide, and they all shall wax old as a garment and as a cover shalt Thou change them and they shall be changed, but THOU art the same and Thy years shall not fail. For subject to decay is every thing that is made even though it have not yet decayed, holden by the Divine Counsel that it perish not; but Incorruptible and Eternal by Nature is God, not like the Creation gaining this by Another's will, but ever existing in His own goods, in which is also His special Property.

55 Of Whom YE say that He is your God and ye have not known Him.

He refutes them again and that with might as practising the piety of bare words only, but exceeding far removed from truly knowing God: and all but utters against them that which was declared through the Prophet: for then He said, This people draweth nigh to Me, with their lips they do honour Me, but their heart is far from Me, and now profitably and in conformity with that olden [utterance] does He say, Ye have not known Him. And it is true, for not the mere knowing that He is God,----not this surely is having knowledge of God (for that God exists and is, the devils too believe and tremble, as it is written) but in addition to knowing that He is, it is meet to have fit and due thoughts of Him; thus----what God really is by Nature, I suppose that no sober minded person would enquire (for it were impossible to find out) but what things are His Attributesor not His Attributes, one may recognize and that with ease, if one is conversant with the sacred Scriptures. For we know and have believed that He is Mighty, we know that He is not infirm, we know that He is Good, we know that He is not bad, we know that He is Righteous, and again that He is not unjust. We know that He is Eternal, we are agreed and believe that He is not bounded by time, nor yet transitory, as WE are.

The Jews therefore as far as in words and voice did say and clearly confess that God is their God, being none the less ignorant of Him, but as far as that He is Incorruptible and Eternal, we shall not find that they understood. For had they known, they would not (I suppose) have sunk down to that degree of distraction as

to think that the Only-Begotten Son which cometh forth of His Essence would die; nor yet would they putting forward the death of Abraham and the Prophets have senselessly said, Whom dost Thou make Thyself? for would not a man with reason say outright that it was necessary that they who know Who the Father is by Nature should believe that such is the Son also who proceedeth forth of Him? for like as of a sweet source goeth forth full surely a sweet stream, and as of trees of a good sort of a good sort full surely is the offspring, so I ween must one needs believe that He who is of God by Nature is True God and He That is begotten of an Eternal Father, is Eternal as He who begat Him. Seasonable then is it to say here too to the Jews, Either make the tree corrupt and his fruit corrupt or make the tree goodly and his fruit goodly, for a good tree cannot hear evil fruits nor a corrupt tree hear good fruits.

How then is it possible yea, rather how is it not replete with all folly, to deem that He who was begotten of an Immortal Father is mortal and to make Him who knoweth not corruption connumerate with those who are subject to decay?

But I know Him and if I say that I know Him not I shall be like you a liar. I spake not falsely (He says) in saying to the Jews, If any keep My word he shall not see death for ever; for I am able to render undying, seeing I know that He of whom I am is mighty to do this, seeing I know that My Father is by Nature Life. I too am therefore as He is, Life that is by Nature and Lifegiving. But if I denied My power of quickening, I should be ignorant of My Father, the Property of whose Essence I possessing, am able to quicken as He. Hence I confess that I have all things that are in the Father, and affirming that I am as He, and for this reason professing to do His works, I full surely hnow Him; and if I say that I have not the properties of the Father uncounterfeit in Myself, I shall he a liar, as you are, as though I knew not the Father. Yea and when I say that the glory of Abraham and the Prophets is nothing, seeing they were of earth and men by nature, to whom death is not foreign, and that My glory is the Eternity of the Father, it is as knowing the Father that I say so: and if I say that I shall fall into decay as they, and that I am not co-eternal with the Father, I shall speak falsely like you, not knowing the Father of whom I am: for it were impossible that He who is of Him That is and ever abideth the same should not full surely both be and abide ever the same, for That which is begotten of Eternal is Eternal.

For one might taking the passage before us more simply, say that it was spoken in another way: I know (He says) My own Father; if I said I knew not, I shall be a liar like you who know not God, but say that you know Him. And what is the mode of knowing and what the charges of not knowing, having already clearly said, we will add nothing superfluous. But I know Him and keep His Word.

As far as belongs to the first contact of the words before us, we say this, that Christ is speaking again as man and abasing Himself to our level, not rejecting at

its proper time servant-befitting guise. He says therefore that He knows the Father and keeps His word. And we do not surely say that He of necessity witnesses these things to Himself nor yet that He is recounting ought of what pertains to Him, but there is much art mixed up herein. For through His saying that He knows the Father and keeps His word, He shews that the Jews mind the contrary to the things which He affirms that He has, in that they neither know God, nor yet think that they ought to keep His word: for then would they have received with all zeal Him that was foreheralded through Moses and the Prophets. And we shall find among ourselves too some such fashion of speech, goodly and most excellent, having the force of rebuke and gentlyintimating to some the evils wherein they are, but cutting off their anger at being reproved. For instance let there be a man religious and otherwise good, who reproaching the thief and the drunkard says, I am a religious person, I have not stolen what is another's, nor yet have I ever been drunk. And such an one is not surely bearing witness to himself by this, nor shall we suppose that he is thus speaking, but he is putting the reverse of his own acquirements on those whom he is reproaching. Thus therefore our Lord Jesus Christ too says that He knows the Father and keeps His word, in reverse wise hereby putting about the unholy Jews, that they neither know God nor yet endure His word, or deem worthy of any observance at all the Law prescribed them from above.

But if we must in another way too apply to what is before us and look more subtilly at what is covertly intimated, we shall say this besides, The Son knows His own Father, not having knowledge of such kind as is in us, but Godbefitting and inexplicable. For as man that is begotten of man, not as though learning from any other but from whence himself is, is not ignorant of the nature of him who begat him; so the Son too from whence He is knows His own Father and preserves His word, i. e., has the definition of His Essence preserved whole in Himself, for λόγος means definition. For the λόγος of a man, i. e., the definition of his essence, is, a living creature rational, mortal, recipient of mind and knowledge: the λόγος for example of an angel will be the definition of his being. But of God by Nature we may not receive countor definition, for we know not what He is by Nature, but the Son knoweth His own Father and Begotten of His Essence knoweth what He is by Nature Who begat Him; and taking of our usage and serving Himself of human words, He says that He retains in Himself the Father's word, as though the definition of His Essence: for He is the Image of Him That begat Him and the Impress in no wise charged with unlikeness but having in Himself all the God-befitting Excellencies of Him Who begat Him.

56 Abraham your father exulted to see My Day and saw and rejoiced. He here calls day nought else save the time of His Advent wherein the Very Light beamed upon us and the Sun of Righteousness arose, the darkness relaxed that held us like a mist while the prince of this world yet tyrannized, darkening (so to speak) the whole world with his perversities, thrusting it down unto idolatrous error, diversely

darkening the mind of each one. Therefore the Divine Psalmist too knowing as a day the thrice-longed-for time of His Advent, fore-uttered it in the Spirit, This is the Day which the Lord made, let us exult and rejoice in it. Otherwise, it is the custom of the holy Scripture to call the time for each work, day, as, For the day of the Lord of Hosts is upon every insulter and haughty one and they shall be abased, and again, What will ye do in the day of the assembly and in the day of the feast of the Lord? yea and the Psalmist says that in that day shall the thoughts of certain perish, donning again as day the time of the Divine and looked-for Tribunal, wherein will nought avail to the renowned of the world the deceit of their olden thoughts and the empty swelling of the brow at its wealth.

Your father Abraham therefore (He says) exulted to see My Day and saw and rejoiced. And how or when we shall suppose that blessed Abraham saw the Day of our Saviour Christ, i. e., the time of His Advent with flesh? Not open to view is the utterance (for one cannot take it and justspeak and explain it) yet considering well what belongs hereto (as we are able) we will say that God revealed His own Mystery just as to one of the holy Prophets. Or we shall grant that he truly saw the day of the Lord's slaughter (on account whereof all things have turned out auspiciously unto us and were made prosperous), when for a type of Him he was enjoined to offer up for a sacrifice his only-begotten and first-born, Isaac: for it is like that as he was executing the priest's office at that time, the exact force of the Mystery was made clear as in a type in that which was wrought.

One may give other occasions also for this to those who are more zealous for learning. For he saw three men at the oak in Mamre, yea and received promise from God that he should be a father of many nations, which could in no other way be fulfilled, save that the Gentiles were called through the faith Christ-ward, inscribing Abraham their father and about to sit down with him in the kingdom of heaven and to co-partake with him in the munificence unto all good things of our Saviour. Blessed Abraham therefore (He says) saw and seeing rejoiced at My Day. And why Christ proceeds to say these things also, we must needs speak of.

The Jews beholding Him a Man by reason of the veil of flesh, were conceiving of nothing God-befitting about Him, but were supposing that He too is mortal like us, as being brought from not being into being, and they would not of their great ill-counsel believe that He was Eternal, as being of the Eternal Father. In order then that He might clearly shew, that He is not recent nor just-made as are we, but that He was known of their very oldest Fathers also as being Eternal, does He say these things. In the same does He (it seems) profitably reproach them, because acting ill-advisedly and foolishly minded they spurn what was a very gala to the beginner of their race. For he did but see and he rejoiced, they having Him and it being in their power to enjoy Him insult Him by their unbelief and set themselves in braggart wise against so glorious grace. Or perhaps He covertly intimates this that

He is both greater and superior to Abraham seeing it was to him a festal assembly, to only know somewhat of Him: for He could not say it openly and apart from any veil, by reason of their being mighty to wrath, but He indicates it in another way.

And let no one suppose that Jesus in saying Abraham your father [died 6], contradicts Himself, in that He in one place removes them from relation with Abraham, saying, If ye were Abraham's children, ye would do the works of Abraham, but now again calls them Abraham's sons: but we must know that well does He in either case direct His discourse unto the truth. For in the former, defining the quality of spiritual nobility, He depicts a relation in sameness of habits, here He allots them mere bare kindred of the flesh, that both in the former He may be true, and here not false. 57 The Jews said therefore to Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

Utterly without understanding is the Jews' speech, and big with much absurdity, and one may wonder (and with much reason) at their proceeding to so great lack of understanding, as to be utterly unable to conceive as they ought. For though our Saviour Christ had devised full many turns of speech, over and over going through the same words and manifoldly indicating therein His own Eternity, they think no whit more than they see with the eyes of the body, but as though utterly distraught and the whole power of their mind deranged, they reach not forth their heart unto what beseems God, but as if He were some man like us, then barely beginning to be and be accounted among things that are, when he was born, they senselessly accuse Him of a lie, not even deeming aright of what they heard Him say. For He said that Abraham had seen His Day, they turn about to the contrary the force of His word, for (say they) Thou art not yet fifty years old and how hast Thou beheld Abraham? miserable therefore is the senseless Jew, ever comrade of much uninstructedness, and making madness his wild foster brother.

58 Jesus said to them, Verily verily I say to you, before Abraham was I am. Again does Christ advance to His wonted and favourite contrivance, for He speaks at times exceeding obscurely and overshadowing His exposition with diverse veils suffers it not to be open to all. But when He sees that the hearers understand nothing at all, then having stripped His discourse of its obscurity, He sets it before them plain and clear. And this He studies to do on the present occasion. For since He found that they understood nought (albeit a long discourse had been gone through) nor yet were able to understand that He is both Eternal as being of an Eternal Father, and that He is incomparably greater than Abraham as being God, He now says openly, adding Amenin the rank of an oath for confirmation of the things said, Before Abraham was I am. And we shall in no wise think that the Only-Begotten is boasting of being before Abraham only, for He is before all time and hath His Generation most ancient, being without beginning in the Father. But since the comparison with Abraham was before Him at present, He says that He

is elder than he; just as if the number 100, for instance, were to say, I am greater than 10: it would not surely be saying this, as having the next place above ten, but because it is exceeding much superior and above ten. He therefore is not rivalling Abraham's times, nor does He affirm that He is some little precedent to his times: but since He is above all time, and o'erpasseth the number of every age, He says that He is before Abraham, uttering a truth.

And exceeding rightly and well does He of Abraham put, Was, of Himself, I am, shewing that to him that was made of things which are not, will full surely follow the necessity of decaying, to Him That ever is will never befall the passing into not being. Greater therefore is He and Superior to Abraham: greater as Eternal, Superior for that He decays not as he does. 59 They took up therefore stones to cast at Him, but Jesus hid Himself and went forth of the temple. They see not the truth (in that they are verily both liars themselves, and have a liar for their father, as the Saviour saith) but are angry at no vexing thing. Supposing that they ought to contend for the glory of their forefather as though wronged, they were kindled thereby unto no seasonable anger, albeit they ought to have known the force of the things said and who it was Who thus speaks: but turning aside unto most unreasonable and beast-befitting madness, they endeavour to aim at Him with stones, as though they had not sufficiently offended Him by their already much railing, or were drawing upon themselves by their folly some small wrath. Hot therefore and most foolish is the attempt of the Jews, but it passes not into act out of season, for the time of His Passion was yet to come.

Christ hides Himself, not retreating beneath walls, not interposing ought else before His Body, but by the power of His Godhead rendering Himself invisible to them who seek Him. And it was not enough to escape their notice but He also goeth forth of the temple, limning to us a sort of type herein of things spiritual. For to them that love Him He is manifest always (as it is said, Blessed are the pure in heart, because they shall see God) but hastens away from those who are prone to fight against God, and is seen of none who behave impiously, nor yet loveth to be with after a sort and to dwell with them that persecute Him, but rather doth He depart from them and removeth, taking away with Him all joy, and leaving bare of graces from Him those by whom He is evil entreated, in regard (I mean) of their wishing to do Him wrong, and of the attempts of the impious ones, even though Christ shews all things to be vain, by His unspeakable might bringing to nought the unholy daring of those who transgress against Him.

Chap. ix. And passing by He saw a man blind from his birth. While the Jews were raging against Him and now essaying to wound Him with stones, forthwith He goes forth of the temple that is among them, and takes Him away from the unholiness of His pursuers. And in passing by, straightway He seeth one blind from his birth, and setteth him as a token and that most clear that He will remove from the abominable

behaviour of the Jews, and will leave the multitude of the God-opposers, and will rather visit the Gentiles, and to them transfer the abundance of His Clemency. And He likens them to the blind from his birth by reason of their having been made in error and that they are from their first age as it were bereft of the true knowledge of God, and that they Have not the light from God, i. e., the illumination through the Spirit.

It is meet to observe again what Christ's visiting the blind man as He was passing by, signifies. And it comes to me to think that Christ strictly speaking came not for the Gentiles but for Israel's sake alone (as Himself too somewhere says, I was not sent save unto the lost sheep of the house of Israel), yet was the recovery of sight given to the Gentiles, Christ transferring His Mercy to them as by the way, because of the disobedience of Israel. And this it was again which was afore-sung through Moses, I will provoke them to jealousy with not a nation, with a foolish nation will I anger them. For a foolish nation was it which serveth the creature more than Creator and like irrational beasts feeds on just all unlearning, and giveth heed only to things of the earth. But since Israel which was wise by reason of the law and prudent from having Prophets angered [God], it in its turn was angered by God, they who aforetime were not prudent being taken into the place belonging to these, for to them through faith was Christ made wisdom and sanctification and redemption, as it is written, i. e., both light and recovery of sight.

Thanks be to CHRIST PRINTED BY THE SOCIETY OF THE HOLY TRINITY, HOLY ROOD, OXFORD. [S. CYRIL, ARCHBISHOP OF ALEXANDRIA. INTERPRETATION OR COMMENT ON THE GOSPEL ACCORDING TO JOHN.] BOOK VI. 7 CHAPTER I. That not from sins of the soul prior to birth do bodily sufferings befal any, nor yet does God bring the sins of their fathers upon any, punishing those who have nothing sinned, but brings righteous doom upon all. 8 S. John ix. 2, 3 And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin nor his parents: but that the works of God should be made manifest in him.

Being desirous (and not without good reason) that the mystery should be explained, or rather being Divinely guided, the most wise disciples were urged to ask instruction on the subject. And they are inquisitive with profit, by this means furnishing an advantage not so much for themselves as for us. For we are benefited greatly both by hearing the true explanation of these things from the Omniscient, and in addition also by being warned off from the abomination of effete doctrines. These errors not only used to exist among the Jews, but are also advocated now by some who are insufferably conceited in their knowledge of inspired Scripture and seem to pass for Christians. Such persons of a truth delight too much in their own sophistries, indulging their private fancies, and not fearing to mingle Greek error with the doctrines of the Church. For the Jews, when they were in misery, greatly murmured,

as if merely suffering the penalty of their forefathers' impiety, or as if God were most unreasonably laying upon them the sins of their fathers, and scoffed at it as a most unjust punishment; they even said in a proverb: The fathers have eaten sour grapes and the children's teeth are set on edge.

And these again, being afflicted with a like and kindred ignorance to those just mentioned by us, earnestly maintain 9 that the souls of men existed and had their being before the creation of their bodies, and that these souls having turned willingly to sin even before the existence of their bodies, then souls and bodies became united, when in the order of chastisement the souls received birth in the flesh. But in one brief statement the follies of both these parties are exposed by Christ, Who confidently affirms that neither had the blind man sinned nor his parents. He refutes the doctrine of the Jews by saying that the man had not been born blind on account of any sin either of himself or of his ancestors, no, not even of his father or mother; and he also overthrows the silly nonsense of the others, who say that souls sin before their existence in the body.

For some one will say to them and very reasonably: How, tell me, does Christ say that neither had the blind man sinned nor his parents? And yet we could not grant that they were altogether free from sin. For, inasmuch as they were human, it is I suppose in every way likely or rather it of necessity follows that they fell into errors. Pray then, what time does Christ mean to define as that concerning which His word shall appears to us true, that neither did the man himself sin, nor indeed his parents? Surely He speaks of that which is previous to birth, when having no existence whatever, they did not sin.

Again, concerning such matters, how truly frivolous and beside the mark it is to think that souls sinned before the existence of their bodies, and on that account were embodied and sent into this world, we have argued at length at the beginning of the present gospel, 10 in interpreting and commenting on the words: That was the True Light, which lighteth every man that cometh into the world; and it would be superfluous for us to discuss the subject again. But it is necessary to say whence it occurred to the Jews to fall into this opinion and supposition; also to shew clearly that from inability to understand the Divine Word, they mistook its proper meaning. Israel once dwelt in tents in the wilderness, and God called His hierophant Moses on Mount Sinai; but when he extended his stay there with God to the number of forty days, he seemed to be a loiterer to those who had influence with the people, who both rose up against Aaron then being alone, and falling back in contempt upon the idolatries of Egypt, cried saying: Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Then what followed thereupon I think it necessary to speak of briefly. They made a calf, as it is written, and at this God was justly

provoked to anger: then indeed He threatened to destroy the whole congregation at once.

Moses fell down before Him and sought for pardon with much entreaty. The Creator of the universe granted forgiveness, and promised to punish the people no further than that He would not continue to go up with them to the land of promise, but would send with them instead His special Angel as it were in the position of leader. At this Moses was sorely grieved, and as God was not willing to go up with the people, he inferred with some likelihood indeed that the Divine anger was not yet thoroughly appeased. So he prayed again earnestly that God would accompany them, knowing that the mere guidance of an Angel would not suffice some of the Israelites, and perhaps also fearing the weakness of the people and therefore deprecating the holy angels' hatred of evil; and he entreated the Good One, the Lover of men, the Supreme King and Lord over all, to be willing rather to be present with those so prone to transgress. For he knew that God would pardon them not once only but many times, and that He would grant mercy to those who should offend. And God also consented to this. Then Moses sought a sign from Him, even that he might see Him, as a full assurance and testimony that He had forgiven them completely: For, said he, if I have found grace in Thy sight, manifest Thyself to me;

that I may evidently see Thee, that I may find grace in Thy sight, and that I may know that this great nation is Thy people. This also God granted, as far as it was possible, assuring in every way His own servant both that He had forgiven the people their sin and that He would go up with them to the land of promise. Then, giving as it were a sort of finishing touch to the promises, which seemed wanting, He commands Moses to hew out two other tables for Him, the former ones as we know having been broken in pieces, so that He might write down the Law yet again for the people; even in this affording no small evidence of His kindness towards them. And when Moses was ready also for this, the Lord descended in a child, as it is written, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before his face and proclaimed: The Lord God is pitiful and merciful, long-suffering and abundant in mercy, and true, and keeping justice, and shewing mercy unto thousands, taking away iniquities and unrighteousnesses and sins; and He will not clear the guilty; visiting the sins of fathers upon children and upon children's children unto the third and fourth generation.

But now attend carefully, for I am about to take up again the question proposed at first. God declares Himself to shew His kindness and His incomparable love of men in a manner suitable to Deity. For we maintain that these were the words of God, not of any other speaker; not (as some think) the words of the all-wise Moses, offering up laudatory prayers on behalf of the people. For that it is the Lord of all Himself speaking these things of Himself, no other than the blessed Moses himself will bear witness to us, teaching in the Book of Numbers, when the Israelites had

again taken offence from unseasonable cowardice, because some, who by Moses at God's command had been sent to spy it out, spake evil of the Land of Promise. For when they returned from the land of the strangers and were come again to their own people, they spat out bitter words concerning it. Affirming the land to be so wild and rugged that it was capable of eating up its inhabitants, they excited so much hatred of it in the minds of their hearers, that bursting into tears they now desired again to be in Egypt with all its hardships. For, Let us make, said they, captains, and let us journey into Egypt. And when God threatened to destroy them, Moses again prayed, and all but reminding Him also of the promise He had given, went on to cry:

And now let Thy strength be exalted, O Lord, according as Thou hast spoken, saying, The Lord is long-suffering and of great mercy and true, forgiving transgressions and iniquities and sins; and He will by no means clear the guilty, visiting the sins of fathers upon children unto the third and fourth generation. Forgive this people their sin according to Thy great mercy, as Thou hast been favourable to them from Egypt even until now. It appears therefore that He Who is God over all attributes to Himself love of men and the greatest forbearance towards evil. It will be fitting in the next place to set forth the cause on account of which the Jews, being deceived, could suppose our good God to be mindful of injury and exceeding wrathful.

For my part, I do not think them able to lay hold of the Divine Oracles in any way, or to cavil at them as if they have not expressed what is most excellent or have strayed far from the law of fairness. On the other hand, I think that they only indulge their own ignorance in this matter, to suppose the sins of fathers to be really brought upon children, and the Divine anger to be stretched so far that it may even reach to the third and fourth generation, exacting unjustly from innocent persons the penalties of others' crimes. Would it not at all events be more becoming to them, if they were wise, to hold the opinion that the Source of righteousness and of our moral laws would do nothing so shameful? For even men inflict punishments according to the laws upon habitual transgressors, but by no means visit them on their children, unless perchance they are detected as partners and associates in the misdeeds: and as to Him Who prescribed to us the laws of all justice, how can He be detected in inflicting penalties such as among ourselves are greatly condemned? Then this also in addition is to be considered. By the mouth of Moses He published laws innumerable, and in many cases those living in bad habits were ordered to be punished, but nowhere is a command from Him to be found, that children should share the penalties incurred by their sinning fathers.

For penalty is for those who are detected in crime, and it was ordained that it was fitting to punish those only who were obnoxious to the law. To think as the Jews do is therefore surely impious, but it is certainly the part of a wise man to investigate the

Divine mind and by every means to observe what things are agreeable to Nature, the queen of all things. Rightly therefore let us hold that the God of the universe, setting as it were before Him His inherent clemency, willing to be admired for His pure love of men and to this end proclaiming: The Lord is longsuffering and of great mercy and true, forgiving transgressions and sins, would not wish to be known as so mindful of evil that He extends His anger even to the fourth generation inclusive. For how can He still be longsuffering and of great mercy, or how does He forgive transgressions and sins, Who cannot endure to limit the infliction of penalty to the person of the sinner, but extends it beyond the third generation, and like a sort of thunderbolt assaults even the innocent? Surely then it is quite incredible and of almost utter folly, to suppose that God attributes to Himself, together with love of men and gentleness, anger so lasting and so unreasonable.

To these things another may be added by those who support the Jewish opinion, and do not allow that God knows a suitable time for every kind of action. For if He promises longsuffering and is found to yield very easily in laying aside His anger, why is He seen to have added: Visiting the sins of fathers upon children unto the third and fourth generation? Of course this was done for no other reason than a wish to frighten those who expect remission of sins from Him, as shewing that the object of their hopes should never be realized, since He Who with reason is grieved with them is so mindful of evil and tenacious in anger. But further, tell me what the hierophant Moses himself indicates to us. Would he not seem to do a thing most opposite to all reason, if, when Israel had given offence and was about to suffer punishment, he proceeded to pray for them, and, while asking for oblivion of the offence and an exhibition of God's love for men, he should unseasonably say to God: Thou art of such a nature that Thou requitest the sins of fathers upon children's children? For this would be rather the way of one instigating to anger than of one calling for mercy, and of one asking mindfulness of injury rather than longsuffering. But in my opinion by these words he seemed to importune God and to recall to His memory almost the very words which He Himself uttered, when He publicly proclaimed His inherent goodness. For in what way He is longsuffering and of great mercy, and how He is by nature One Who takes away sins and transgressions, will be most excellently discerned, in the very dealings wherein He seems to be somewhat bitter.

In the next place then I think it is fitting to set forth in what way we may rightly understand the words which were spoken by God. The Lord, He says, is long suffering and of great mercy, taking away transgressions and sins. Then we will read that which immediately follows as if with a note of interrogation:. And will He not surely clear the guilty? So that thou mayest understand something of this sort: Will not, says He, the longsuffering and greatly merciful God, Who takes away transgressions and sins, will He not surely clear the guilty? Of course it is not to be doubted: certainly He will thoroughly purge him. For how is He longsuffering and

of great mercy and how does He at all take away sins, unless He purges the guilty? At these words He goes off to a demonstration of His inherent longsuffering and forbearance, even that He will visit the sins of the fathers upon children unto the third and fourth generation: not chastising the son for the father; do not think this: nay, not even does He lay upon a descendant the faults of his ancestors like a burden: but meaning something of this sort. There was (we will suppose) a certain man, a transgressor of laws, having his mind full of all wickedness, and who, being taken in this manner of lining, deserved to be punished without any respite; but yet God in forbearance dealt with him patiently, not bringing upon him the wrath he had merited.

Then to him was born a son, a rival of his father in impious deeds and outdoing his parent in villainy: God also shewed longsuffering towards this man. But from him is born a third, and from the third a fourth, in no way inferior to their progenitors in wickedness, but practising equal impiety with them. Then God pours out wrath upon them, already even from the beginning deserved by the whole race, after He has tolerated as much as and even more than it behoved Him. A postponement of vengeance even unto the fourth generation, how is it not truly a commendation of Divine gentleness? For that He is wont to chastise neither son for father nor father for son, it is not hard to learn from those words which by the voice of the prophet Ezekiel He clearly spake to the Jews themselves, when over this same thing they murmured and said: The fathers have eaten sour grapes and the children's teeth are set on edge. And, says he, the word of the Lord came unto me, saying, Son of man, what mean ye by this proverb in Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord, this proverb shall be said no more in Israel. For all souls are mine; as the soul of the father, so also the soul of the son; they are mine. The soul that sinneth, it shall die.

The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of his son: each in his own iniquity in which he hath sinned, in that shall he die. But I suppose no one is so foolish as to think that God did not at the beginning legislate in the most excellent way, but somehow changed His plans and altered His ideas for the better, and like one of ourselves was with difficulty and after subsequent deliberation able to improve His legislation to what was most fitting. In such a case, if we praise the earlier laws we shall clearly be blaming the later, and if we express an opinion that the later laws are superior we shall condemn the earlier by our lower estimation of them. God too will legislate in opposition to Himself, and will have fallen short, as we may have done, of a perfect standard, by ordaining one thing at one time and a different thing at another time. But I suppose every one will say that the Divine Nature cannot be in any way subject to such inconsistencies as this, and could not even have ever fallen short of absolute perfection.

It is then as a demonstration of His incomparable munificence that He alleges the words quoted above, viz:----Requiting the sins of fathers upon children unto the third and fourth generation. For that the merciful God is wont to punish sinners not immediately, but rather to do it reluctantly and to put off punishments for long seasons, thou wilt understand from His own words: And I was full of Mine anger and restrained it, and: did not make a full end of them. And again in another place: For the iniquity of the Amorites is not yet full. Thou seest that He was indeed full of anger, for some were perpetrating deeds deserving fulness of anger, but as God He forbore patiently and delayed to make a full end of those who offended Him. But in order that we may exhibit to thee as in a picture the proof of what we have said and from actual events demonstrate the praise of God's love for men to be contained in this text, I will bring forward something recorded in the Sacred Books, and will endeavour from the Divine Scripture itself to show the sins of fathers visited on children even to the third and fourth generation; not unjustly, but justly, and in a manner merited by the sufferers themselves. The story shall be summarized, because of the length of the narrative.

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

When the Lord of all unmistakably threatened to do all these things and to inflict them, Ahab rent his garment and entered into his house; as it is written, He was pricked to the heart, and burst bitterly into tears, and girded his loins with sack-cloth. In which state God pities him, and begins to allay His anger, and putting as it were a bridle to His sudden fury says to the Prophet: Hast thou seen how Ahab was pricked to the heart before Me? I will not bring these things in his days, but in his son's days I will bring the evil. Will it not therefore be right to inquire upon whom these things were fulfilled? Well, the son of Ahab was Ahaziah, Who, Scripture says, did evil in the sight of the Lord and walked in the way of his father Ahab, and in the

way of Jezebel his mother. Then the son of Ahaziah was, Scripture says, Joram, of whom again it is written that he walked in the sins of the house of Jeroboam. Next to Joram reigned a third Ahaziah, of whom again the language of the narrative says that he did evil in the sight of the Lord, as did the house of Ahab. But when the time had now come for punishing the house of Ahab, which had not ceased from impiety towards God even to the fourth generation, there was anointed to be the next king over Israel Jehoshaphat son of Nimshi, who slew Ahaziah, and beside him Jezebel;

he slew also seventy other sons of Ahab, carrying out as it were the Divine wrath to the uttermost, so that he obtained both honour and favour on account of it. For what saith God to him? Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit upon thy throne. Thou seest therefore that He reluctantly punished in the fourth generation the wicked descendants of wicked men, whereas to him from whom He received honour He extends His mercy even to the fourth generation. Cease therefore, O Jew, to accuse the righteousness of God. As a form of encomium certainly we will accept that saying: Requiting the sins of fathers upon children unto the third and fourth generation.

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

That which lies before us is hard to explain and capable of causing much perplexity, so that it would be perhaps not unlearned to pass it over in silence, and because of its excessive difficulty to leave it. But when the Jewish doctrines have been refuted, lest another thing akin to them, like any root of bitterness springing up, trouble you, as Paul says; (for perhaps some will hence suspect that the bodies of men are affected with sufferings, in order that the works of Grod may be made manifest in them; I, for my part, think it seasonable to subjoin a few words with reference to this, that thereby we may both keep off any injuries arising from this source, and leave no loophole for deceptive arguments. That God does not bring the sins of parents upon children unless they are partakers of their wickedness, and further, that embodiment is not on account of sins previously committed by the soul, we have shown. For by speaking in opposition to these two errors, Christ in a wonderful manner overturned them, since He unquestionably knows all things, as God; or rather, since He Himself is the over-ruler of our affairs, and the ordainer of those things which befit and are deserved by every man. For in that He says the blind man had not sinned, nor was suffering blindness on that account, He shows that it is foolish to suppose the soul of man to be guilty of sins previous to its birth in the body:

moreover, when He openly says that neither had His parents sinned that their son should be born blind, He refutes the silly suspicion of the Jews. Therefore, after

He had taught His disciples as much as was necessary for them to know in order to refute the doctrines which we have above stated, and imparted to them as much as it was fitting to exhibit to the understanding of man, He is silent as to the rest, and sets forth no further with clearness the reason why he was born blind who was guilty of no sin previous to birth, attributing to the Divine Nature alone the knowledge of all such things and a management of affairs which is past finding out. But again He very skilfully transfers the language of His answer to something else and says; But that the works of God should be made manifest in him.

Does then, some one will say, the Lord declare to us these words here as a certain doctrine, as if for this single reason ailments attack the bodies of men, that the works of God should be made manifest in them? It does not seem so at all to me, but rather it is evidently absurd so to imagine or suppose; He certainly is not dogmatizing at all (as some might think) when He says this. For that it happens to some to be smitten on account of their sins, we have often learnt from the Holy Scriptures. Paul indeed plainly writes to those who with feet as it were unwashed dared to approach the holy altar, and with profane and unholy hand to touch the mystical Eucharist: For this cause many among you are weak and sickly, and not a few sleep. For if we judged ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Accordingly, upon the sickly and dead, it is sometimes by Divine wrath that the suffering has been brought. But also our Lord Jesus Christ Himself, after He had loosed the paralytic from a long disease, and had miraculously made him whole, says: Behold, thou art made whole: sin no more, lest a worse thing befal thee.

Surely He says this as though it might happen that unless the man took heed he would suffer something worse for his sin, although he had once escaped and by the Lord’s favour been restored to health. But perhaps some may say: we will grant that these things are rightly said; but as to those who suffer something terrible from the cradle and their earliest years, or even from the very womb are afflicted with diseases, it is not easy to understand what kind of explanation any one can satisfactorily give. For we do not believe that the soul previously existed; nor indeed can we think that it sinned before the body, for how can that sin, which has not yet been called to birth? But if there has been no sin nor fault preceding the suffering, what then shall we allege as the cause of the suffering? Truly, by our minds we cannot comprehend those things which are far above us, and I should advise the prudent, and myself above all, to abstain from wishing to thoroughly scrutinize them. For we should recall to mind what we have been commanded, and not curiously examine things which are too deep, nor pry into those which are too hard, nor rashly attempt to discover those which are hidden in the Divine and ineffable counsel alone; but rather concerning such matters we should piously acknowledge that God alone knows some things, peculiar to Himself and excellent.

At the same time we should maintain and believe that since He is the fountain of all righteousness, He will neither do nor determine anything whatever in human affairs, or in those of the rest of creation, which is unbecoming to Himself, or differs at all from the true rectitude of justice.

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

But lest by being altogether silent He should as it were invite them again to ask Him about the same things, in the manner of alleging a reason, and as though courteously fashioning some such answer as the questions seemed to deserve, He says, But that the works of God should be made manifest in him. Which is just as if He had said, in different and simpler language: The man was not born blind on account of his own sins or the sins of his parents; but since it has happened that he was so affected, it is possible that in him God may be glorified. For when, by power from above, he shall be found free from the affliction which lies upon him and troubles him, who will not admire the Physician? Who will not recognise the power of the Healer shown forth in Him?

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

the questions asked as was meet for us to learn, He passed on to another subject, skilfully turning aside His own disciple from searching into such things.

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

Lo here again in these words, plainly and reasonably, He rebukes in a similar manner the disciples, as if they had done something they ought not, and having left the high road, well-trodden and firm, had ventured on another which seemed not at all fit for them. For, why do ye ask, says He, things touching which it is good to be silent? Or why, leaving that which suits the time, do ye hasten to learn things beyond the capacity of man? It is not a time for such curiosity, says He, but for work and intense zeal; for I deem it more becoming, passing by such questions, to execute zealously God's commands, and since He has appointed us Apostles, to fulfil the works of the Apostleship. When the Lord numbers Himself with those who are sent, and enrols Himself among those who ought to work, in no way does He make Himself really one of us, or say that He Himself is subject as we are- by a certain servile necessity to the will of a commander: but He uses a common habit of speech, even to ourselves trite and familiar. For, especially when the bare substance of an argument is not calculated to impress our hearers, we are wont to join ourselves to them, and to reckon ourselves with them. For which reason doubtless the most wise Paul addressed the Corinthians as if concerning himself and Apollos, and at last added: Now these things, brethren, I have in a figure transferred to myself and Apollos;

that in us ye might learn not to be wise beyond the things which are written. While therefore it is day, says He, let us work the works of Him that sent us; for the night will come, when no man can work. In these words He calls the time of bodily life, day; and the time we are in death, He calls night. For since the day was given for works, but the night for rest and sleep, therefore the time of life in which we ought to work what is good, people call day; and the time of sleeping, in which nothing whatever can be done, they call night. For he that hath died is justified from sin, according to the saying of Paul, being found unable to do anything, and therefore unable to sin.

Thus Holy Scripture really does recognise a theory of a metaphorical day, and in no less degree a corresponding theory of night. And if taken into consideration at the right moment each of these metaphorical interpretations exhibits the aspect of the questions under investigation in a manner free from error. But concerning unsuitable subjects, and when it ought not to be done, to attempt violently to drag round to a spiritual interpretation that which ought to be taken historically, is nothing else than unlearnedly to confuse what is profitable if understood simply, and to spoil its usefulness through excess of ignorance. 5 When I am in the world, I am the Light of the world. Shall we then think that Christ is now not at all in the

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

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

We will accordingly understand what was said as spoken with reference to the occasion, and in a simple sense. For that the Only-Begotten is indeed a real Light, with the knowledge and power to illumine not only the things that are in this world, but also every other supramundane creature, is not to be doubted. And if we accommodate the sense of the words to the matter in hand, I do not think we shall be found guilty of setting forth anything unworthy of credit. 6, 7 When He had thus spoken, He spat on the ground, and made clay of the spittle, and with the clay thereof anointed his eyes, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went away therefore, and washed, and came seeing.

Accepting the cure wrought upon this blind man as a type of the calling of the Gentiles, we will again tell the meaning of the mystery, summing it up in few words. First then because it was merely in passing, and after leaving the Jewish temple, that He saw the blind man: and again from this circumstance also, that without in-treaty and no man soliciting Him, but rather of His own accord and from a spontaneous inclination, the Saviour came to a determination to heal the man; hence we shall profitably look upon the miracle as symbolical. It shows that as no intreaty has been made by the multitude of the Gentiles, for they were all in error, God,

being indeed in His nature good, of His own will has come forward to shew mercy unto them. For how at all or in what way could the vast number of Greeks and of Gentiles beseech God for mercy, having their mind darkened by gross ignorance, so as to be in no wise able to see the Illuminator? As therefore certainly the man who has been healed, being blind, does not know Jesus, and by an act of mercy and philanthropy receives an unhoped-for benefit; so also has it happened to the Gentiles through Christ. On the sabbath too was the work of healing accomplished, the sabbath being capable thereby completely to exhibit to us a type of the last age of the present world, in which the Saviour has made light to shine on the Gentiles. For the sabbath is the end of the week, and the Only-Begotten took up His abode and was manifested to us all in the last time, and in the concluding ages of the world. But at the manner of the healing it is really fit that we should be astonished and say: O Lord, how great are Thy works; in wisdom hast Thou performed them all.

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

And as an image of Holy Baptism He commands the man to run and wash in Siloam, a name whose interpretation, the Evangelist, being very wise and Divinely-inspired, felt it necessary to give. For we conclude that the One Sent is no other than God the Only-Begotten, visiting us and sent from above, even from the Father, to destroy sin and the rapacity of the devil: and recognising Him as floating invisibly on the waters of the sacred pool, we by faith are washed, not for the putting away of the filth of the flesh, as it is written, but as it were washing away a sort of defilement and uncleanness of the eyes of the understanding, in order that for tho future, being purified, we may be able in pureness to behold the Divine beauty. As therefore we believe the Body of Christ to be life-giving, since it is the temple and abode of the

Word of the Living God, possessing all His energy, so we declare it to be also a Patron of light; for it is the Body of Him Who is by nature the True Light. And as, when He raised from death the only son of the widow, He was not satisfied with merely commanding and saying: Young man, I say unto thee, Arise; although accustomed to accomplish all things, whatsoever He wished, by a word; but also touched the bier with His hand, showing that even His Body possesses a life-giving power:

so in this case He anoints with His spittle, teaching that His Body is also a Patron of light, even by so slight a touch. For it is the Body of the True Light, as we said above. The blind man accordingly departs with what haste he can, and washes, and without delay performs all that was bidden him, shewing as it were in his own person the ready obedience of the Gentiles, concerning whom it is written: He inclined His ear to the preparation of their hearts. The wretched Jews then were hard of heart, but they of the Gentiles were altogether docile in obedience and bear witness of it in experience. The man having forthwith, removed his blindness, washing it away together with the clay, now returns, seeing. For it was Christ's pleasure that thus it should come to pass. Excellent therefore is faith, which makes God-given grace to be strong in us; and harmful is hesitation. For the double-minded man is unstable in all his ways, as it is written, and shall receive nothing whatever from the Lord.

8, 9 The neighbours therefore, and they which saw him aforetime that he was a beggar, said, Is not this he that sat and begged? Another said, No, but he is like him. He said, I am he. Hard indeed to be believed are such surpassing wonders, and that [which exceeds man's experience], from whatever source it comes, finds the intellect to be intolerant of it, and is scarcely treated with honour when convincingly forced upon people's minds. For the attempt to investigate what is beyond the grasp of reason indicates a state of mind akin to insanity. Hence, I think, the unbelief of some who had previously known the blind man haunting the cross-roads, and who were astonished afterwards when they beheld him unexpectedly able to discern objects with clear vision. And they are divided, from uncertainty regarding the event, and some who consider more carefully the greatness of the deed say that it is not the same man, but one remarkably like him whom they had known. For indeed it really is not strange that this opinion should be expressed by some, who by rejecting the truth were compelled through the greatness of the miracle to adopt an involuntary falsehood. Others again keep their minds free from obvious objections, and in reverence and fear they recognise the wonder, and say that it is the same man. But he who was healed quickly settled the question, by making his own statement, most worthy of credit as concerning himself. For no man can be ignorant of his own identity, even though very ill in delirium. Thus in every way the marvellous deed, discredited on account of the unusual degree of power it displayed, testifies that the Wonder-worker is to be reckoned among the great.

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

11 He answered, A man that is called Jesus made clap, and anointed mine eyes, and said unto me, Go to Siloam and wash. So I went away and washed, and I received sight. He appears still to be ignorant that the Saviour is by nature God, for otherwise he would not have spoken of him so unworthily. He probably thought of Him and esteemed Him as a holy Man, forming this opinion perhaps from the somewhat indistinct rumour concerning Him that went about all Jerusalem, and was repeated everywhere in the common talk. Moreover we may observe that those afflicted of body and struggling with abject poverty never feel overmuch zeal in occupying themselves about making acquaintance, their unmitigated poverty exhausting as it were their mental faculties. Therefore he speaks of Him merely as a Man, and describes the manner of the healing. He must surely have been compelled by the magnitude of the miracle to attribute a glory beyond the nature of man to the Wonder-worker, but from giving credit to the belief that holy men were enabled by God to work miracles, he was probably drawn to look upon Jesus as one of them.

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

Not from devout feelings do they inquire for Jesus, nor are they moved to inquire where and with whom He was uttering discourses, so that they might go and seek some profit from His doings; but being blinded in the eyes of their understanding, even much worse than he had formerly been in those of his body, they are inflamed with most unjust anger, and rage like untamable beasts, thinking that Our Saviour had broken a commandment of the law, that one namely which forbids any work whatever to be done on the sabbath. And they raved immoderately, because He had dared actually to touch clay, rubbing the dirt round with His finger, and in addition to this had also directed the man to wash it off on the sabbath. Wherefore in anger and desperation they spit out the words, Where is He? without making any excuse for speaking so rudely. For in their pettiness they bestow abuse upon Him

Who rightly deserved the highest honour, though they must have admired Him if they had been sincere and had known how to honour God's power with befitting praises. But thrusting aside in their extravagant maliciousness that which I think they ought in fairness to have thought and done, they devote themselves to untimely zeal. And falsely supposing that they were performing a duty in supporting the law which had somehow been wronged, they inquire for Jesus as one who had worked on the sabbath and thus wronged the excellent commandment by healing the man. Certainly they may have supposed that God was (so to speak) cruel and not compassionate on the sabbath, and was very angry when he saw a man healed, who was made in His own image and likeness, and on whose account the sabbath was instituted. For the Son of Man is Lord of the sabbath, according to the saying of the Saviour.

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

They bring the man to the rulers, not that they might learn what had been done to him, and admire it; for it was not likely that men travailing with extreme envy against our Saviour Christ could ever be pleased by any such thing; but that they might publicly convict Jesus, as they thought, of a transgression of the law, and accuse Him of being a wrong-doer in having made clay on the sabbath. For rejecting the idea of the miracle because of its incredibility, they lay hold of the deed as a transgression, and for a proof of what had been done they exhibit the man upon whom He had dared to perform the miracle. At the same time they think to succeed in gaining a reputation for piety according to Jewish customs, and proceed to strain the legal commandment to the utmost. For in Deuteronomy He Who by Nature is Very God, enjoining the minds of the pious not to be drawn aside to another, nor to think there were any gods besides Him, but bidding them to serve Him only in truth, and to hate bitterly those who should dare to counsel them differently, thus speaks:

If thy brother by thy father or mother, or thy son, or thy daughter, or thy wife in thy bosom, or friend who is equal to thine own soul entreat thee secretly, saying, Let us go and serve other gods, thou shalt not consent to him, neither shalt thou hearken to him, and thine eye shall not spare him, and thou shalt feel no regret for him, neither shalt thou at all protect him; thou shalt surely report concerning him. And so the Jews, looking only at the errors of others, and foolishly treating everything by the regulation laid down concerning one thing, brought before the magistrates those who were detected in, any action contrary to the aw, thinking that thereby they were honouring the Lawgiver. For this reason I think they enquired for Jesus, saying, Where is He? but being unable to find Him anywhere, they take as it were in the second place him upon whom the wonder had been wrought, that he might

seal with his own voice the testimony to the breach of the law which had been committed by the actions of the One Who healed him on the sabbath.

When the blessed Evangelist is making it manifest to us that they were immoderately vexed at the making of clay on the sabbath, he fitly hints at the absurdity of the thing, by adding: Now it was the sabbath on the day when Jesus made the clay. 15 Again therefore the Pharisees also asked him, How didst thou receive thy sight? They busy themselves about the manner of the healing, stirring up as it were the fire of malice which was in them to a greater heat, and ask unnecessary questions, not failing, as it seems to me, to recognize the miracle. For is it not altogether absurd to suppose that they, who had come bringing to them the man who aforetime was blind, had not expressed at all the reason for which they had brought him? But as if they were not sufficient to accuse Christ, the magistrates compel him to confess with his own mouth what had been done, believing that by this means the malicious accusation would have greater force. For observe that they do not ask simply and barely if he had been healed, but they seek rather to hear how he received his sight; this was what they were particularly anxious to hear:----"He made clay, and anointed mine eyes." For it was in this that they foolishly conceived all the transgression of the law to lie, and imagining that laws from above were violated, they thought they were righteously vexed, and that punishment ought to be inflicted on Him Who vexed them.

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

They receive eagerly, as if it were a sort of food for their envy, his confession of the marvel, and gladly seize upon the excuse for their rage against Jesus. For the man who had been blind relates everything on this occasion very simply, and speaks very abruptly, in brief expressions praising as. it were his Physician: for he is somewhat astounded at the nature of the deed. Probably he may have thought in his mind that Jesus had miraculously enabled him to see by anointing him with clay, an unusual medicament; and it seems to me that it was very significantly and with sharp meaning that he said He made clay, and anointed mine eyes. For it was as though one might suppose him to say: I know that I am speaking to a malicious audience, but nevertheless I will not on that account conceal the truth. I will requite my Benefactor with my thanks; I will be above unseasonable silence. I will honour by my confession the Physician, Who did not trouble me by an elaborate process of healing, or perform the operation by the knife and surgery, or effect what was necessary by compound mixtures of drugs, or adopt any ordinary method, but rather exhibited His power by strange devices. He made clay, and anointed mine eyes, and I washed, and do see. It is perhaps worthy of notice that the man very rightly added, as the climax to his description of these events, the words: And do see. For it is almost as though he said:

I will prove to you that the power of the Healer was not exerted in vain; I will not deny the favour I received, for I now possess what I formerly longed for; I, he says, who was blind from birth and afflicted from the womb, having been anointed with clay, am healed, and do see. That is, I do not merely shew you my eye opened, concealing the darkness in its depth, but I really see. I am henceforth able to look upon the things which formerly I could only hear about. Lo! the bright light of the sun is shining around me: lo! the beauty of strange sights surrounds my eye. A short time ago I scarcely knew what Jerusalem was like; now I see glittering in her the temple of God, and I behold in its midst the truly venerable altar. And if I stood outside the gate, I could look around on the country of Judea, and should recognise one thing as a hill and another as a tree. And when the time changes to evening, my eye will no longer fail to notice the beauty of the wondrous objects on high, the brilliant company of the stars, and the golden light of the moon. Thereupon I shall be amazed at the skill of Him Who made them; from the beauty of the creatures I as well as others shall acknowledge the Great Creator.

So that however little breadth of imagination or elegance of argument he uttered, his language is pregnant with all this power when he adds: and do see, after saying: He made clay and anointed mine eyes. For the preacher's style of argument, which we employ, does not exclude all that is graceful in imagination, or reject it as useless. He therefore who had received mercy from Christ, when questioned before the priests, speaks as we have said, declaring in a truly innocent manner, and to the best of his ability, the power of the One Who had healed him.

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

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

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

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

Even these still think too meanly, speaking and reckoning as of a mere man; only, being convinced by the marvellous deed, they give the palm to Christ rather than to the law; and, putting the proof afforded by the Divine sign in opposition to the sabbath rest on this occasion, they appear in a better light as just judges. Yet, was it not acting greatly in opposition to the precepts laid down respecting the sabbath, to withdraw altogether the charge of transgression, and to acquit Him of sin, Who had not hesitated, when He thought fit, to do something even on the sabbath? But, coming to this conclusion by reasoning which seems unanswerable and has much common sense in it, they argue thus. For it is manifest and acknowledged beyond question, that to those who neglect the Divine law, and set at nought precepts ratified from on high, God would never give the power to achieve anything wonderful. To Christ, however, in the opinion of the Jews, He gave such power, although He slighted the law respecting the sabbath. Certainly the doing something on the sabbath, does not necessarily involve sin, but neither can any one doubt that the doing of good works is far better than remaining unemployed on that day. At all events, as the Saviour Himself somewhere else says, it is permitted to the Levites to minister on the sabbath, and they exercise their functions on that day without blame, or rather their remaining unemployed would be blamable.

For would any one find fault if they were detected sacrificing oxen on the sabbath, or even attending to other kinds of offerings? He would on the other hand more probably accuse them if they were not doing their duty and fulfilling the regulations of Divine service. When therefore things dedicated according to the law for the good of certain persons are brought to the Divine altar even on the sabbath without prohibition, is it not more fitting still that a kind action should be performed unto a man, for whose sake the marvellous deed might be acceptable even on the

sabbath? By just reasoning therefore, some of the Jews are inclined to an excellent judgment, and putting off by an effort from the eyes of their understanding the mist of ignorance that characterises their nation, they admire the glory of the Saviour, (although as yet not very ardently, for they speak of Him less worthily than they ought; and they separate themselves from those who are actually condemning Him. For the one part unholily allowed themselves to be swayed by envy more than by just reasoning, and treat as a transgression that which in its nature could not in any wise be blamed; whereas the others, rightly considering the nature of the action, condemn such a foolish accusation.

It is of course possible that it was with reference to some other matter that they chose to say: How can a man that is a sinner do such signs? Perhaps, to put it briefly, they are eager to defend the general practice of holy men. For, say they, if we allow that it is quite possible for habitual transgressors to make themselves glorious by extraordinary actions and to be seen working marvellous deeds, what is there any longer to hinder those fond of making accusations from bringing charges against most of the prophets, or indeed by and bye attacking the blessed Moses himself, and lightly esteeming one so venerable, even though he was borne witness to by the most mighty actions of all? These men therefore may be contending for the reputation of the fathers as at stake in Christ, treating the circumstances respecting Him as a sort of pretext for shewing their love towards them.

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

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

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

And he said, He is a prophet.

They receive a sharp arrow into their hearts, who do not admit fair and just reasoning, and are eager to seek that only which gratifies their malice. For, as it is written, the crafty man shall not meet with prey. For their zealous design is upset, contrary to their expectation; and they are greatly disappointed of their hope when to their surprise they receive the reply: He is a prophet. For the man who had been healed, judging very rightly, agrees with the opinion of the other party. For they, not unwisely considering the nature of the action, maintain that a man who was a sinner could not perform such a deed: and he upon whom the marvel has been wrought, all but pursuing the same track of argument, declares Jesus to be a prophet, not yet having accurately learned Who He is in truth, but adopting a notion current among the Jews. For it was customary with them to call wonder-workers prophets, deeming that their holiness was thereby borne witness to by God. Accordingly, just as they wisely determine not to dishonour the majesty of the Divine sign oat of reverence for the sabbath, but argue from it that He Who wrought it was altogether guiltless of sin; so also I suppose this man, thrusting aside the petty cavil respecting the sabbath, with worthier thoughts gives glory to Him Who had freely given him sight, and, having allotted him a place amongst holy men, calls him a prophet.

He seems to me, moreover, not to have thought too highly of the regulations of the law; for [otherwise] he would not have admired Jesus so much, or raised his Physician to the rank of a prophet in spite of his apparent transgression of the sabbatical law. Having certainly derived benefit from the marvellous deed, and having arrived at a better state of mind than that of the Jews, he is therefore obliged to admit a superiority to legal observances in the Wonder-worker, Who, in doing good works, deemed an infringement of the law altogether blameless.

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

The envy against the Healer which is hot within them does not allow them to believe what is acknowledged by all; and, swayed by the frenzy of madness, they of course care little for the discovery of truth, and speak falsely against Christ. First they applied pressure to the man himself, and now they are seen to be no less rashly distressing his parents, but with the very opposite result to that which they intended. They propose a most superfluous question to the man's parents, and they seem to me, in their unbounded folly, to dishonour the very law which they so venerated and so extravagantly upheld. For the neighbours, as it is written, brought him that aforetime was blind, and setting him face to face with those who were asking these questions, they reported most clearly that he had been born blind, and bore witness that now he had received sight. Thus, whereas the law distinctly says that every matter is established by the mouth of two or three witnesses, they set aside the testimony not merely of two or three but probably of many more, and go for further evidence to the parents of him who was healed, thus acting contrary to the law as well as to good manners. But the law is nothing to them when they are eager to accomplish something agreeable to their private pleasures.

For when the testimony borne to the miracle, by the voices both of the neighbours and of the man who was healed, put them out of countenance sorely against their will; they expected to be able to persuade those now being questioned, to make light of truth, and rather to speak as they wished them to speak. For see in how overbearing a manner they put their question, saying: Is this your son, who ye say was born blind? For they all but avow their certain intention to treat them very dreadfully, and they frighten them with unbounded fear, calling as it were by compulsion and violence for that which they wished to hear, namely the answer: "He was not born blind. For they had but one object and that an impious one, namely, to loosen the hold which Christ had on the multitudes, and to turn away the simple faith of such as were now overcome with admiration. And just as men who strive to take some well-fortified city environ it on every side and besiege it in all manner of ways; at one time they are eager to undermine the foundations, at another they strike blows with battering-rams against the towers: so the shameless Pharisees lay siege to the miracle with all their evil devices and leave no method of impiety untried. But it was not possible to disparage as unworthy of credit what was well known to all, or to distort that at which many had marvelled into a less certain conviction.

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

They acknowledge as true that which was in no wise doubtful and for which it was hardly likely they would suffer anything disagreeable; for they say that they recognise their own offspring, and do not deny what really was the case at his birth,

but distinctly affirm that he was born with the affliction. Nevertheless they shrink from relating the miracle, leaving the nature of the deed to speak for itself, and maintaining that it would be much more suitable to put the question as to how he had been healed to their son himself. Fear of danger is certainly a powerful motive to turn men aside from what it befits them to do. Being greatly alarmed by the harshness of the Pharisees, they do not observe that which is somewhere well said: Strive for the truth unto death. It is likely that they did suffer something of another sort; for the poor man is always timid, and, losing through, his poverty the power to offer bold resistance, often takes refuge in an unwilling silence, and a forced acquiescence: as if already completely crushed in spirit by the vexation of poverty, he seems insensible to being burdened with other misfortunes. We suspect that the parents of the blind man suffered something of this sort, even though their answer on the whole is composed with great plausibility.

For every one would agree that the recognition of the man as their son was a matter as to which it was far more reasonable to interrogate them than the man himself, whereas the question as to the Physician was one not so much, for the parents to answer as for him who had experienced the benefit of the wonderful operation. Thus they distinctly acknowledge what they know, inasmuch as they are fairly called upon for this; but what he could tell more truly, since he had the more accurate knowledge, about that they call upon him to give information. And it is not without Divine guidance. I think, that they added to their speech the words: He is of age. For this too seems to indicate the impiety of the Pharisees. Because, if he that received sight was qualified by his time of life to form a sound opinion; when he relates the miracle and how he was treated, he will not speak with the mind of a boy, but with an understanding now well matured, and probably able to support by argument those speakers with whom he agrees. This then will of necessity tend to shew the utterly shameless incredulity of the Pharisees. For behold! they will believe neither the neighbours nor the blind man himself, although it is not with an immature intellect that he gives evidence, nor on account of a boyish understanding does he easily glide into falsehood; but he is of age, a fact which prevents his being ignorant of the nature of affairs.

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

Well and fitly does our Lord Jesus the Christ utter this woe at the heads of the Pharisees: Woe unto you lawyers! for ye took away the hey of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. For again let the devout person consider if the beauty of truth will not correspond to these words; for Christ could never be deceived. For behold! besides the unwillingness of any one of them to teach the doctrine of the presence of the Christ among them,

they both terrify with cruel fear those who could perceive Him by the brilliance of His actions, and, by imposing a severe compulsion in their savageness, hinder any member of their company who seemed disposed to do so from acknowledging His miracles. For by putting out of the synagogue him who was right-minded and therefore disposed to believe, the wretches do not blush of their own authority to alienate in a manner from God him who cleaves to God; and to persuade him that the Lord of all is a partaker of the madness against all which they themselves possess. The admirable Evangelist however defends such, and says that the persons questioned were overcome by fear and therefore unwilling to say that the Christ had healed their son: so that by exposing the magnitude of the fury of the Jews, he might make it evident to those that come after.

For what could be more inhuman than the conduct of these men, who deem right-minded persons worthy of punishment, and bring under the necessity of being punished, such as at all understand Him Who was proclaimed by the Law and the Prophets? And we shall find from the sacred Scriptures that the unholy design of the Jews was not unknown to the holy Prophets. For He Who searcheth the hearts and reins, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart, to Whom all things are naked and laid open, saith by Isaiah: Woe to the rebellious children: thus saith the Lord, Ye took counsel, but not of Me; ye made covenants, but not by My Spirit; to add sin to sin. For he who saith that Jesus is Lord most certainly will speak in the Holy Spirit, according to the words of Paul; but any one who professes the contrary will not speak in the Holy Spirit, (how could it be possible? but rather in Beelzebub. Surely then the covenants of the Jews were not made by the Holy Spirit, for they added sins to sins. They first of all draw down the doom of disobedience upon their own heads, and then they communicate it to others by forbidding them to confess the Christ. Surely the design is full of the grossest impiety, albeit the Psalmist laughs at those who to their disappointment engage in a fruitless undertaking, saying:

Thou O Lord shalt confound them in Thy wrath, and the fire shall devour them; their fruit shalt Thou destroy from the earth, and their seed from among the children of men: for they intended evil against Thee; they imagined a device which they are not able to perform. For they were quite unable to carry out a design which fought against God, although often and in ten thousand ways they attempted to obscure the glory of Christ. Therefore they were turned back, that is, were driven from the face and presence of the Lord of all, justly being addressed with the words: Walk in the light of your fire, and in the flame which ye kindled.

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

Being unable to stop the man from speaking well of Christ, they attempt to attain a similar end by another method, and proceed to entice him in a sort of coaxing way to fulfil their private aim. Trying by many arguments to make him forget Christ altogether, and not even mention Him as a Physician, they say most craftily that he ought to ascribe glory to God on account of the marvellous deed, thus pretending piety. Nevertheless they bid him agree with and believe themselves, even when they maintain the highest impiety possible by saying that He is a sinner, Who came to destroy sin. They bring forward no proof whatever of this slanderous assertion, but being boasters and thinking something great and extraordinary of themselves, merely because they were leaders of the people, they command implicit confidence to be put in their discernment of character, and lay it down as a matter of duty. For the words, We know, will be found pregnant with surpassing arrogance by those who closely examine what they imply. But thou mayest in no small degree wonder at the foolish mind of the Jews from this also, that whereas they decree that glory should be ascribed to God on account of the miracle, since He alone is the doer of such deeds, they condemn One Who works the works of God by His own might; and not only do the miserable people act thus themselves, but they compel others to agree with them.

Yet when they aver that by their own unaided knowledge they are sure that Christ is a sinner, they are ignorant that they assert something most harmful to themselves. For, being wont to boast greatly of their learning in the Law, and exhibiting intolerable conceit about the Sacred Scriptures, they will suffer a greater penalty; because, it being in their power to know the mystery of Christ, which by the Law and the Prophets in many ways is typified and proclaimed, they with much heedlessness cling to their self-imposed ignorance; or, if they possess accurate knowledge, are always most pertinaciously unwilling to do what they ought. For they ought rather to instruct the mind of the common people to comprehend the mysteries of Christ, and to try to lead others to the knowledge of what it behoved them to know. But they, profuse in arguments and mighty in boasts, and crying out with far too high an opinion of themselves: We know, set aside the words of the Law, account the voice of Moses as nothing, and think the declarations of prophets to be as vain as those of the thoughtless mob; for they quite fail to take notice of what the voice of the prophet foretels will happen at the time of Our Saviour Christ’s coming, for he says: Then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then shall the lame man leap as a hart, and the tongue of the dumb shall be distinct.

For the paralytic was healed at the pool of Bethesda, and after passing through thirty and eight years in his infirmity, as it is written, by one word of the Saviour he took up his bed and leaped away like a hart: yet when they ought to have admired Jesus for that, they lamented the breach of the sabbath, and, holding that the law had been transgressed, disparaged the excellence of the miracle. At another time,

when an evil spirit had been cast out of him, the dumb man spake; but they fell into such terrible folly as not to gain even a little profit from it. The blind man received sight, the prophetic announcement was fulfilled, the word of the Spirit was brought to pass to the uttermost, and what? Again at this they go mad, they condemn the Wonder-worker, they attribute sin to Him Who is able to shine forth with Divine brightness, and Who displays as actually now present that which had been expected long ages before.

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

The benefit which the man formerly blind had received from Christ appears to have been twofold: his understanding was in some way enlightened at the same time as his bodily eyes, and as he possesses the, light of the physical sun in his fleshly eyes, so the intellectual beam, I mean the illumination by the Spirit, takes up its abode within him, and he receives it into his heart. For hear how he resists the abominable conduct of the magistrates out of his great love towards Christ, and how cleverly he reproaches them as being well-nigh intoxicated and beside themselves. But he frames h.is speech with proper respectfulness, and giving them their due honour as the ruling order, courteously says: Whether He he a sinner, I know not. We do not argue from this that the man was unaware that Jesus was not a sinner, but shall rather suppose that he so addressed those men with the following design. For he may be imagined to speak thus. Though compelled against my will to acquiesce in what is wrong, I will not endure to slander my Benefactor: I will not join myself to those who wish to dishonour Him Who deserves all honour: I will not say that such a Wonderworker is a sinner: I will not give an unjust vote against One Who is mighty to work the works of God. The miracle wrought in me does not permit me to consent to your words: I was blind and I see.

It is not another man’s account of His doings that I have believed: I am not carried away by the reports of mere strangers: it is not cures effected upon others that I am led to admire. I myself, he says, am a proof of His power: I stand here seeing, having been formerly blind, as a sort of monument, exhibiting the excellence of His love for men, and flashing forth the greatness of His Divine power. Something like this I conceive to be the real significance of the words used by him who had received his sight. For to say: Whether he be a sinner I know not; and immediately to add: One thing I know, that, whereas I was blind, now I see, is not in the style of a simple statement, but shews a deeper meaning of very wise reasoning.

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

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

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

27 He answered them, I told yon even now, and ye did not hear: wherefore would ye hear it again? It seems superfluous now, he says, to tell the story over again to an incredulous audience, and it is useless for you to inquire so often concerning these things, when you do not gain anything whatever, although you learn and have conclusive evidence. But you bid me now again reiterate the same words for no good purpose, as experience proclaims. For hereby the man who had been healed thoroughly convicts the Pharisees of unreasonableness, of turning away their ears from the truth, as it is written, not being laudably angry at the law being broken, but by these questions bidding him who wished to speak well of the Wonder-worker to appear in the character of an accuser, rather than accepting him as an admirer. For this was in truth their aim, since the transgression of the law was altogether a matter of indifference to them, and passed over as quite unimportant. On this account they set aside just judgment and were only bent on gratifying their prejudice; forgetting God, Who says: The priest’s lips shall guard judgment and they shall seek the law at his mouth.

Would ye also become His disciples? He has now confessed distinctly, and without any evasion, that he has been made a disciple, if not by argument yet in consequence of the marvellous deed; and has become a believer, accepting his miraculous sight in the place of instruction. For when he said to them: Would ye also become His disciples? he as it were revealed his own condition of mind, that he

was not only willing to become, but actually had already become, a disciple. And in some degree even before he had fulness of faith, acting upon the precept: Freely ye received, freely give, he was prepared at once and very unselfishly to communicate his advantages to them. He affirms unhesitatingly and often his account of the marvellous deed, if they had only considered his narrative really as instruction. He certainly therefore observed in an excellent way that in the Book of Proverbs: He speaketh in the ears of them that hear.

It seems probable that some deep and hidden meaning is obscurely intimated in these words of his, and I will briefly state what it is. There were some of the magistrates who recognised that the Wonder-worker was in truth Christ, but keeping their knowledge of Him buried (so to speak) within their hearts, they as yet were unsuspected by the majority of their companions. And our witness will be the wise Evangelist himself, where he says that the rulers knew that He was the Christ, hut hecause of the Pharisees they did not confess it. The proofs of this will be strengthened also to some extent by Nicodemus, boldly exclaiming and saying to Our Lord Jesus Christ: Rabbi, we know that Thou art a Teacher come from God, and that no man can do these signs that Thou doest, except God be with Him. Certainly therefore some of the rulers knew, and the report of this was spread abroad throughout all Jerusalem. The majority of the Jews suspected that the rulers knew, but were determined not to confess it through malice and envy; and that this also is true, we will shew from the evangelical writings themselves. For the blessed John himself somewhere says that Jesus stood teaching in the very temple and explaining things which, at least to the understanding of His hearers, seemed to be breaking the law. And when the magistrates of the Jews did not proceed at all against Him, nay, did not venture so much as to say:

”O fellow, cease teaching what does not harmonize with our ancient laws,” they brought suspicion on themselves among the multitudes as we have just observed. Thus for instance it is written: Some of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly and they say nothing unto Him. Can it he that the rulers know that this is the Christ? Surely he all but says, ”Those whose lot it is to be leaders know that He is indeed the Christ; see, although they are generally considered to be desirous of killing Him, He is speaking with very great boldness and they do not rebuke Him even so much as by words. Accordingly, this suspicion being spread abroad through all Jerusalem, the blind man had at some time heard it, and had this report about these men ringing in his ears. Gracefully therefore reproving them, as we may suppose, he says: ”Surely it is to no purpose that ye bid me again utter the same words and again speak the praise of the marvellous deed: or do ye indeed consider the narrative a pleasure, thirsting even now for instruction from Him, although, overcome by fear of others, ye allow ungrateful cowardice to stand in the way of such excellent knowledge?”

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

Yet this also is signified, that to suffer reproach for Christ's sake is a thing delightful and most honourable; for the very means by which those who do not shrink from becoming persecutors think to vex those who love Him, become (though the persecutors know it not) sources of joy to them. Yea, those who persecute Christians cause their excellence to shine more conspicuously, and do not so easily succeed in causing them injury. The abandoned Pharisees then, disparaging as seems probable themselves more than Christ, say of the blind man: Thou art His disciple; and being elated and puffed up with pride, foolishly say of themselves: But we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this Man, we know not whence He is.

Boldly do they speak again, armed with that folly which is so familiar and dear to them; and in undiminished shamelessness they once more boastfully exclaim: We know. And when they add: that God hath spoken unto Moses, thereby recognising that he deserved great honour, they in another way again insult him, seeing that they take no account of his precepts. For they ignorantly condemn One Whom as yet they know not, or rather they dishonour Him in spite of what they have learnt concerning Him, although the Law forbids them to act unjustly and quarrelsomely towards any or to judge at all in this way. Something of this sort they say again now: "confessedly God hath spoken unto Moses; there is no sufficient reason for any to be in doubt on this point; He enacted laws by him, and laid down regulations how every thing is to be done. Certainly therefore, he says, he is a transgressor of the sacred Scriptures, who has contrary opinions to those expressed by Moses: and

manifestly the law concerning the sabbath has been broken, for thou wast healed on the sabbath: it is righteous not to acknowledge one who is detected in this matter and therefore condemned. Now we have good reason to say that He has not observed the Divine law. Then, when they say of Christ: We know not whence He is, they surely do not say so as being ignorant Who or whence He was, for they are elsewhere found publicly confessing that they know all about Him.

Is not this the carpenter's Son, Whose father and mother we know? How then doth He say, I am come down out of heaven? Certainly therefore we can not accept this statement: We know not whence He is, as indicative of ignorance, but we shall look upon it as the expression of the arrogance which was in them. For, throwing contempt on their own previous judgment, and setting it altogether at naught, they make this statement concerning Him. Perhaps indeed their words indicate that they argued as follows; for it is only fair to their arguments that we should scrutinise them more carefully. "We know," say they, "that God has spoken unto Moses: certainly therefore we must believe without hesitation what was spoken by him, and observe the commandments given him from God. But this Man we know not, for God hath not spoken unto Him, nor have we recognised any such thing with regard to Him. But the Pharisees, wont to be wise in their own conceit, and boasting much of their knowledge of the Divine word, ought to have considered that God the Father thus speaks, when by the all-wise Moses He proclaims the future advent of Jesus: I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth, and He shall speak unto them as I shall command Him. And whatever man shall not hearken to whatsoever that Prophet shall speak in My Name, I will take vengeance on him.

Surely any one might have rebuked the Jews with good reason, and said: O ye who only know how to disbelieve, if ye are so readily persuaded by the words of Moses, because God hath spoken unto him, ought ye not to believe Christ in the same way, when ye hear Him publicly declaring: The words that I say unto you are not Mine, but the Father's Who sent Me; and again: I speak not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. Certainly therefore the words of the Pharisees are a mere excuse, a fiction of vain reasoning. For if they say they ought rather to follow Moses, on this account, that God spake to him; why do they not think similarly with regard to Christ, when He distinctly says what we have just mentioned? But while in part they honour the law, and pretend to hold God's will in high esteem, in another way they violate it and dishonour it greatly by refusing to accept its proclamation concerning their time, that namely which was announced by it concerning Christ, that by His Incarnation He should appear in the character of a Prophet.

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

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

For let us lay bare what we believe to have been the concealed thought. If that is true which is somewhere well said: Every beast loveth his like, and a man will cleave to his like, how then if they were holy and good did they turn away and refuse to cleave to Him Who was holy and good? Certainly therefore that which was spoken was pregnant with a rebuke of the accursed policy and behaviour of the Pharisees. And I think another thing also will help to make this manifest. For I think that the diligent student who devotes his attention to such expressions will perceive more distinctly that which seems to be hidden in each. What then is this? Many rumours went about through all Judaea concerning our Saviour Christ, but they spoke of Him only as a Prophet. For thus the Law prophesied that He would come, saying: The Lord our God will raise up a Prophet from among your brethren; yet they hoped that when He was revealed in His proper time He would instruct them in things above the Law, and by unfolding the truer intent of the Lawgiver would educate them in worthier wise. And thou needest not wonder that there was among the Jews such a hope and opinion, when even among the other nations the same opinion was spread abroad. For instance even that Samaritan woman said: We know that Messiah cometh (which is called Christ): when He is come, He will declare unto us all things.

Most clearly therefore the Jews knew that Christ would come, (for this is what Messiah meaneth), and would interpret to them the higher counsel of God; and moreover that He would also open the eyes of the blind was declared by Isaiah, who says distinctly: Then shall the eyes of the blind be opened. But there was also another opinion prevalent in Jerusalem, forasmuch as the prophet Isaiah speaks of the Ineffable Son of God the Father as quite unrecognised, saying: Who shall declare His generation? The Jews, here also distorting the force of the words in accordance with their own notions, imagined that the Christ would be altogether unrecognised, no one whatever knowing whence He was: although the Divine Scriptures establishes for us very evidently His birth in the flesh, and therefore exclaims: Behold,

the virgin shall be with child, and shall bring forth a Son. And that the mind of the Jews in this again was uneducated as regards the comprehension of essential truths, when they supposed that the Christ would be unrecognised, it is easy to see, from what the blessed Evangelist John declared to be evident concerning Him, when speaking to them of Jerusalem. For some of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this Man whence He is: but when the Christ cometh, no one knoweth whence He is.

While the Jews therefore are thus absurdly laying down these opinions concerning Christ, the man who had been blind already forms [right] ideas about Him, quickly drawing inferences from the marvellous deed, and all but seizes on the words of the Pharisees in confirmation of his own reasoning. For he says: Why, herein is the miracle, that ye know not whence He is, and yet He opened mine eyes. Two signs, he says, I have, and very clear ones, of His being the Christ. For ye know not whence He is, but yet He opened mine eyes. Certainly therefore this is evidently He Who was foretold by the Law, and borne witness to by the voice of Prophets. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do His will, him He heareth.

Having already in some measure shewn his delight in the proclamations made by the Prophets and the Law as now fulfilled, both in its being unknown whence Christ was, and in the eyes of the blind being opened, he collects for himself aids to faith from every quarter, and thus discovers something else also. Starting from necessary and acknowledged principles, he makes a show of going on to the inquiry as to what is profitable and fitting, and constructs what may be termed a piece of reasoning well-pleasing to God. For he maintains, and surely there are good grounds for so thinking, that the God Who loves justice and virtue never hears those who love sin; and laying this down as indisputable and universally acknowledged, he introduces as a contrast the opposite statement as true, and as gainsaid in no quarter, I mean of course that everywhere and always the Lord of all listens to such as are habitually pious. And although the conclusion to be drawn was designed to refer to the Christ alone, it was so constructed as if it had reference to a general and universal principle. For as I have already pointed out by anticipation, the man who had been blind has an unworthy conception of Christ and has not yet learnt accurately that He is by nature God; so that he thinks and speaks of Him as a Prophet, to Whom he might without blame ascribe piety: but this does not rightly apply to Christ at all, because He is by nature God, receiving the worship of the pious as it were a spiritual sacrifice.

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

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

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

33 If this Man were not from God, He could do nothing. He who had just received sight and been miraculously freed from his old blindness, was quicker to perceive

truth than they who had been instructed by the law, for see, see how by very many and wise arguments he demonstrates the utter baseness of the Pharisees' opinion. For when they absurdly said of Christ: As for this Man we know not whence He is, he in reply severely rebukes them for their unfairness of thought, when they deny all knowledge of One Who worked such wonders; it being evident to all that one who was not from God would be unable to do any of those deeds which are only accomplished by Divine energy. For God works such deeds through the saints only, and would never bestow upon a stranger who had not yet entered on the way of godliness the ability to boast of such glories. Else let the dumbfoundered Pharisee come forward and say what is henceforth the distinction with God between the holy and the profane, the just and the sinner, the impious and the devout. For if He enables each equally to become glorious by the same means, there is no longer any distinction, but at once all things are brought into confusion, and we will say with good reason that which is written: How shall we fitly serve Him, and what will be the profit if we appear before Him? For if, as one of the Greek poets said:

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

For my part, I would ask the self-conceited Pharisees, if God indifferently works such deeds even by the hands of sinners, why the magicians of Egypt did not achieve the same things as the great Moses? Wherefore could they not do equally wonderful works and carry off the same glory as he did? But thou wilt say that Moses' rod when it fell on the ground became a serpent, and those of the magicians became so in like manner. We answer that their rods were not transmuted into serpents, but a deceit was practised, and something which appeared to men like the form of serpents deluded them into error; a certain magical art made their rods look like serpents: whereas Moses' rod was truly changed into a serpent and suddenly received the nature of that beast. And from the distinction which is laid down in the Sacred Scriptures thou wilt see that what I have said is true. For Moses' rod swallowed up their rods: for since the latter were merely in the outward form of serpents, but the former was truly and in nature that which it appeared to be, it was provoked to anger that they should look no longer like rods but like living beings, and devoured them with unheard of power beyond the power of an [ordinary serpent], God rendering such a difficult thing easy to it.

And again, let the Pharisee tell me why these magicians, who caused their own rods to take the outward form of serpents, did not exhibit a leprous hand made clean, but in despair openly confessed: This is the finger of God? And tell me why the priests of Baal did not bring down fire from heaven, and yet Elijah brought it

down? Are therefore God's ways certainly characterised by respect of persons? God forbid! But because He is just and a lover of just men He works His gracious miracles through the agency of the saints, but by no means through the agency of the sinful. With excellent reason therefore the man who had been blind rebukes the impudent pratings of the Pharisees and convicts them of an erroneous opinion, when they say He is not from God Who is proved to have a Divine Nature by His power of working miracles.

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

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

35 Jesus heard that they had cast him out. The inspired Evangelist says that our Lord Jesus Christ heard, not implying certainly or of necessity that any one re-

ported the fact to Him, but because, as one of the wise somewhere says: The Spirit of the Lord filleth the world, and the ear of hearing heareth all things. Surely He hears, as the Psalmist says: He that planted, the ear, doth He not hear? and He that formed the eye, doth He not perceive? When therefore we suffer insult on His account, or endure any grievous thing from those who are wont to fight against God, we are bound to believe that most assuredly God is a looker-on, and listens as it were to the trial that comes upon us: for the very nature of the occurrence, and the sincerity of those who are dishonoured on His account, cry aloud in His Divine Ears.

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

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

36 And Who is He, Lord, saith he, that I may believe on Him? The soul furnished with sound reason, diligently seeking the word of truth with the eyes of the understanding free, without embarrassment makes straight for it like a ship going into port, and obtains its advantages by a chase without fatigue. And again the man who had been blind will be a proof of what has been said. For when he had already by many arguments and reasonings admired the mystery concerning Christ, and moreover had been struck with astonishment at His unspeakable might, which had

been experienced not by any other but by himself in himself, he is found thus ready to believe and without delay proceeds to do so. For see, see, he earnestly asks upon whom he should fasten that faith which had been already built up within him. For this alone was lacking to him, and he was previously prepared for it, as we have said.

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

Being asked upon whom it was proper to believe, Jesus points to Himself, and not simply by saying ”It is I,” but by saying that the Person Whom the other was looking at and by Whom he was being addressed, was the Son of God; in every way consulting beforehand our advantage, and in divers manners constructing aids towards a faith both free from error and unperverted, lest while thinking ourselves pious we might fall into the meshes of the net of the devil, by foolishly turning aside from the truth of the mystery. For even now some of those who think themselves Christians, not accurately understanding the scope of the Incarnation, have dared to separate from God. the Word that Temple which was for our sakes taken from woman, and have divided Him Who is truly and indeed One Son into two sons, even because He was made Man. For with great folly they disdain to acknowledge as probable that which the Only-Begotten disdained not even to do for our sakes. For He, being in the form of God, according to that which is written, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, that He might become a Man like us, of course without sin:

but they in their strange opinions find fault in a sort of way with His Divine and philanthropic design, and thrusting away the Temple taken from woman from the true Sonship as far as they can in their thoughts, they do not accept His humiliation: and conceiving an opinion far removed from the truth, they say that the Only-Begotten Son of God the Father, that is, the Word Begotten of His Essence, is One; and that the son born of woman is another again. Still, when the inspired Scripture proclaims the Son and Christ to be One, are they not full of all impiety who sever into two Him Who is truly and indeed One Son? For inasmuch as He is God the Word, He is thought of as distinct from the flesh; and inasmuch as He is flesh, He is thought of as distinct from the Word: but inasmuch as the Word of God the Father was made flesh, the two will cease to be distinct through their ineffable union and conjunction. For the Son is One and only One, both before His conjunction with flesh, and when He came with flesh; and by flesh we denote man in his integrity, I mean as consisting of soul and body. Certainly therefore on account of this pretence, with the greatest foresight, the Lord here again when asked, ”Who is the Son of God?

did not say, ” It is I,” for it would then perhaps have been possible for some ignorantly to suppose that the Word alone Who shone forth from God the Father was thereby signified; but shewed Himself forth in the very manner which to some

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

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

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

I will not eat the flesh of hulls, neither will I drink the blood of goats. And in preference He bids us offer the sacrifice of thanksgiving, that is, worship with song, to celebrate which the Psalmist through faith in the Holy Spirit sees that all the Gentiles would go up, and says as if to our Lord and Saviour: All the earth shall worship Thee, and shall sing unto Thee; yea they shall sing to Thy name. Moreover, Our Lord Jesus Christ Himself shows the spiritual to be better than the legal service, when He says to the woman of Samaria: Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship Him in spirit and truth. And if we rightly think, we shall conclude that the holy angels also are distinguished by this

kind [of service], presenting unto God such worship as a sort of spiritual offering. For instance when the Spirit gave command to those above to bring God-befitting honour to the Firstborn and Only-Begotten, He says: And let all the angels of God worship Him. Moreover the Divine Psalmist called us to do this, saying: O come let us worship and fall down before Him.

And it would not be difficult to treat of this matter at great length; but putting a convenient limit to our words, we will abstain from bringing forward any more arguments for the present. Except that we will once more repeat that the man who had been blind admirably carries out the type of the service of the Gentiles, making his worship the close companion of his confession of faith.

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

Christ, when explaining to us by the voice of Isaiah the cause of His manifestation, I mean in this world, says: The Spirit of the Lord is upon Me, because He anointed Me: He hath sent Me to preach good tidings unto the poor to proclaim deliverance to the captives, and recovery of sight to the blind. Moreover he saith somewhere in another place: Hear, ye deaf; and receive your sight O blind, that ye may see. When therefore He saith that for this cause He was chosen by God the Father, that He might proclaim recovery of sight to the blind, how is it that here He saith: For judgment came I into this world, that they which see not may see; and that they which see may become blind? Is then, some one will say, Christ a minister of sin, according to the language of Paul? God forbid. For He came to accomplish the predetermined intention of His goodness towards us, namely, to illuminate all men by the torch of the Spirit. But the Jews, being obstinate in unbelief did not accept the grace shining upon them, imprecating as it were on themselves a self-chosen darkness. For instance, it is written concerning them in the prophetic records: While they waited for light darkness came upon them: waiting for brightness they walked in obscurity. For inasmuch as He was to come according to the declaration of the Law, the Jews waited for brightness and the Light, that is, Christ.

For they accepted the fact that He would come, and expected Him, but they who thought themselves pious in this matter were walking in obscurity, that is, in profound darkness, when there was no other cause why they suffered the gloom that came upon them, except that by their own unbelief they drew the affliction upon themselves. I came therefore, He says, to give sight to the blind through their faith; but the unyielding obstinacy of the stubborn and refractory, which tended greatly to unbelief, caused the coming of the Illuminator to be unto them a coming for judgment. For since they believe not, they are condemned. And this the Saviour has said more clearly to thee in other words also: Verily, verily, I say unto you, He that believeth on the Son is not judged: but he that believeth not on the Son hath been judged already, because he hath not believed on the name of the Son

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

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

The Pharisees keep close to the Saviour Christ and are eager to associate with Him, although they have a sharp arrow shot into their heart, and pine with vexation and envy at His glory; they associate with Him, however, gathering nourishment for their hatred, and devising various slanders against His marvellous deeds, and by these means perverting the guileless mind of such as are more ready to believe. And when they heard Christ say these words, they were cut to the heart again, for it was not likely they would fail to know that the aim of the discourse was directed against them. But when He said at first, vaguely and indefinitely: That they which see may become blind, not yet having an occasion to find fault with good reason as being insulted, they maliciously question Him, applying the force of what had been said to their own persons, and demanding as it were that He should say more clearly whether He meant that they were blind also, so that they might now condemn Him again as offending against the commandment of the Law. For being constantly familiar with every part of the writings of Moses, they knew that it was written: Thou shalt not speak evil of a ruler of thy people. Either therefore expecting to be insulted they say such words, so that they might seem with good reason to attack Him, and to be angry, and now without blame to take counsel against Christ;

or because they really felt such excess of bitterness in their mind, and were bursting to show the malice which was in them. For when Christ said: For judgment came I into this world, that they which see not may see, and by these words indicated the restoration of sight to the blind man, they were unable to endure being reminded of the miracle, and being goaded by envy they once more rise up against Him, and endeavour to oppose Him. In His presence they do not shrink from saying what almost amounts to this: ”O fellow, thou boastest strange things, having accomplished none of those deeds which Thou thinkest Thyself to have wrought. Dost Thou indeed wish, say they, to impose even upon us with Thy wonderworking? Wilt Thou be capable of saying that Thou hast healed us, for that we are blind also? Dost Thou wish that we should ascribe to Thee the glory of a physician and wonder-worker, telling lies after the manner of this man, of whom Thou sayest that he has received his sight, having been born blind? Wilt Thou dare to deal falsely with us by similar statements? Certainly therefore the language of the Pharisees

as they mock at the events relating to the blind man is evil and very bitter, and they deem the whole thing an imposture rather than a truth; for nothing convinces the obstinate.

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

The Saviour once more confounds them, tempering His reproof with skill. For He holds aloof from all reviling and puts them out of countenance by setting before them the force of the truth: He shows them that they derive no advantage from possessing sight, or rather that they fell into a worse condition than one who could not see at all. For the blind man, saith He, by not beholding any of the deeds miraculously wrought, escaped without sin, and is so far blameless; but they who have been watchers and beholders of the marvellous deed, and through great folly and evilness of disposition have not accepted the faith in consequence of them, make their sin difficult of removal, and it is really hard to escape from the condemnation which such conduct incurs. Therefore it is not hard to understand the meaning of this as regards bodily blindness and restoration to sight: and when we pass to that which is to be understood by analogy, receiving our impressions from the argument itself, we shall again repeat the same signification:

that the man who does not understand may claim his pardon with excellent reason from the judge, but he who is keen of intellect and understands his duty, and then, having indulged his debasing inclination in the baser principles of his mind, and given himself to the sway of pleasures and not of duty, shall shamelessly claim compassion,----the request for which he ought to be punished shall in no wise be granted, and he will very justly perish for having kept in himself a sin without excuse. For instance Our Lord Jesus Christ signifies exactly the same thing in the Gospels, saying: He that knew Ms lord’s will, and did it not, shall be beaten with many stripes. For the charge against him that knew not is merely that of ignorance; but against him that understood and yet inconsiderately refused to act, the charge is that of overweening presumption. Observe again how guardedly accurate was the language of the Saviour on this occasion also; for He does not say plainly, ”Ye see,” but He says: Ye say, We see. For it would of course have been very much beside the mark, to ascribe understanding to those who possessed a mind so blind and emptied of light as to dare to say concerning Him: We know that this Man is a sinner. Self-condemned therefore are the Jews, who affirm of themselves that they see, but do not act at all as they ought;

aye, most emphatically self-condemned, for they know the will of the Lord, but are so self-conceited that they thus resist even His mightiest miracles.

Chap. x. 1, 2, 3, 4, 5 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and

a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

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

Our Lord Jesus Christ, fighting in this case again with their inward thought, necessarily and profitably introduces the parable, implying (somewhat obscurely and as it were in riddles) that on account of their arrogant selfishness they would not be firmly maintained in the leadership, and that the dignity would not be confirmed to such as insulted in their pride God the Giver of it; and teaching that this dignity would only belong to those who should be called by Him to the leadership of the people. Therefore He says that Himself is the Door introducing of His own will to the leadership of His rational flocks the man who is prudent and God-loving. But him who thinks himself able to take by violence and tyranny the honour that is not given to him, He calls a thief and a robber, climbing up some other way. Such were some concerning whom He speaks perhaps by one of the Prophets; They reigned as kings, and not by Me; they ruled, and not by My Spirit. And He intimates by the words before us, that if they would take pleasure in being rulers of the people they must believe and must receive through Him the Divine call to undertake this dignity, in order that they might have their rule unshaken and well established; which of course was the case with the holy Apostles, and with the Teachers of the holy Churches after them; to whom also the porter openeth.

That is, either the Angel who is appointed to preside over the churches and to assist those whose lot is to minister in holy things for the good of the people, or else the Saviour Himself, Who is at the same time both the Door and the Lord of the Door. At all events, He very well asserts that the flock of sheep rightly obey and yield to the voice of the shepherd, but very quickly turn away from the voice of strangers; so that thou mayest understand a true matter by extending the application of the argument to something more general. For in the churches we teach by bringing forward our doctrines from the inspired Scripture, and setting forth the Evangelic and Apostolic Word as a sort of spiritual nourishment. And they who believe in Christ and are conspicuous for unperverted faith, are obedient listeners to such teaching; but they turn away from the voices of falsifiers, and avoid them as a deadly evil. But then, some one will say, what is hereinintimated to the Pharisees? Gathering it up into a short and summary explanation I will tell thee this again. He shows Himself therefore as Lord of the fold, and Door and Porter, that they may accurately learn that they will not have their position of leadership confirmed to them, unless they come to it through Him and thus possess the God-given honour.

And by adding that the sheep obey their own shepherds, but run away from strangers, He again skilfully hints that the Pharisees would never be leaders of those that should become believers in Him, but that His sheep would refuse their instruction and attach themselves to the shepherds appointed by Him.

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

And again, the writer of the Book seems to me not inconsiderately to have said: This parable spake Jesus unto them: but they understood not, he says, what things they were which He spake unto them; and he utters this with no little emphasis. For it is just the same as if he said plainly: So far are the Pharisees from being able to understand any necessary matter, although absurdly wise in their own conceits, that they understood not this parable, so clear to see, and so transparent, in which there is nothing hard to lay hold of, or tortuous to follow, or difficult to comprehend. And with propriety he mocks at the ill counsel of the Jews, since Christ appeared

of no account to them, although He taught what was higher than the Law, and exhibited a system of instruction much more pleasing than that of Moses. 7 Jesus therefore said unto them, Verily, I say unto you, I am the Door of the sheep.

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

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

8 All that came are thieves and robbers: but the sheep did not hear them. Practising all kinds of enchantment upon the obstinate mind of the Pharisees, and trying to turn them to sound reason, He attempts to show them that it is a bootless and perilous thing to dare to act as leaders, without the election from above or the Divine counsel, but thinking that rule may be obtained by human folly, although the Bestower of it may be unwilling. Wherefore, having plainly said that Himself is the Door, which signifies the only means of admitting such as are fit to the leadership, He straightway brings forward the attempts of those who lived in earlier times, so that, beholding delineated as in a picture the result to which such action leads, they might then clearly understand that the ability to govern and lead flocks of people

comes only through grace given from above, and not from ambitious endeavours. Therefore here also his speech is profitable, bringing to mind the history of those who lived in earlier times: All that came are thieves and robbers: but the sheep did not hear them. For certain men came forward publicly, pretending to have the office of good shepherds; but since there was none who committed the leadership unto them, and who could persuade those whom they ought to have ruled to obey them, the multitude of the sheep ran away from them.

But by no means must we suspect, because He said: All, that the apostleship of the holy Prophets is set at naught by Our Saviour Christ; for the saying is not against them, but against others. For since His object was to speak about false shepherds and such as climbed up some other way into the fold of the sheep, of necessity the language was used with respect to those who had been clearly signified beforehand: He says: All, but we will in no wise think that the persons of the holy Prophets are hereby renounced; for how could they be renounced by Him Who established the truth of their plain declarations regarding His own coming; ”Who saith: I have multiplied visions, and used similitudes by the ministry of the prophets; Who consecrated Moses, and said unto Jeremiah: Say not, I am too young: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak; and to the blessed Ezekiel: Son of man, I will send thee to the house of Israel, who are provoking Me bitterly? The scope of the language therefore is not directed against the company of the holy Prophets, but looks rather to such as at any time pretended to prophesy in Judaea, stating falsely that they came from God, and persuading the people not to obey those who were in truth God’s prophets, but to join in undertakings and opinions devised by themselves; concerning whom the Lord God, the Sovereign of all, Himself somewhere says again:

I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. And unto the blessed Jeremiah: The prophets prophesy lies in My name: I sent them not, neither did I speak unto them, neither did I command them: for they prophesy unto you visions and divinations and prophecies out of their own hearts. If they be prophets, and if the word of the Lord be with them, let them come before Me. What hath the chaff to do with the wheat? For the word that truly is from God has the power of nourishing greatly, and strengthens man’s heart, as it is written, but that of the unholy false prophets and false teachers, being thoroughly clean-threshed and chaff-like, conveys no profit to the hearers. When therefore He names those who preceded His coming thieves and robbers, He signifies either the lying and deceiving multitude of whom we have just spoken, or thou mayest apply the force of the words to those also who are mentioned in the Acts of the Apostles. For the rulers of the Jews having on one occasion gathered the holy Apostles together, and brought them into their own most lawless council-chamber, were taking counsel to banish them from Jerusalem, and to force them to be continually facing extreme dangers; but Gamaliel reminded them of certain

false teachers in the following words:----Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

For before these days rose up Theudas, giving himself out to be some great one; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all who obeyed him were scattered abroad. From these considerations then thou seest clearly and indisputably that Christ's words do not refer to the holy Prophets, but to those of the opposite description, in order that even against their will He might persuade the Pharisees not to seek in their own foolish notions a pretext for rashly making themselves guides, when God was not willing for them to be at the head of the people, but in all things to subject their authority to the Divine approbation; and to hasten to enter by the real Door rather than to endeavour to climb up by some other way into the sheepfold after the manner of plunderers.

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

After His usual manner, He moulds the form of His speech to a spiritual application as though it arose naturally from the course of His story, and seems to treat things which are simple to look at and contain nothing difficult of comprehension, as images of things more obscure. For the thieves, He saith, and robbers, violently breaking into the enclosures of the sheep, do not enter by the door, but leap in by some other way, and by getting over the wall of the fold put themselves in danger. For perhaps, or rather very probably, one who is robbing in this way and rashly practising villainy may be detected and caught; but they who enter by the door itself, effect an entrance without risk, being manifestly not mean in conduct, nor yet unknown to the lord of the sheep. For he who standeth at the doors openeth to them and they run in: moreover, saith He, such as these shall be together with the sheep in great security, having effected an entrance very lawfully as it were and without guile, and without incurring any suspicion of being robbers. This therefore is the part of the story which is typical; and passing over to what is thereby intimated for our spiritual profit, we say this, that they who without the Divine sanction and will proceed to take the leadership of the people, as though altogether refusing the entrance by the Door, will perhaps also perish, doing violence to the Divine decree, at least by the motive of their endeavours.

But they who are allotted a God-given leadership, and come to it by Christ, with great security and grace they will govern the most sacred fold, escaping so entirely from the anger which falls on the others that they even receive honour for their work: they will obtain crowns from above such as they do not yet dare to hope for; because their aim is not at all in any way to grieve their flocks, but rather to

benefit them: they will do things well-pleasing to the Lord of the flock, and love by all means to keep safe those who belong to Him. By these words also the Lord greatly troubles the obstinate Pharisees, saying that they will certainly not be kept safe, but will utterly fall from the leadership in which they now are; and very justly, since they suppose they will possess it firmly, not by God's approval, but by their own folly. Bat herein I cannot help admiring the incomparable love for men shown by the Saviour. For the Lord is really compassionate and merciful, offering to all a way of salvation, and in divers manners inviting to it even the very obstinate and hardened. And I will take the proof of my assertion once more from the thing itself. For when He fails, either by marvellous deeds or by the longing which yearns and hopes for the glory which shall be hereafter, to persuade the Pharisees to receive His teaching;

He sternly proceeds to that, by which it was likely they would be especially troubled, so that henceforth they might look upon obedience as an inevitable necessity. For knowing them to be attached to the glory of being leaders, and to eagerly reckon upon no ordinary gain from thence, He says they will be deprived of it, and will be utterly despoiled of that which was so highly valued, and which was then in their possession; unless they will yield themselves to willingly listen to Him, and seek pardon at His hands.

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

While Our Saviour Christ was saying He Himself was the Door, and teaching that it was His both to admit those whom He would and to keep outside him who is unfit and quite useless for shepherd's work; and moreover, in addition to this, had denounced as thieves and robbers those who were self-appointed to an honour not given them from above; the wretched Pharisees again were taking counsel, deliberating Who this Man was that shewed so much boldness, and considering whether He ought not Himself perhaps to be numbered among those whose coming He reproved: for they thought that He too was a false shepherd and a false teacher, as merely self-consecrated by His own determination; not that being God He had been made Man, according to the ancient declaration of the inspired Scripture. And it is indeed probable that even when they had gathered a true knowledge of Him, they rejected it as something which was intolerable to their unbelief, and refused to consider anything which was not in harmony with their own pleasure and their own dear delight; and this was to be leaders of the people and to be spoken of accordingly. When therefore He knew that such were their thoughts and that they so whispered one to another, He did not wait for them to express these ideas more openly, but answered them as was fitting, and declares that the question ought to be decided by testing their actions, as to who was the shepherd, and who was the thief;

saying that it would be by no means difficult to thus discriminate, if any one would consider the object and behaviour of each. For the thief cometh, He says, for the destruction of the sheep, since the desire of taking plunder undoubtedly leads to this issue; but the really good shepherd will come without bringing any harm into the sheepfold, but rather will work for their advantage, and whatever he may understand to be for their greatest good, that he will zealously labour for.

Therefore let us now pass as from another image to the truer matter to which the force of the words applies, and let us again consider the Pharisees, how they at that time were acting like false shepherds and false teachers towards such as were, cheated by them; and then let us consider what Christ came to give, and what happiness He came to bring us. They certainly never scrupled to speak falsely, and feigning themselves to be sent from God, they prophesied (according to that which is written) out of their own hearts, and not out of the mouth of the Lord; and besides these, that Theudas also, and Judas of Galilee, drawing away people after them, were destroyed together with those who had been led to join them: but Our Lord Jesus Christ came to bestow upon us eternal life, out of the love which He had towards us. And their aims being so opposite, and the manner of their coming so different, how can it be explained except that their dispositions and offices were of opposite character? Therefore by the test of their behaviour in office we ought to discern. He says, on the one hand what they were, and on the other what He was. For thus it was possible perhaps to persuade the rulers not to think unreasonably of Him any longer by supposing Him to be one of the false shepherds, or one of those who climb up some other way into the sheepfold:

but that rather Christ, the Door and the Porter and the Shepherd, had come, not only that the sheep may have life, saith He, but also something more; for besides the restoration to life of those who believe in Him, there is also the certain hope of being blessed with all good things. And probably the word more refers also to this life, meaning what is more abundant or more honourable, and implying the most perfect participation of the Spirit, although very secretly. For the restoration to life is common to both saints and sinners, to both Greeks and Jews, as well as ourselves, for: The dead shall arise, and they that are in the tombs shall awake, and they that are in the earth shall rejoice, according to the sure promise of the Saviour. But the participation of the Holy Spirit is not thus common to all, being the more than life, as it were something beyond that which is common to all; and will be bestowed only upon those who are justified by faith in Christ: and the Divine Paul also will prove this to us, saying: Behold, I tell you a mystery: We shall all sleep, hut we-shall not all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For indeed all shall rise from the dead, because this is granted to all nature, through the grace of the Resurrection;

and in One, that is, Christ, Who was the first and foremost to break down the dominion of death and attain eternal life, the common lot of humanity was changed and made incorruptible, even as also in one, that is, the first Adam, it was condemned to death and corruption. But there will be at that time an important difference among those who are raised, and very widely distinct will be their destiny. For those who have gone to their rest with faith in Christ, and who have received the earnest of the Spirit in the appointed time of their bodily life, will obtain the most perfect grace, and will be changed to the glory which shall be given from God. But those who have not believed the Son, and have deemed such an excellent reward of no account, shall be once more condemned by His voice, and, sharing with the rest in nothing save in the restoration to life, shall pay the penalty of such prolonged unbelief. For they shall depart down into Hades to be punished, and shall feel unavailing remorse. For, saith He, there shall be the weeping and gnashing of teeth.

11 I am the Good Shepherd.

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

For such as professed themselves utterers of the Divine Word, and exercised themselves under the guise of prophecy in robbing the understanding of the common people and in cunningly stealing them from the way of truth, and led their followers astray to do their own pleasure instead of God's,----such as these were held in high esteem by those who seemed to be in power at that time. Certainly Shemaiah the Salamite opposed his own falsehood to God's words, and made himself bold against

the reputation of Jeremiah; for the latter was in bonds, and the former had honour from Zedekiah as a reward for his lies. And now the wretched Pharisees going far beyond similar impiety, and characterised by more daring insolence, do not assign to Christ even the position allowed to false teachers. For indeed what did they actually say to some who were listening with great pleasure to His discourse? He hath a devil, and is mad; why hear ye Him? Wherefore Himself also says concerning them, by the prophet Isaiah: Woe unto them! for they have fled from Me; wretched are they, for they have been impious towards Me: though I have redeemed them, yet they have spoken lies against Me. And again: Their rulers shall fall by the sword for the rage of their tongue.

For are they not worthy of every punishment, who foolishly whet their tongue to such a sharpness as to dare to say against Christ such things as are not becoming in any way for us, but only for those who hold similar opinions, either to receive within the ears or heedlessly to repeat?

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

Having made a skilful comparison between the prating speeches and lawless daring of some and the splendour of His own works, and having characterised and described the former as thieves and robbers and climbers into the sheepfold by some other way, and Himself as the really Good Shepherd; He now passes on to speak of the rulers of the Jews themselves, and shews His own leadership to be better than that of the Pharisees. And the demonstration of this again He makes most evident to them by means of a comparison. For He sets in contrast as it were with their heedlessness and indifference His own watchfulness and love; and again accuses them of caring nothing for the flock, whereas He says His care for it was so intense that He despised even life, which to all is so dear. And He explains the proper method of testing a good shepherd, for He teaches that in a struggle for the salvation of the flock such a one ought not to hesitate to give up even life itself freely, a condition which was of course fulfilled by Christ. For man, having yielded to an inclination for sin, at once wandered away from love to God. On this account he was banished from the sacred and Divine fold, I mean the precincts of Paradise; and having been weakened by this calamity, he became the prey of really bitter and implacable wolves, the devil who had beguiled him to sin, and death which had been germinated from sin.

But when Christ was announced as the Good Shepherd over all, in the struggle with this pair of wild and terrible beasts, He laid down His life for us. He endured the cross for our sakes that by death He might destroy death, and was condemned for our sakes that He might deliver all men from condemnation for sin, abolishing

the tyranny of sin by means of faith, and nailing to His cross the bond that was against us, as it is written. Accordingly, the father of sin used to put us in Hades like sheep, delivering us over to death as our shepherd, according to what is said in the Psalms: but the really Good Shepherd died for our sakes, that He might take us out of the dark pit of death and prepare to enfold us among the companies of heaven, and give unto us mansions above, even with the Father, instead of dens situate in the depths of the abyss or the recesses of the sea. Wherefore also He somewhere says to us: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. These words apply to the sheep tended by Christ: but let us now consider the state of the flocks of those others.

Surely, by him who looks carefully and fairly into their condition, those others will be detected as nothing else than hirelings and false shepherds and wretches and betrayers and cowards, who have never taken any thought for the benefit of the sheep, but eagerly grasp on every side at whatever seems pleasing in any way to themselves individually. For they were hirelings, according to the Saviour's words, whose own the sheep were not. No: the sheep were Christ's, Who hired those men from the beginning, and appointed the priests to the highest honours and headships over the people of the Jews: but they, [dishonouring] so dignified [a position], and altogether neglecting the sheepfold, betrayed the sheep to the wolf, and we will briefly explain how they did it. In earlier times the numerous people of the Jews acknowledged God only for their king: to Him they paid the half-shekel, to Him they offered sacrifices and brought the observance of the Law as a sort of tribute. But there came upon them like some savage wolf a man of foreign race, imposing on them the name and the reality of slavery, and laying on them the yoke of a human sovereignty, compelling them somehow to adopt a strange and unwonted manner of life, demanding tribute, plundering the kingdom of God. For it was of course necessary for them when reduced to such distress to submit to the enactments of their conqueror.

The foreigner came, overthrowing the rule which is from God, that is, the tribe ordained to minister in holy things, to whom judgment and the magistracy were committed by God; changing everything and exercising oppression; causing his own image to be struck on the coins, and practising all manner of arrogance. Against such intolerable insolence the shepherds did not show vigilance. They saw the wolf coming, and abandoned the flock, and fled, for the sheep were not their own; they did not call upon Him Who was able to help, Who delivered them out of the hands of the people of Babylon, and turned away the Assyrians, Who slew by the hand of an angel a hundred and eighty five thousand of the foreigners. And that the people of Israel were in no small degree injured and demoralised by the acceptance of the rule of the aliens, I mean under those of foreign race, thou mayest learn from the actual result. For at one time Pilate rebuked the unlawful boldness of the Jews, because they bade him crucify the Lord, and when he publicly said: Shall I crucify

your King? they then actually at once threw aside their servitude under God, and burst asunder the bonds of their old allegiance, and proceeded to subject themselves as it were to a new yoke, exclaiming without more ado: We have no king but Caesar. And these things, both what the people did and what they cried out, appeared to their leaders to be right and proper;

certainly therefore we must ascribe to them the authorship of all the people's misfortunes. So they are condemned, and very reasonably, as betrayers of the sheep, as wretches and cowards and most certainly 12 fond of fighting, even refusing altogether to protect and defend the sheep placed in their charge. Wherefore also God reproves them, saying: For the shepherds became brutish, and did not seek the Lord; therefore none of the flock had understanding, and they were scattered. From the events themselves therefore it is made manifest that Christ is a really Good Shepherd of sheep, but that the others are corrupters rather than good [shepherds] and are altogether to be excluded from any praise for sincerity.

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

And besides what has been said, this other matter also deserves consideration. For my own part I think that teaching intended to be of great benefit to the people of the Jews was urged upon them by the Lord, not merely by His own words, but also the utterances of the Prophets, to persuade them to a willingness to think according to right reason, and to know of a certainty that He is the Good Shepherd and the others are not so. And whence? Surely it would not be unreasonable to suppose that even if they were not persuaded by words of His, yet at any rate they would not be unwilling to yield to those of their own Prophets. He accordingly

says: I am the Good Shepherd, bringing to their remembrance as it were the words spoken by the voice of Ezekiel and recalling them to the minds of the Jews. For thus speaks the Prophet concerning Christ and those whose lot it was to rule the flock of the Jews: Thus saith the Lord God: O shepherds of Israel, do shepherds feed themselves? do not shepherds feed their flocks? Behold, ye consume the milk, and clothe yourselves with the wool, and ye slay them that are fat; but ye feed not My sheep. The diseased ye have not strengthened, neither have ye refreshed the side, neither have ye bound up the broken, neither have ye turned back the strayed, neither have ye sought the lost; but ye have killed even the strong with hardships.

And My sheep were scattered because there were no shepherds, and they became meat to all the beasts of the field: and My sheep were scattered on every mountain, and upon every high hill, and over the face of all the earth; and there was none who sought them or turned them back. For the one aim of the rulers of the Jews was to look only for their own gain, and to make money out of the offerings of their subjects, and to collect tributes, and to impose burdens over and above the law, but certainly not to take any account of anything which was likely to benefit or able to keep in safety the people in their charge. Wherefore again the really excellent Shepherd speaks concerning them in these words: Thus saith the Lord God: Behold, I am against the shepherds, and I will require My sheep at their hands, and. I will cause them to cease from feeding My sheep; neither shall the shepherds feed themselves any more: and I will deliver My sheep out of their mouth, and they shall no longer be unto them for meat. And again, after other words: And I will set up One Shepherd over them, and He shall feed them, even My Servant David; and He shall be their Shepherd, and I the Lord will be their God, and David shall be a Prince among them: I the Lord have spoken it.

And I will make with David a covenant of peace, and I will cause the evil beasts to disappear out of the land; and they shall dwell in the wilderness and sleep in the woods. And I will set them round about My hill, and I will give you rain, even the rain of blessing, and the trees of the field shall yield their fruit, and the earth shall yield her increase. Surely in these words God very well and distinctly declares that the unholy multitude of the Pharisees shall be removed from the leadership of the Jews, and manifestly announces that after them shall be set over the rational flocks of believers He Who is of the seed of David according to the flesh, even Christ. For by Him God hath concluded a covenant of peace, namely, the Evangelic and Divine proclamation, which leads us to reconciliation with God, and wins the kingdom of heaven. Likewise also through Him comes the rain of blessing, that is, the first-fruits of the Spirit, making as it were a fruitful land of the soul in which it dwells. And since the Pharisees caused no small grief to their sheep, in no wise feeding them, but rather suffering them to be in many ways tormented, whereas Christ saved His sheep and was shown to be a giver and promoter of blessings

from above, He appears to be right in this which He says of Himself: I am the Good Shepherd.

And let no one find it a stumbling-block, I pray you, that God the Father called Him Who was made Man of the seed of David a servant, although He is by Nature God and Very Son; but let it rather be understood, that He has humbled Himself, taking the form of a servant. He is therefore called by God the Father by a name suitable to His assumed form. 15 And I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.

Without sufficient thought any one might say that by these words the Lord wished to signify nothing more than this:----that He would be well-known to His own people, and would freely bestow knowledge concerning Himself upon those who believe on Him; and also that He would recognize His own people, manifestly implying that the recognition would not be without profit to those whose lot it might be to experience it. For what shall we say is better than being known by God? But since what is here expressed somehow claims for itself a keener scrutiny, especially because He added: As the Father knoweth Me and I know the Father; come and let us proceed towards such an understanding of the words before us. For I do not think that any living being who has a sound mind will say that he has power to be able to attain to such knowledge concerning Christ as that which we may suppose God the Father has concerning Him. For the Father alone knows His own Offspring, and is known by His own Offspring alone. For no one knoweth the Son, save the Father; nor again doth any know what the Father is, save the Son, according to the saying of the Saviour Himself. For that the Father is God and the Son likewise is Very God, we both know and have believed: but what their ineffable Nature is in its Essence is utterly incomprehensible to us and to all other rational creatures. How then shall we know the Son in like measure as the Father doth? For we must consider in what sense He declares that He will recognize us and be recognized by us, as He knoweth the Father and the Father Him.

Therefore we must also investigate what meaning we shall consistently attach to the words so as not to be out of harmony with the context; this we must seek for. For my part, I will not conceal that which comes into my mind; nevertheless let it be accepted [only] by such as are willing. For I think that in these words He means by ”knowledge” not simply ”acquaintance,” but rather employs this word to signify ”friendly relationship,” either by kinship and nature, or as it were in the participation of grace and honour. In this way it is customary for the children of the Greeks to say they ”know” not only those who are of more distant family relationship, but also, even their actual brothers. And that the Divine Scripture too speaks of friendly relationship as knowledge, we shall perceive from what follows. For Christ somewhere says concerning those who were not at all in friendly relationship with Him: Many will say to Me in that day, namely, in the Day of judgment,

Lord, Lord, did we not by Thy Name do many mighty works, and cast out devils? Then will I profess unto them, Verily, I say unto you, I never knew you. Again if ”knowledge” means simply ”acquaintance,” how can He Who has all things naked and laid open before His eyes, as it is written. Who even knows all things before they be,----how can He be without knowledge of any living beings?

It is therefore quite unintelligible, or rather it is positively impious, to suspect that the Lord is without knowledge of any; and we will rather think that He means to speak of them as brought into no friendly relationship or communion with Him. As though He says: ”I do not know you to have been lovers of virtue, or to have honoured My word, or to have joined yourselves unto Me by good works. Conformably with this thou wilt also understand what is spoken with regard to the all-wise Moses, when God says to him: I know thee above all [other men], and thou hast found grace in My sight; which signifies: ”Thou, more than any other man, hast been brought into friendly relationship with Me, and hast obtained much grace. And when we say this, we do not take away the signification of ”acquaintance” from the word ”knowledge,” but simply attach a more suitable meaning in harmony with our ideas on the subject. Accordingly, when He says: I know Mine, and am known by Mine, even as the Father knoweth Me, and I know the Father; it is equivalent to saying: ”I shall enter into friendly relationship with My sheep, and My sheep shall be brought into friendly relationship with Me, according to the manner in which the Father is intimate with Me, and again I also am intimate with the Father. For just as God the Father knows His own Son and the Fruit of His Substance, by reason of being really His Parent;

and again, the Son knows the Father, holding Him as God in truth, inasmuch as He is Begotten of Him: in the same way, we also, being brought into friendly relationship with Him, are called His kindred and are spoken of as children, according to that which was said by Him: Behold, I and the children whom God hath given Me. And we both are and are called the kindred in truth of the Son, and through Him of the Father; because the Only-Begotten, being God of God, was made Man, assuming the same nature as ours, although separate from all sin. Else how are we the offspring of God, and in what way partakers of the Divine Nature? For not in the mere will of Christ to receive us into friendly relationship have we our full measure of boasting, but the power of the thing itself is realised as true by all of us. For the Word of God is a Divine Nature even when in the flesh, and we are His kindred, notwithstanding that He is by Nature God, because of His taking the same flesh as ours. Therefore the manner of the friendly relationship is similar. For as He is closely related to the Father, and through the sameness of their Nature the Father is closely related to Him; so also are we to Him and He to us, in so far as He was made Man. And through Him as through a Mediator are we joined with the Father.

For Christ is a sort of link connecting the Supreme Godhead with manhood, being both in the same Person, and as it were combining in Himself these natures which are so different: and on the one hand, as He is by Nature God, He is joined with God the Father; whereas on the other hand, as He is in truth a Man, He is joined with men.

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

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

Now however we must notice at the same time how true and carefully accurate the language is, for Christ is not found to treat subjects in inconsistent and varying ways, but to put every separate thing in its own and most suitable place. For He did not say: ”Mine know Me and I know Mine,” but He introduces in the first place Himself as knowing His own sheep, then afterwards He says that He shall be known by them. And if knowledge be taken in the sense of acquaintance, as we were saying at the beginning it might be, thou wilt understand something like this: ”We did not first know Him, but He first knew us. For instance, Paul when writing to some of the Gentiles says something of this sort, as follows:----Wherefore remem-

ber, ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For out of His unbounded kindness Christ introduced Himself to the Gentiles, and knew them before that He was known by them. And if knowledge be understood as friendship and relationship, again we say likewise: ”It was not we who began this state of things, but the Only-Begotten Son of God.

For we did not lay hold of the Godhead which is above our nature, but He Who is in His Nature God took hold of the seed of Abraham, as Paul says, and became Man, so that being made like unto His brethren in all things, except sin, He might receive into friendly relationship him who of himself had not this privilege, that is, man. Therefore, as a matter of course, He says that He first knew us, then afterwards that we knew Him.

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

Nevertheless we must remark that Christ did not unwillingly endure death on our behalf and for our sakes, but is seen to go towards it voluntarily, although very easily able to escape the suffering, if He willed not to suffer. Therefore we shall see, in His willingness even to suffer for us, the excellency of His love towards us and the immensity of His kindness. 16 And other sheep I have, which are not of this fold: them also I must bring; and they shall hear My voice; and they shall become one flock, one shepherd.

In divers manners He rattles His blows around the lawless Pharisees; for that they would almost immediately be thrust out from the charge of the sheep and that in their stead He Himself would govern and lead them, He intimates by many sayings. And He throws out hints that, having joined the flocks of the Gentiles to the better disposed of Israel, He will rule not merely the flock of the Jews, but will at once

extend the light of His own glory over the whole earth, and call the nations in every quarter to the knowledge of God; not suffering Himself to be known in Judaea only, as was the case in early times, but rather in every country under heaven giving the information which leads to the enjoyment of the true knowledge of God. And that Christ was appointed to be a Guide of the Gentiles unto piety, any one may learn, and very easily; for the inspired Scripture is full of testimonies to this, and perhaps it would not be wrong to pass it over altogether, leaving it to the more studious to seek out such passages; but nevertheless I will adduce two or three sentences from the Prophets concerning this, before I pass on to what follows, Well then, God the Father somewhere says with regard to Christ: Behold, I have given Him for a witness to the Gentiles, a leader and commander to the Gentiles.

For Christ bore witness to the Gentiles, giving them instruction unto salvation, and frankly telling them the things whereby they must be saved. And the Divine Psalmist, as if calling those in all quarters into one joyous company, and bidding all under the sun to gather themselves together to a heavenly feast says: O clap your hands, all ye Gentiles; shout unto God with the voice of exultation. But if it may seem good to any one to inquire into the cause of such a glorious and noble act of praise, he will find it clearly expressed: For God is the king of all the earth: sing ye praises with understanding: God reigneth over all the Gentiles. And somewhere also he has introduced the Lord Himself announcing in His own words the Evangelic Proclamation to all the Gentiles together; for in the eight and fortieth Psalm He says: Sear this, all ye Gentiles; give ear, all ye inhabitants of the world, both the low-born and the nobles, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. For how shall any one mention any thing wiser than the Gospel precepts, or what shall we find so full of hidden understanding as the instruction which comes through Christ? Therefore, for our explanation must revert to what we began with, He clearly foretells that the multitude of the Gentiles shall be united into one flock with the obedient of Israel.

But ”For what reason,” some one who is more keenly searching into the signification of this passage may say, ”does the Saviour, when addressing the rulers of the Jews, and speaking to men whose hearts burned with hatred and envy, reveal mysteries? For tell me why such men should be informed that He would rule the Gentiles, and that He would gather into His own folds the sheep from beyond the limits of Judaea? ”What then shall we say to this, and how shall we explain it? Not as to friends does He impart mysteries [to these men], but neither does He deem the explanation of these matters useless to them: on the other hand, He thus speaks because He knew it would profit them as much as anything He could do; for this was His object, although the mind of His hearers, being quite obstinate and not yielding to obedience, remained inflexible. And because He was aware that they knew the writings of Moses and the announcements of the Holy Prophets, and in the Prophets the statements are frequent and abundant that Christ was to convert

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

17 Therefore doth the Father love Me, because I lay down My life, that 1 may take it again.

He replies oftentimes not only to the words uttered at the time with the tongue, but to the reasonings in the depth [of the heart]; for being Very God, He has a clear knowledge of all things. Accordingly, when the unholy Jews mocked at His words, especially because He promised that He would struggle on behalf of His own sheep to such a degree and so very earnestly that He was actually ready even to die for them, thinking that He now talked foolishly and deeming Him mad; forcibly now at length He shows those who were mockers, because of the ignorance and at the same time the unbounded impiety that was in them, that they are guilty both in words and in deeds of dishonouring that which God the Father recognises as worthy of great honour. For the Father loveth Me, He says, for this very thing that you through your great lack of understanding so utterly despise. Are ye not therefore arrogant and chargeable with gross impiety, when ye say that is a fit object for mockery which to God is most acceptable and well-pleasing? And somehow also He gives them to understand from these words, that they were greatly hated by God.

For if God loves the One Who lays down His life for the sheep of the fold entrusted to His care, it is of course necessary to suppose that He holds in detestation the one who beholdeth the wolf coming and leaveth the herd [a prey] to the prowling and ravenous beast, and turneth to flight; just what Christ had convicted those, whose lot it was then to rule the people or flock of the Jews, of doing. At the same time therefore He reproves them both as hated by God and as being ungodly, because they did not shrink from laughing at what God honoured most highly. Moreover, Christ declares that He was loved by God the Father, not merely because He lays down His life, but because He lays it down that He may also take it again: for of course it is in this point especially that the greatness of the benefits He wrought for us appears conspicuous. For if He had only died, and had not risen again, what would have been the advantage? And how would He appear to have benefitted our nature, if He had remained amongst us, dead, under the bonds of death, and subjected to consequent corruption in the same way as others? But since He laid it down that He might also take it again, He in this way saved our nature perfectly, bringing to naught the power of death; and He will display us as a new creation.

Accordingly, the Son is beloved by God the Father; not as though He would have remained without that love, had not His work for us been done; for He was always

and at all times beloved. And we will proceed towards the comprehension of what is here said. The qualities which naturally are inherent in any thing, or which happen to be possessed by it, are most strikingly manifested at any particular time when they are exhibited with special intensity. For example, fire naturally has in itself its own heat, but when it displays it upon pieces of wood, then especially we recognise what force and what power there is in it. Similarly, the man who has acquired a knowledge perhaps of grammar or of some other such science, would not be admired for it, I suppose, if he remained silent, but rather when he has exhibited to the appreciation of others the excellence of the knowledge he possesses. In like manner therefore the Divine and ineffable Nature, when it strongly exhibits any of Its own inherent qualities, or any of the attributes naturally belonging to It; at such a time It also is by Itself most strikingly manifested, and so is seen by us. For instance, Wisdom saith in the Book of Proverbs: I it was in Whom He rejoiced, and daily I was delighted, [being] always in His presence; when He was delighted at having finished the world, and was taking delight in the sons of men:

although joy always belongs to God, and His gladness is without end. Surely nothing whatever grieves Him Who possesses authority over all; yet He rejoices in His own Wisdom at having finished the world. For when He beholds the energy of His own Wisdom exhibited in His work, then most especially He thought that He must more abundantly rejoice. In this way therefore we will understand what is said in this place. For God the Father being love, according to the language of John, and not simply good but rather goodness itself, when He saw His own Son laying down His life for us through His love towards us, and His surpassing goodness keeping unaltered the exact characteristics of His own Nature, reasonably loved Him; not bestowing His love upon Him as a sort of reward for the things that had been done for us, but, as we have said, beholding in His Son that which was true to His own Essence, and being drawn to love Him as if by certain necessary and irresistible impulses of nature. Therefore, just as even among ourselves, if any one beholds perchance in his own child the image of his own form exactly represented, he is drawn to an intensity of love whensoever he looks at him: after this manner I think God the Father is said to love His own Son, Who for us lays down His own life, and takes it again.

For it is a work of love to have chosen even to suffer, and to suffer ignominiously, for the salvation of some; and not to die only, but also to take again the life that was laid down, in order to destroy death and to take away sorrow from [the thought of] corruption. Therefore, being always beloved by reason of His Nature, He will be understood to have been beloved also on account of His love towards us, causing thereby gladness of heart to His Father: since He in that very thing was enabled to see the Image of His own Nature shining forth quite unclouded and unadulterated.

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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]

Book 7 (Fragments)

[Translated by T. Randell] [OUR FATHER AMONG THE SAINTS

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.]
THE FRAGMENTS WHICH ARE EXTANT OF BOOK VII. ch. x. 18. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. In this place He teaches that He is not only a Good Shepherd enduring peril for the sake of His flock, but also in His Nature God. Therefore He would not have suffered death, had He not been willing, through His possessing the very God-befitting power of undertaking this work, so very advantageous to us. And the structure of the discourse taught the Jews this also, that they were never going to prevail against Him unless He was willing. And not only as regards laying down life did He say: I have power; but this expression: I have power, He used with regard to both His Death and His Resurrection, in order that the action of might and energy might not appear to be that of another, as though it were a concession granted to Him as to a minister and servant in office; but in order that He might display as a fruit of His own Nature the power to exercise authority over the very bonds of death, and easily to modify the natures of things in whatever way He wished, which is really a characteristic of Him Who is by Nature God. This then He wishes to show by saying: I have power to lay down My life, and I have power to take it again: because, neither commanded as a servant or a minister, nor even as it were from necessity, nor being violently compelled by any, but willingly, He came to do this.

This commandment received I from My Father.

For lest any one should say that against the will of the Son the Father is not able to take away His life, and hence introduce discord and variance into the One Godhead of the Father and the Son; by these words which He says: I received commandment, He shows that the Father also agrees and consents to this, and professes that They come forward to it as with one accord, although He is the Will of the Father. And

this will be found consistent also with His Incarnation. By saying that He received in the way of a commandment that which seemed right in the eyes of His Father, He being by Nature God does not make Himself inferior to the Father, but observes what befits His participation of man's nature. Again, He puts us in mind that He is Himself the Prophet concerning Whom the Father said: He shall speak according as I shall command Him; speaking of the common Will of both Father and Son as received like a commandment. This He spake to the Jews lest they should think that He said things contrary to the ordinances of the Father. And if the Father named His own Consubstantial Son a Prophet, be not troubled; for when He became Man, then also the name of Prophet was suitable to Him, then also we may say that commandments were given to Him by the Father agreeably to His human nature.

But one who receives commandments is not for that reason inferior or unlike in essence or nature to one who gives commandments, inasmuch as men give commandments to men, and angels to angels, and we do not for that reason say that those who are commanded are of different nature or inferior. Therefore the Son is not inferior to the Father, although He became Man, in order that He might become a Pattern of all virtue for us. By this means He also teaches us that we ought to obey our parents in all things, although we are equal to them as regards our nature. And in some places when it is said by the Father: "I will command," the meaning is: "I will deal fitly with," as when He said: And I will command the whole world for their evil deeds, and the ungodly for their sins. Moreover there are times when the Son speaks with helpful condescension, so that we may as far as is possible get an understanding of the ineffable oracles: yet His having said: I received a commandment, does not make One Who is in His Nature God cease to be God. Either therefore say He is God and ascribe to Him all that properly befits the Godhead, or say plainly He is a creature. For the fact of having received a commandment does not strip any one of the qualities which naturally belong to him. But since the Son speaks whatever the Father commands Him, and He says:

I and the Father are One, thou art obliged to say, either that the Father commanded the Son to tell the truth, or to tell a lie. For what the Son hath received commandment to speak, He speaketh; for He saith: The Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And although He also said: My Father is greater than I, that is nothing to the contrary. For in so far as He is in His Nature God, He is equal to the Father; but in so far as He became Man and humbled Himself, He in accordance with this speaks words which befit His Humanity. Nevertheless, as the name of commandment is something external to the essence of a person, it could not be made an objection to His Essence. For it is not in the Father's giving Him commandment that the Son has His Being, nor could this ever be made the limit of His Essence. The Son, therefore, as being the Counsel and Wisdom of the Father, knows what is fittingly determined by Him; and if He receives it as a commandment, do not marvel. For by human modes of

expression He signifies things beyond expression, and things unspeakable by our voices are brought down to the mode of expression usual amongst us, so that we may be enabled to understand them.

Accordingly let us blame, not the inconsistency of the matter, but the weakness of the words, which cannot reach to the full expression and accurate interpretation of the matters, as they ought.

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

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

He marvels much therefore that they had given themselves over in an unholy manner to a shameless disregard of evidence. For I suppose it was just to accuse them in proportion as it was reasonable to marvel at the words of Our Saviour. He certainly spake God-befitting words and such as went beyond man; and the magnificence and God-befitting boldness of His superhuman words drive the multitude to intemperate folly. And since it was usual for those who were in truth possessed with devils to speak evil very readily, being of course easily provoked to rage and outside the pale of all intelligence, and since they thought that the Lord was a mere man, not understanding that He was in His Nature God; for these reasons they said He had a devil, as one who blasphemed so intemperately. Because they heard Him say such things as it befitted only God to say. Looking upon Him as one like ourselves, and not yet knowing Who He was by Nature, they considered Him to speak evil when He spake in any way that befitted God. Therefore, agreeably to

His Incarnation and condescendingly, because of the infirmity of His hearers, He also often employs our manner of speech. The people of the Jews therefore are divided: and some, understanding nothing whatever of the mysteries concerning Him, are insolent in an unholy manner;

but others, who are more reasonable in their habit of mind, do not condemn Him rashly, but ruminate on His words, and carefully test them, and begin to perceive the sweetness in them. And in this way they arrive at a most praiseworthy discernment, and do not attribute to the babblings of a demoniac words so sober and full of the highest wisdom. For it is the custom of those [demons] when they are driving men mad, to speak beside the mark. The Pharisees therefore were more like demoniacs, who called by this name One Who was free of all disease; and did not notice that they were proclaiming the disease which was in themselves, and were doing no other than explaining in their folly the very evil that possessed themselves. And for my part I think that they speak with the highest degree of evil craftiness, when they say the Lord is demoniac. For since He charged them with being wretched and hireling shepherds, who abandoned their sheep to the wolf, and cared altogether so little for their flock; being in no small alarm lest perhaps the people, understanding what was said, should now refuse any longer to be shepherded by them, and follow the instruction given by Christ; on this account, trying to cheat the understanding of the common people, they say: He hath a devil; why hear ye Him? But these words too, the words of those men who spake with evil craft, had the opposite result to that which they intended.

And the others, judging from the quality of the words, discern that the words of the Lord are without blame, not such as would be those of one possessed with a devil: moreover, the miracles, says one, offer an irresistible testimony. For although you find fault with His words as not blamelessly spoken, yet it is impossible that any one can at the same time be possessed with a devil and do such works as only God is able to do. Therefore, fair judges recognised Him from His works and also from admiration of the words which He spake.

22, 23 And it was the feast of the dedication at Jerusalem, and it was winter; and Jesus was walking in the temple in Solomon’s porch. But the Lord was not present at the feasts as one Who would share the feasting, for how could He? He Who said: I hate, I reject your feast days: but in order that He might speak His most profitable words in the presence of many people, showing Himself openly to the Jews, and to mingle Himself with them without being sought. And we must suppose that the feast of the dedication here signifies, either the chief feast [called by this name], in memory of that when Solomon performed the dedication; or [the other], when Zorobabel at a later time, together with Jeshua, rebuilt the temple, after the return from Babylon. And as it was winter and rainy weather at this time, probably all the people flocked to the porch. Therefore Christ also went there, in order that

He might make Himself known to all who were willing to see Him, and distribute blessings to them. For those who saw Him were provoked to ask somewhat of Him, because at holidays more than at other times men are naturally given to stir up anxiously such arguments.

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

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

25 Jesus answered them, I told you, and ye believe not: the works that I do in My Fathers name, these bear witness of Me. Even Christ therefore considered it superfluous to say the same things over again to those who had often heard them and had not been persuaded by them. For every one’s nature ought to be estimated from the quality of his works, and we ought by no means to look [solely] at his words. And He says of Himself that He accomplishes His works in His Father’s Name, not enjoying the use of power from above in the manner of an ordinary saint, nor accusing Himself of want of power, being God of God, Consubstantial with the Father, the Power of the Father; but as ascribing to the Divine Glory the Power of His performances, He says that He does His works in His Father’s Name. Yet He also gives the honour to the Father, lest He might give the Jews a pretext for attacking Him. Moreover He also thought it fitting not to overpass the limit of

the form of a servant, although He was God and Lord. And by saying that in His Father's Name He did His works, He teaches that the Jews blasphemed when they said that He cast out devils by Beelzebub. And since the Father does the marvellous deeds, not because He is a Father, but because He is in His Nature God; so the Son also, not because He is a Son, but as God of God, is able Himself to do the works of the Father: wherefore suitably to His Nature He said He did His works in His Father's Name.

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

A willing readiness to obey characterises the sheep of Christ, as disobedience marks those that are not His. For thus we understand the word "hear," as equivalent to "obey," namely, the words that are spoken: and they who thus hear God are known by Him, and "known" signifies "brought into friendly relationship: for no one is altogether unknown by God. When therefore He saith: I know Mine, He saith this: "I will receive them and bring them into friendly relationship both mystically and firmly. And any one might say that, inasmuch as He has become Man, He brought all men into friendly relationship by being of the same race; so that we are all united to Christ in a mystical relationship, inasmuch as He has become Man: but they are alienated from Him, who do not preserve the correspondent image of His holiness. For in this way also the Jews, who are united in a family relationship with Abraham the faithful, because they were unbelieving, were deprived of that kinship with him on account of the dissimilarity of character. And He saith: And My sheep follow Me; for they who are obedient and follow, by a certain God-given grace, in the footsteps of Christ, no longer serving the shadows of the Law, but the commandments of Christ, and giving heed to His words, through grace shall rise to His honourable Name, and be called sons of God. For when Christ ascends into the heavens, they also shall follow Him.

And He says that He gives to those that follow Him as a recompense and reward, eternal life and exemption from death, or corruption, and from the torments that will be brought upon the transgressors by the Judge. And by the fact of His giving life, He shews that He is in His Nature Life, and that He furnishes this from Himself and not as receiving it from another. And we understand by eternal life, not [only] the length of days which all, both good and bad, are going to enjoy after the resurrection, but also the spending it in bliss.

It is possible also to understand by "life" the mystical blessing by which Christ implants in us His own life through the participation of His own Flesh by the faithful, according to that which is written: He that eateth My Flesh and drinketh My Blood hath eternal life. 29, 30 And no one shall snatch them out of My hand. My Father,

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

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

And the Father is said to give to the Son, not as to one who had not alway creation under His hand, but as to Him Who is in His Nature Life; bringing us who are in need of life to the Son, that we may be made alive through Him Who is in His Nature Life, and has it of His own. But also, inasmuch as He has become Man, it is suitable for Him to ask and to receive from the Father things which He already had as being in His Nature God.

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

I and the Father are One. By the word "One" He signifies the Sameness of their Essence: and by the word "are" He severs into two that which is understood, and again binds them up into One Godhead. But this also we must understand, in opposition to the Arians, that in His saying: I and the Father are One, there is signified, not the proof of sameness of will, but the Oneness of their Essence. For indeed the

Jews understood that in saying this, He said that Himself was God and equal to the Father; and Christ did not deny that He had said this as they understood it. 31 The Jews therefore took up stones again to stone Him.

For not refraining themselves from Him, when He said that Himself was One with the Father, they rush to kill Him; although each of the works wrought by Him proclaimed that He was in His Nature God. And not only now, but on other occasions also when they took up stones to kill Him, they stood motionless through the power of Christ; so that it became evident from this also, that He would not suffer except He was willing. Moreover in His gentleness Christ checked their unreasonable impulse, saying not: ”For which of the words that I said, are ye angry?” but: ”For which of the works that I did?” For if I had not done, He says, many God-befitting works which shew that I am in My Nature God, ye might be reasonably angry with Me now, hearing Me say that I and the Father are One. But I should not have said this, had I not shewn it by all things that I did. And He speaks of the works as from the Father, not from Himself, shewing this modesty for our profit, so that we may not boast when we receive anything from God. And He says the works were shown from the Father, not to indicate that the power exhibited in them was other than His own, but to teach that they were the works of the whole Godhead. And we understand One Godhead in Father and Son and Holy Spirit. For whatsoever the Father does, this is accomplished by the Son in the Spirit; and again, what the Son does, this the Father is said to do in the Spirit. Wherefore also Christ saith: I do nothing of Myself, but the Father abiding in Me, He doeth the works.

33 For a good work we stone Thee not, but for blasphemy. Having a zeal for God, but not according to knowledge, they became angry when they heard Christ saying: I and the Father are One. For what was the impediment to His being One with the Father, if they believed that He was God by Nature? Wherefore also they attempt to stone Him, and in self-defence giving the reason why they did so, they say: ”We stone Thee, not on account of the good works which Thou didst, but because Thou blasphemest.” They were the blasphemers, on the contrary, because they wished to stone One Who was truly God, not knowing that Jesus was destined to come, not in the undisguised Godhead, but Incarnate of the Seed of David; [and thus] they speak of His true confession as blasphemy. I said, Ye are gods, &c. Since therefore the Father called certain men gods, and of necessity the honourable name was something external, super-added to them, for He Who is God by Nature is One only; lest Jesus also should be deemed to be one of that class----clothed in the glory of the Godhead, not as essentially His own, but rather as something external, super-added to Himself, in the same way as was the case with those others----He as a matter of necessity clearly distinguishes Himself from them. For He shews that He differed so far from their poverty, that when He was in them, [then only, and] on that very account they were called gods: because He is the Word of God the Father. And if the Word, being in them, was in any cases sufficient to make those

who were really [only] men shine with the honour of the Godhead; how could He be anything else than God by Nature, Who bestowed freely even upon those others His splendour in this way?

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

But perhaps when the Divine Scripture saith that the Son was sent from the Father, the heretic straightway deems the expression a support to his own error, and will say in all probability: ”Ye who refuse to speak of the Son as inferior to the Father, do ye not see that He was sent from Him, as from a superior and a greater one? What then shall we say? Surely, that the mention of His being sent is particularly suitable to the measure of His self-humiliation; for thou nearest that Paul, uniting Both, then says that the Son was sent from the Father, when He was also made of a woman and under the Law as a Man amongst us, although being ”Lawgiver and Lord. And if the Son be understood as made in the form of a servant, then said to be sent from the Father, He suffers no damage whatever, with regard to His being also Consubstantial with Him and Coequal in glory and in no respect at all falling short. For the expressions used among ourselves, if they are applied to God, do not admit of being accurately tested; and I say that we ought not to understand them just exactly as they are usually understood among ourselves, but as far as may be suitable to the Divine and Supreme Nature itself. For what [else could happen], unless the tongue of man possessed words competent to suffice for setting forth the Divine glory?

Accordingly it is absurd that the preeminence of the glory which is highest of all should suffer injury through the weakness of the human tongue and its poverty of expression. Remember that which Solomon says: The glory of the Lord maketh language obscure. For when we waste our labour in trying to express accurately the glory of the Lord, we are like to those who wish to measure the heavens by a span. Therefore when anything is said concerning God in words generally applied to men, it must be understood in a manner befitting God. Else what wilt thou do when thou hearest David singing in his psalm: O Thou that sittest upon the Cherubim, shew Thyself; stir up Thy strength and come to save us? For how does the Incorporeal sit? And where does He call upon the God of the universe to come to for us, the God Who saith by the Prophets: Do not I fill heaven and earth, saith the Lord? Where therefore should He come to for us, when He filleth all things? Again, it is written that some were building a tower to reach unto heaven, and the Lord came down to see the city and the tower; and the Lord said, Gome and let Us go down and there confound their tongues. Where did the Lord go down? Or in what manner doth the Holy Trinity urge Itself on to the descent? And how, tell me, did the Saviour Himself also promise to send to us the Paraclete from heaven?

For where or whence is That Which filleth all things sent? For the Spirit of the Lord filleth the world, as it is written.

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

O send out Thy Light and Thy Truth. And if it is a glory to the Father to have the Light, how dost thou call that in which He is glorified inferior to Him? And the Son Himself also says concerning Himself: Whom the Father sanctified and sent.

Now the word ”sanctified” is used in the Scripture in many senses. For it is said that anything dedicated to God is sanctified. For instance He said unto Moses: Sanctify unto Me all the firstborn. And again, that is sanctified which is prepared by God for the execution of any of His designs, for He speaks thus concerning Cyrus and the Medes, when He determined that they should make war against the city of the Babylonians; The mighty ones are come to fulfil Mine anger, being both joyous and proud; they have been sanctified, and I lead them. And again, that is sanctified which is made to participate of the Holy Spirit. Therefore the Son saith that Himself is sanctified by the Father, as having been prepared by Him for the restitution of the life of the world, and for the destruction of those who oppose Him; or still further, in so far as He was sent to be slain for the salvation of the world; for indeed those things are called holy which are set apart as an offering to God. And we say that He was sanctified, even as men like ourselves are, when He became flesh:

for His Flesh was sanctified, although it was not in its nature holy, by being received into union with the Word; and because this is come to pass, He is sanctified by the Father; for the Godhead of Father and Son and Holy Spirit is One.

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

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

although distributed in These Subsistences. Therefore, as there is but One Godhead in Father and Son and Holy Spirit, we say that the Father is seen in the Son, and the Son in the Father. And it is necessary to know this other point also, that it is not the wishing the same things as the Father, nor the possessing one will with Him, that makes the Son say: I am in the Father, and the Father in Me, and: I and the Father are One; but because, being the genuine Offspring of the Essence of the Father, He shews forth the Father in Himself, and Himself also is shewn forth in the Father. For He says that He wills and speaks and effects the same things as the Father, and easily performs what He wishes, even as the Father doth, in order that He may be acknowledged in all respects Consubstantial with Him, and a true Fruit of His Essence; and not merely as having a relative unity with Him, only in similarity of will and the laws of love; which unity we say belongs also to His creatures.

40, 41, 42 And He went away again beyond Jordan into the place where John was baptizing; and there He abode. And many came unto Him; and they said, John indeed did no sign: but all things whatsoever John spake of this Man were true. And many believed on Him there. Leaving Jerusalem, the Saviour seeks a refuge in a place possessing springs of water, that He might signify obscurely as in a type how He would leave Judasa and go over to the Church of the Gentiles which possesses the fountains of Baptism: there also many approach unto Him. crossing through the Jordan; for this is signified by Christ taking up His abode beyond Jordan. They therefore having crossed the Jordan by Holy Baptism, are brought unto God: for truly He went across from the synagogue of the Jews unto the Gentiles: and then many came unto Him and believed the words spoken by the saints concerning Him. And they believe on Him there, where the springs of water are, where we are taught the mystery of Christ. For Christ was not in the streams before the Jordan, but somewhere beyond; and He came and abode, continuing constantly in the Church of the Gentiles. And we honour John, not as having performed any God-befitting work, but as having borne true witness concerning Christ. For Christ was more wonderful, not only than John, but than every saint; for whereas they were Prophets, He was the wonder-working God. And we must notice that the words of John and of the other Prophets are a way [to lead us] to believe Christ.

Chap. xi. 1, 2. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. With a purpose does the Evangelist make mention of the names of the women, showing that they were distinguished for their piety. Wherefore also the Lord loved them. And of the many things which probably had been done for the Lord by Mary, he mentions the ointment, not at haphazard, but to shew that Mary had such thirst after Christ that she wiped His feet with her own hair, seeking to fasten to herself more really the spiritual blessing which comes from His holy Flesh; for indeed she

appears often with much warmth of attachment to have sat close to Christ without being distracted by interruption, and to have been drawn into friendly relationship with Him.

3 His sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. The women send to the Lord, ever wishing to have Him near them, but on this occasion sending under a fair pretext on account of him who was sick. For they believed that if Christ would only appear the sufferer would be set free from his disease. And they gently remind Him of the love which He had for the sick man, drawing Him thither especially by this means; for they knew that He took thought for this man. And He was able, even though absent, to heal him, as being God and tending all things; nevertheless, they thought that if He were present, He would put forth His hand and awaken him. Not even they possessed as yet the perfection of faith, wherefore also they are troubled, as it seems probable, with the thought that Lazarus would not have been ill at all, had not Christ neglected him: for, say they, since such as are beloved by God possess all good things, why is he whom Thou lovest, sick? Or perhaps they even say: Great is the audacity of the sickness, because it dared to attack such as are beloved by God. And it may be too that they seem to say something of this sort. Since Thou lovest and healest even Thine enemies, much rather oughtest Thou to confer such benefits on them that love Thee. For Thou art able to do all things by merely Thy Will. Therefore their language is full of faith and proves their close relationship to Christ.

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

And if He Himself said that the sickness of Lazarus was not unto death, and yet his death took place, there is nothing to marvel at. For looking on to the final result of the affair, and seeing that He was going to raise him up after a little time, we do not consider anything that took place in the interval, but only how the end would result. For the Lord determined to set forth the weakness of death, and to shew forth all that happened as for the glory of God, that is, of Himself. 6 When therefore He heard that he was sick, He abode at that time two days in the place where He was. And He deferred His arrival in order that He might not heal him while sick,

but raise him when dead; which is a work of greater power, so that He would be more greatly glorified.

7, 8 And after this He saith to His disciples, Let us go into Judaea again, His disciples say unto Him. Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again? Now when the Lord said: Let us go into Judaea again, He seems almost to declare "Even though the people there are unworthy of kindness, yet now that an opportunity presents itself of conveying them some advantage, let us go back to them;" but the disciples in their love for Him think it right to try to hinder Him, and moreover as men they suppose that He would be unwilling to put Himself in peril by going amongst the Jews. Wherefore also they remind Him of the madness of the Jews against Him, all but saying: "Why again dost Thou seek to be amidst the unbelieving and ungrateful people who are not softened either by Thy words or even by Thy works? who even yet are of murderous intent against Thee, and who are boiling with passionate rage?" Either then they say this, or their language signifies that He is leading them into evident danger. Nevertheless, they are obedient to their Teacher, as to One Who knows what is best.

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

Perhaps He compares to the ever-moving course of the day, the easily-swayed and novelty-loving mind of men, which is not established in one opinion, but vacillates from one way of thinking to another, just as the day changes from one hour to another. And thus also thou wilt understand the words: Are there not twelve hours in the day? That is, "I," says He, "am the Day and the Light. Therefore, just as it is not possible for the light of the day to fail, without having completed its appointed time; so it is not among possibilities that the illumination which proceeds from Me should be shrouded from the Jews, without having fully reached its fitting measure of philanthropy." And He speaks of the time of His presence as "day," and of that before it as "night;" as also when the Lord says: We must work the works of Him that sent us, while it is day. This therefore is what He here says: "It is not now a time for Me to separate Myself from the Jews, even though they be unholy, but I must do all things that pertain to their healing. For they must not now be punished, by having the Divine grace (like the light of the sun) withdrawn from them. But just as the light of the day does not fail until the twelve hours have been completed, so the illumination that proceeds from Me is not shrouded before the proper time; but until I am crucified I remain among the Jews, sending forth unto them like light the understanding of the knowledge of God. For since the Jews are in the darkness of unbelief, and so stumble at Me as at a stone, I must go back to them and enlighten them, that they may desist from their madness in fighting against God."

11 These things spake He: and after this He saith unto them, Our friend Lazarus is fallen asleep: but I go, that I may awake him out of sleep. ”A worthy cause draws Me towards Jerusalem;” for so much is signified by the words: Our friend is fallen asleep; ”and if we should let it pass neglected, we should incur the reputation of being devoid of compassion. Wherefore we must avoid the disgrace of such conduct, and run to the help of our friend, despising the plots of the Jews.” And shewing His own God-befitting power, He calls the departure of the human soul from the body by the name of sleep, and very rightly: for He does not think it proper to call it death, Who created man for immortality, according as it is written, and made the generations of the world to be healthful. Moreover, the language is also true, because the temporary death of our body is in the sight of God really a sleep and nothing different, brought to an end by a mere and single sign from that which is by nature Life, namely, Christ. And notice that He did not say: ”Lazarus is dead and I go to raise him to life,” but says: ”He is fallen asleep,” avoiding boastfulness, for our instruction and profit; for [without some such good reason] He would not have uttered a sentence so obscure in its hidden meaning that not even the disciples themselves understood what was said. For He did not say: ”I go to quicken him into life” or ”to raise him up from the dead,” but ”that I may awake him out of sleep;” which was at the time insufficient to suggest His real meaning.

12, 13 His disciples therefore said, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death; but they thought that He spake of taking rest in sleep. They, not understanding the force of the words, thought that Jesus spake of taking rest in sleep, which when sick men can do, they generally experience refreshment; wherefore the disciples say: ”It is not worth while to go and disturb Lazarus from his sleep, for it does not benefit a sick man to awake him out of sleep.” And this they said, wishing to hinder Him from the journey by remarking that it was not meet to go into the midst of those murderers for the sake of doing something which would produce no good result. 14, 15 Then Jesus said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

The disciples therefore not understanding that He had called death by the name of sleep, He made His meaning clearer, saying: He is dead. And He says that He is glad, not out of a love of glory, because He was going to do the marvellous deed, but because this was going to become for the disciples a ground of faith. And the words: I was not there, signify as follows: ”If I had been there, he would not have died, because I should have had pity on him when he was suffering only a little; but now in My absence his death has taken place, so that, by raising him life, I shall bestow upon you much advantage through your faith in Me.” And Christ says this, not as being able to do God-befitting deeds only when He was present; but because if He had been present, He could not have neglected His friend until the

occurrence of death. And He says: Let us go unto him, as unto a living person; for the dead, inasmuch as they are destined to live, are alive unto Him as God.

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

17, 18, 19 So when Jesus came to Bethany, He found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. He mentions also the length of days that had intervened after the death of Lazarus for this reason, that the miracle may be the more marvelled at, and lest any one should chance to say that He had come after one day, and that Lazarus was not dead, but He had raised him up from sickness. And he says that many Jews were in Bethany, although the place was not a populous one, being come out of Jerusalem; for the distance of road between the two places was not so great as to hinder their sincere friends from being with Martha and Mary. And since the miracle was talked about by all in Jerusalem and the country round about, he gives the reason, that as there were many people there, the story was naturally spread abroad in all directions; some telling what had been done from admiration, and others through envy, to attach a false accusation to the miracle through their lying account of it.

20 Martha therefore, when she heard that Jesus was coming, went and met Him; but Mary still sat in the house. Perhaps Martha was the more eager to do such things as might be necessary; wherefore also she first went and met Him: but Mary was the more intelligent. Wherefore, as possessing a more sensitive soul, she remained at home, receiving the attentions of her consoling friends; but Martha, as a simpler person, started off, intoxicated indeed with her grief, but nevertheless acting with more vigour. 21, 22, 23, 24 Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died. And even now I know that,

whatsoever Thou shalt ask of God, God will give Thee. Jesus saith unto her, Thy brother shall rise again. Martha answered Him, 1 know that he shall rise again at the last day.

What Martha says, amounts to this. ”Not for this reason,” she says, ”did my brother die, because the nature of man is subject to death; but because Thou wast not present, Who art able by Thy word to conquer death. But in her grief, wandering beyond propriety, she considered that the Lord was no longer able to do anything, as the time for help had gone by; and she thought that He had come, not for the raising again of Lazarus, bat that He might console them. For softly and gently she reproaches Him for His tardiness in not immediately coming when it would have been possible for Him to help them, when they sent saying: Lord, behold, he whom Thou lovest is side. And the words: Whatsoever Thou shalt ask of God He will give Thee, are the words of one who is almost afraid to ask plainly what she wishes; nevertheless she stumbles concerning the truth in that she speaks not as to God, but as to one of the saints; His being seen in the flesh causing her to think that whatsoever He should ask as a saint, He would receive from God; not indeed knowing that, being in His Nature God and the Power of the Father, He possesses irresistible might over all things. For if she had known that He was God, she would not have said: If Thou hadst been here; for God is everywhere. Through His aversity to arrogance, however, the Lord did not say: ”I will raise up thy brother,” but:

”He shall rise again; all but softly rebuking her and saying: ”He indeed rises again as thou wishest, but not as thou thinkest. For if thou supposest that it will be accomplished by prayer and supplication, take upon thyself the part of prayer, but do not bid Me do it, Who am a Wonder-worker, able by My own Might to raise the dead. The woman having heard this and being ashamed now to say: ”Raise him to life,” yet in some degree instigating Him to do the work at once, seems somewhat to be saddened at the postponement of the time, saying: ”I know that he shall rise again at the last day, but I long to see before that time the resurrection of my brother. Again when the Lord said: Thy brother shall rise again, the woman all but signifies her agreement with this doctrine, saying: ”I know that; for I believe that the dead will be raised, according as Thou didst teach: For the hour cometh, and they shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment. And likewise Isaiah also in the Spirit said: The dead shall be raised and they that are in the tombs shall be awakened. For I do not disbelieve in the doctrine of the resurrection, as the Sadducees do.”

25, 26, 27 Jesus said unto her, I am the Resurrection and the Life; he that believeth on Me though he die, yet shall he live: and whosoever liveth and believeth on Me,

shall never die. Believest thou this? She saith unto Him. Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world.

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

For he that believeth on Him, hath in the world to come an endless life in bliss and perfect immortality. Wherefore let not any of the unbelieving mock: for Christ did not say: ”From this present moment he shall in no wise see death,” but when He said absolutely: ”He shall never see death in any wise,” He spake concerning the world to come, reserving the end of the promise until then. And saying unto Martha: Believest thou? He demands the confession of faith as the parent and patron of the [eternal] life; and she readily assented and accurately confesses: not simply believing that He is a Christ and a Son of God; for a prophet also can be a christ, by reason of being anointed, and the same person can be understood to be a son [of God]: but using the definite article and saying: ”The Christ, the Son of God,” she confessed the Only and Preeminent and True Son. Therefore her faith was on the Son, not on a creature.

Believest thou in this?

Having previously explained the force of the mystery in Himself, and shown plainly that He is by Nature Life and Very God, He demands assent to the faith, furnishing in this matter a model to the Churches. For we ought not quite vainly to cast our words into the air when we confess the venerable mystery, but to fix the roots of the faith in heart and mind and then to let it bear fruit in our confession; and we ought to believe without any hesitation or double-mindedness. For the double-minded man is insolent and halting as regards the faith; wherefore also he is unstable in all his ways. Nevertheless, it is necessary to know that we make the confession of

our faith unto God, although we are questioned by men, I mean those whose lot it is to minister in sacred things, when we say the ”I believe” at the reception of Holy Baptism. Certainly therefore to speak falsely and to slip aside towards unbelief is a most aweful thing; lest we may have as both Judge and Witness of our folly the Lord of all Himself, saying: Even I am a Witness, saith the Lord. And we must observe that, as Lazarus was lying dead, on his behalf in a certain way the assent to the faith is demanded of the woman, that the type in this also may have force among the Churches;

for when a newborn babe is brought, either to receive the chrism of the catechumenate, or that of the complete- [Christian] -condition at Holy Baptism the person who brings it repeats aloud the ”Amen” on its behalf. And on behalf of those who are assailed by extreme sickness, and on that account are going to be baptized, certain persons make the renunciation [of Satan] and the declaration of attachment [to Christ], by an act of charity lending as it were their voices to those who are disabled by sickness: a thing which we see to have been done in the case of Lazarus and his sister. And Martha wisely and prudently first sows the confession of faith, that afterwards she may reap the fruit of it.

28, 29 And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose, and went unto Him. She went away to call her sister, that she also might share the happiness which arose from the expected event, and receive at once in common with herself the dead one raised again beyond all hope. For she had heard the words: Thy brother shall rise again. And she told the good news of the coming of the Saviour to her sister secretly, because there were sitting by her some of those Jews who felt ill-will towards Christ for His wondrous works. And we shall not find in the Gospels that Christ said: ”Call thy sister to Me;” but Martha taking the undeniable emergency of the affair and the right due to her sister of being invited to come, as equivalent to an uttered command, she speaks as she does. And Mary readily ran towards Him, and was willing to go to meet Him. For how could she help doing this, when she was in such great grief at His absence, and had such a warm feeling of piety and great love towards Him?

30, 31 Now Jesus was not yet come into the village, but was still in the place where Martha met Him. The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, saying that she was going unto the tomb to weep there. The Jews therefore who were present, thinking she had run to the tomb to tear herself [in her grief], follow her; doing this by the will of God, in order that they might go in a body to see the marvellous deed, even without wishing to do so. For had this not taken place by the providence of God, the Evangelist would not have mentioned it; neither would he have written down the concurrent causes of each matter, had he not been every-

where very zealous for the truth. Therefore he stated the cause wherefore many ran to the tomb, and were found there, and became beholders of the marvellous deed, and reported it to others.

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

33, 34 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled, and said, Where have ye laid him? Now since Christ was not only God by Nature, but; also Man, He suffers in common with the rest that which is human; and when grief begins somehow to be stirred within Him, and His Holy Flesh now inclines to tears, He does not allow It to indulge in them without restraint, as is the custom with us. But He groans in the spirit, that is, in the power of the Holy Spirit He reproves in some way His Own Flesh: and That, not being able to endure the action of the Godhead united with It, trembles and presents the appearance of trouble. For this I think to be the signification of ”He was troubled;” for how otherwise could He endure trouble? Shall that Nature which is ever undisturbed and calm be troubled in any way? The flesh therefore is reproved by the Spirit, being taught to feel things beyond its own nature. For indeed on this account the Almighty Word of Glod was made in Flesh, or rather was made Flesh, that He might strengthen the weaknesses of the flesh by the energies of His own Spirit, and withdraw our nature from too earthly feelings, and transform it as it were to such feelings only as are pleasing to God. Surely it is an infirmity of human nature to be abjectly overcome by griefs, but this as well as the rest is brought into subjection, in Christ first, that it may be also in us.

Or thus we must understand the words: He groaned in the spirit and was troubled, viz:----as equivalent to: ”Being moved to compassion by reason of many weeping, He in a manner gave commandment to His own Spirit to overthrow death before the time, and to raise up Lazarus.” And it is not as being ignorant that He asks: Where have ye laid him? For He Who had known of Lazarus’ death when He was

in another part of the country, how could He be ignorant about the tomb? But He speaks thus as being averse to arrogance: therefore He did not say: ”Let us go to the tomb, for I will awaken him,” although asking the question particularly in the way He did has this significance. Moreover also by saying this, He prepared many to go before Him that they might shew Him that which He sought. With a set purpose therefore He said this also, drawing by His words many to the place, and appears not to know, not at all shrinking from the poverty of man’s condition, although in His Nature God and knowing all things, not only those which have been, but also those which shall be, before their existence.

And the asking a question therefore does not imply any ignorance in Him Who for our sakes was made like unto us, but rather He is shown from this to be equal to the Father; for He too asks a question: Adam, where art thou? Christ also feigns ignorance and inquires: Where have ye laid him? so that through the inquiry a multitude might be gathered together to the manifestation, and that by His enemies, rather than by others, testimony should be given to the miracle of restoring to life one who was already corrupt. 36, 37 The Jews therefore said, Behold how He loved him! But some of them said, Could not this Man, which opened the eyes of him that was blind, have caused that this man also should not die?

Certainly the Evangelist, seeing the tearless Nature weeping, is astonished, although the suffering was peculiar to the flesh, and not suitable to the Godhead. And the Lord weeps, seeing the man made in His own image marred by corruption, that He may put an end to our tears. For for this cause He also died, even that we may be delivered from death. And He weeps a little, and straightway checks His tears; lest He might seem to be at all cruel and inhuman, and at the same time instructing us not to give way overmuch in grief for the dead. For it is one thing to be influenced by sympathy, and another to be effeminate and unmanly. For this cause therefore He permitted His own flesh to weep a little, although it was in its nature tearless and incapable of any grief, so far as regards its own nature. And even they who hate the Lord, admire His tears. For they who follow philosophy to an extreme and have a brilliant reputation therein, shed tears with the greatest reluctance, as overcoming by manly vigour every misfortune. And the Jews thought that He wept on account of the death of Lazarus, but He wept out of compassion for all humanity, not bewailing Lazarus only, but understanding that which happens to all, that the whole of humanity is made subject to death, having justly fallen under so great a penalty. And others, being wounded by envy, said nothing good;

for in truth they did not find fault with the Lord for suffering Lazarus to die; for this would have been the language of men who believed that He was able to stay death: but they almost speak thus: ”Where is Thy might, O Wonder-worker? For behold, even when Thou wert unwilling, He who was beloved by Thee has died. For that Thou didst love him is evident from Thy weeping. If therefore that which

was done to the blind man was the work of Thy might, Thou wouldst be able also to stay death, which is a similar deed beyond the nature of man. As malignantly rejoicing therefore, because they saw His glory in a manner diminished, they say this.

38, 39 Jesus therefore again groaning in Himself cometh to the tomb. Now it was a cave, and a stone lay against it. And Jesus saith, Take ye away the stone. Here we understand the groaning as if it were the will struggling with a sort of movement according to its power, both because He rather sternly reproved His grief, and the tears which were about to be shed from His grief. For, as God, He in the way of a master reproves His Manhood, bidding it be manly in sorrowful circumstances; or by His God-befitting movement He distinctly lays it down that we must hence forward overthrow the powerful influence of death. And this He makes manifest by His very own Flesh, and signified by the movement of His Body that which was concealed within. And this is shown here by the expression: ”He groaned,” which means, that through the outward action of His Body He indicated His hidden commotion.

And He did not roll away the stone Himself for these two reasons: first, to teach that it was superfluous to work wonders when there was no necessity for them; and secondly, [to teach] that He Himself awakes the dead, but His angels will be at hand to minister in the event, whom indeed the Lord elsewhere in a parable calls reapers. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. It is usual to refuse to believe in the possibility of great deeds, and to be somewhat reluctant to admire is a feeling which naturally is consequent upon things beyond our experience. It seems to me that even the good Martha suffered this; for the excessive greatness of the event took from her the sure confidence of faith, and the strangeness of the hope bewilders her proper reason. And it is nothing astonishing if she who had confessed her faith is again overtaken by littleness of faith through the excessive greatness of the marvellous deed. And either solely out of honour to Christ she said: By this time he stinketh; that He might not be disgusted by the bad smell of the corpse: or she says this as if from shame. For the relatives of the dead hasten, before the body becomes ill-smelling, to bury it down in the earth, out of consideration for the living, and deeming it a dishonour to the dead that it should become an object of loathing to any.

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

A most excellent thing is faith, when it is produced from an ardent mind; and it has such great power that not only is the believer healed, but in fact others also have been healed besides them that believed; as the paralytic let down [through the tiles] at Capernaum, by the faith of those who carried him; and as Lazarus, by

that of his sister, to whom the Lord said: If thou believest, thou shall see the glory of God; all but saying: ”Since Lazarus, being dead, is not able to believe, do thou fill up that which is lacking of the faith of him that is dead. And the form of faith is twofold: first, dogmatic, consisting of an assent of the soul to something, as: He that believeth on the Son is not judged; and secondly, a gift by the participation of grace from Christ: For to one, He says, is given through the Spirit the word of wisdom, and to another faith, which is not merely dogmatic, but also capable of effecting things beyond human power, so as even to remove mountains. The faith of Martha however, by the feebleness of her reason, fell away into unbelief. But the Lord does not permit it to remain so: He effects a speedy remedy for the suffering. For He says she must believe, that she may behold what was beyond hope. For double-mindedness is a great infirmity and deprives us of the gracious gifts of God.

Wherefore, by rebuking her, [Christ] warned the whole human race not to be detected in the evil ways of double-mindedness. And shunning vainglory, the Christ did not say: Thou shalt see My glory, but: the glory of God. And the glory of God was the raising the dead. Surely therefore He Himself Who said: I am the Resurrection, is by Nature the God Whose glory He says not long afterwards the woman should see, since Thou wilt suppose that the Truth----and the Christ is the Truth----does not lie. And it was promised to her that her dead brother should rise again. And Mary, being more intelligent, utters no word of doubt; but Martha was affected by the disease of double-mindedness.

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

Of course it is agreeably to His self-humiliation as a Man that the Christ thus speaks in a lowly manner, not according to the excellency of the Godhead: and He offers His thanks to the Father not on account of Lazarus only, but for the life of all men. For being good, He is of one mind with the Father in bringing back to life the nature of man which had fallen into liability to corruption through its disobedience; and there is no distinction between His goodness and that of the Father. And just as we ourselves even are persuaded by our own reasonings to leave undone what we had intended to do, so also the Lord, being the Word and Counsel of the Father, has made the Father friendly to us. And of course we do not say that what is Divine indulges in anger, but that [God], being just and good, knows when it is the proper time to rebuke, and when it is the proper time to relax. However, the Lord gives thanks, and this He does as a Pattern for us, honouring the Father. But when an equal gives thanks to an equal, he by no means does this as a mark of inferiority of essence. And on this account [Jesus] notifies that because of the multitude He spake thus, all but saying: ”I have simulated the outward appearance of prayer,

and I gave thanks, in conformity with My assumed condition. For I knew that Thou hearest Me always.

For the one Nature of the Godhead is not disobedient to itself, since the Mind of the Trinity, Father, Son, and Spirit, is One. Knowing therefore, He says, that Our purpose is one and Our will one, because of the multitude I spake thus. And the Christ thus speaks because of the Jews, giving thanks to the Father as if effecting by Him His God-befitting deeds, that they might no more say it was by Beelzebub He did signs. And He also explains His conduct with regard to the outward appearance of prayer, that we may not be caused to stumble, saying: because of the multitude I did this. Moreover, He says: Thou didst send Me, because of the suspicions of the Jews: for I came not of Myself, as do the false prophets; but with Thy approbation and good will I emptied Myself, taking the form of a servant, that I might restore the life to all. The manner of the prayer therefore was in agreement with His assumed condition and suitable to His outward appearance in the flesh, not to the excellency and incomparable splendour of the Godhead. For to ask and to receive would be actions altogether befitting a servant rather than a lord, and are usual with such as are under dominion. Nevertheless, Christ does even these things without blame; for having accepted for Himself the condition of a Man, how could He any longer decline the characteristics of humanity?

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

For the Son is in every respect perfect in Himself, and in no way does He lack any single excellence. For He is begotten of the Essence of God the Father, and is full of power and of God-befitting glory. Everything is under His feet and there is nothing which His power cannot effect. For, according to the voice of the saint, He can do everything. Yet, although it is true that everything is in His possession, He asks, it is said, from the Father, and receives the heathen and the uttermost parts of the earth as a glorious inheritance. But it is necessary that we should ask how He receives or when: for this is in truth fitting and necessary, I mean, that we should in such matters ask about the times, and investigate the occasions, and make a diligent inquiry as to their significations. When, therefore, He became Man; when He emptied Himself, as it is written; when He humbled Himself to the form of those to whom it is befitting that they should ask; then it was that He both did and spake those things that are befitting to men, and we are told that they were made perfect concerning Him from the Father. For where did He exhibit the outward appearance of humility, or how did that self-emptying show itself victoriously, except that contrary to His Majesty He endured something willingly, when for our sake He emptied Himself?

For in the same way that He was weary from the fatigue of the journey, although He is the Lord of Powers; and as He was in need of food, although He is the Bread

which came down from heaven, and giveth life to the world; and as He endured death in the flesh, although it is He in Whom we move and have our being; so it is said that He asked, although He is the Lord of all. That when the Only-Begotten became Man, He was not then at first called to His kingdom, we might easily show. But to dispute much about this would be not far removed from folly. Therefore we maintain that what thou hast spoken of was done rather for the same reason. Thinkest thou that the Lord prayed for Lazarus, and thus obtained for him life? But thou wilt not continue to think this at all, when thou art reminded of the words that remain. For He not only said: Father, I thank Thee that Thou heardest Me; but He added further: Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. And thou seest here the occasion of the prayer clearly. For because the Jews were wicked and bold, so that they made an accusation when the Lord was working miracles, and said that by Beelzebub He performed those God-befitting deeds;

therefore He justly refuted the thought that was in them, and shewed that He performed everything together with the Father as God, and did not (like those men the false prophets) come of His own will. Moreover, as regards His choosing to speak words which seemed not right for God, He said: Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. Had it not therefore been meet to correct the notion of those standing around, in order that it might be understood that the miracle, which He received for Lazarus' sake, was from above, and from the Father, He would not have said at all these words: Father, I thank Thee that Thou heardest Me. For He was both the Will and the Word, and the Counsel of the Father as regards all excellencies. What counsel did He ask, or what will, or what word, of Him Who begat Him, that He might receive some works,----when He had the Father in Him by Nature, and He was in the Father, because He was of His Essence? How as one far removed did He ask of the Father, or how was He not able to expel from a corpse sad death, Who even at the beginning formed man out of inanimate matter, and exhibited him animated and rational?

We will accept therefore the explanation which does not err in the faith, not of those men who speak foolishly, but of the Scripture spoken by the Spirit, in which there is nothing crooked or perverse.

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

O the marvel! the ill-smelling corpse, even after the fourth day from death, He brought forth out of the tomb; and him that was fettered fast and bound hand and foot, He commanded to walk! And immediately, the dead man started up, and the corpse began to run, being delivered from its corruption and losing its bad smell,

and escaping through the gates of death, and without any hindrance to running being caused by the bonds. And although deprived of sight by the covering which was over his face, the dead man runs without any hindrance towards Him Who had called him, and recognises the masterful voice. For Christ's language was God-befitting and His command was kingly, having power to loose from death, and to bring back from corruption, and to exhibit energy beyond expression. The use of a piercing cry, however, was altogether strange and unwonted in the Saviour Christ. For instance, God the Father somewhere says concerning Him: He shall not strive nor cry aloud, and so on. For the works of the true Godhead are without noise or tumult of any kind; and this was the case with Christ, for He is in His Nature God of God and Very God. So then what do we say when we see that He cried aloud in an unusual manner? For surely no one will degrade himself to such a depth of folly as to say that Christ ever went beyond what was fitting or indeed ever erred from absolute perfection. How then is it to be explained?

Certainly the cry has a reason and a purport, which we feel it necessary to state. It was for the good of the hearers. Christ wrought the miracle upon Lazarus as a sort of type of the general resurrection of the dead, and that which was fulfilled in the case of an individual He set forth as a beautiful image of what will be universal and common to the whole race. For it is part of our belief that the Lord will come, and we hold that there will be a cry made by the sound of a trumpet, according to the language of Paul, proclaiming the resurrection to those that lie in the earth, although it is manifest that the deed will be effected by the unspeakable power of the Almighty God.

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

For their good therefore He bade them with their own hands to loose him, that they might have no opportunity of misrepresenting what had been done, but might be witnesses of the miracle. And this too is representative of the general resurrection, when, being loosed from sin and the corruption of death, every one will be set free. For, falling into sin, we have wrapped the shame of it like a veil about the face of our soul, and are fast bound by the cords of death. When therefore the Christ shall at the time of the resurrection bring us out from our tombs in the earth, then in very truth does He loosen us from our former evils, and as it were remove the veil

of shame, and command that we be let go freely from that time forward; not under the dominion of sin, not subject to corruption, or indeed any of the other troubles that are wont to cause suffering; so that there will be fulfilled in us that which was said by one of the holy prophets: Ye shall both go forth and leap as calves let loose from bonds.

And consider I pray you the miracle as regards its inner meaning. For if our mind be dead like Lazarus, it behoves our material flesh and our nobler soul, like Martha and Mary [respectively,] to approach the Christ with a confession of faith, and to entreat His help. Then He will stand by us, and command the hardness that lies upon our memory to be taken away, and cry with the loud voice of the Evangelic trumpet: ”Come forth from the distractions of the world,” and loose the cords of our sins; so that we may be able in full vigour to devote ourselves to virtue. 45, 46 Many therefore of the Jews, which came to Mary and beheld that which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them that which Jesus had done. Overcome by the miracle many believe; but others, wounded with envy, deem the marvellous deed a fit opportunity for carrying into effect the intentions of the envious, and reported to the leaders what had taken place; that when those men also were grieved at the works which the Christ had wrought, they might have some consolation of their own grief in the knowledge that others shared their feelings and were partakers of the same foolish grief; and that, as they were unable themselves to injure Him Who had done no wrong, they might rouse to anger against Him those who possessed more power.

47, 48 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man doeth many signs. If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation. Of course the Pharisees also cease to wonder and are turned to grief, and when they see Him stronger than death, they take counsel to kill Him. Not considering His unspeakable authority, but thinking of Him as a mere man, they said: What do we? for this Man doeth many signs. Although they ought rather to have believed from this that He was indeed the Christ, of Whom the inspired Scripture had previously proclaimed in many places that He would be a Worker of many signs. But they actually allege it as a reason, by which they endeavoured to persuade the more thoughtless to kill Him; and they say: If we leave Him thus alone, that is, if we allow Him to live and to work wonders, we shall suffer terrible things. For if many believe in this breaker of the Law, all that we have will bye and bye go from us; and presently, when at length the Jews have grown weak, the Romans will attack us, and will not permit us to freely practise the customs of our fathers, or to rule our own people, or to give judgment; themselves rather giving judgment, and we doing so no longer.

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

Behold, the very thing of which we were speaking, the very thing which the Jews were secretly exercising themselves to bring into effect, this their high priest openly counsels them to do, even to kill the Christ; saying that it would be for the nation, although the nation was unjust. And he makes a true statement, his words being verified not by the perversity of the people, but by the power and wisdom of God. For they, to their own destruction put the Christ to death, but He, being put to death in the flesh, became for us a source of all good things. And what he calls the destruction of the nation, namely, the being under the hand of the Romans and losing the shadow of the law: the very thing which they were seeking to turn away, they actually suffered. Prompted therefore by an unlawful principle, Caiaphas said what he did; nevertheless his language was made to indicate something true, as being spoken by one in the official position of a prophet. For he proclaims beforehand of what good things the death of the Christ would become the source, saying that which he did not understand, and glorifying God (as Balaam did) under constraint, since he was holding the prerogative of the priestly order: the prophecy being as it were given, not to him personally, but to the outward representative of the priesthood.

Unless indeed, as may have been the case, the words spoken by Caiaphas were accomplished and came to pass afterwards, without his having received any prophetic gift whatever. For it is probable that what some people say, will really happen, although they may say it without certainly knowing that it will come to pass. Caiaphas then said that the death of Christ would be for the Jews only, but the Evangelist says that it would be for all mankind. For we are all called the offspring and children of God inasmuch as He is the Father of all, having by way of creation begotten as it were and brought into existence the things that were not. And also, because we had from the first the honour of being made in His image, and were allotted the supremacy over earthly things, and were accounted worthy of the Divine covenant, and enjoyed the life and bliss of Paradise. But Satan, being unwilling that we should remain in that condition, scattered us, and in divers manners led man astray from his nearness to God. And the Christ collected us all together again and brought us through faith into one fold, the Church; and united us under one yoke, all being made one, Jews, Greeks, Barbarians, Scythians; and we are fashioned again into one new man, and worship one God.

53 So from that hour forth they took counsel together that they might put Him to death. For they had the desire to defile themselves with Christ's Blood, and from the moment at which the assembly took place, it received as it were a fresh start, the common consent of all to it being publicly acknowledged. For the Evangelist did not say simply: "From that hour they took counsel to commit the murder," but: "They took counsel together;" that is to say, the very thing which seemed desirable to each one individually was pleasing to them all collectively. 54 Jesus therefore walked no more openly among the Jews, but departed thence into a city called Ephraim near to the wilderness; and there He tarried with His disciples. Here also therefore as God, to the condemnation of the Jews, He knows their secret design, although no one reported it to Him; and withdraws, not because He was afraid, but lest His presence might seem to irritate those who were already eager for His death. And He also teaches us to retire from the passions of those who are angry, and not to thrust ourselves into dangers, not even when they may be for the sake of truth: when we are actually overtaken by dangers, to stand firm; but when we see them coming, to get out of their way; because of the uncertainty of the issue.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover to purify themselves. Passing over everything else, the Evangelist goes on to the time of the passion. And he calls it the passover of the Jews typically; for [he refers to] the true Passover, not of the Jews, but of Christians, who eat the Flesh of Christ the true Lamb. And, according to the ancient custom, those who had sinned whether wilfully or through inadvertence purified themselves before the feast; and the typical passover was not shared in by any gentile, or uncircumcised person, or stranger, or hired servant, or unclean person; all which types are spiritually fulfilled in the case of Christians. 56, 57 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That He will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where He was, he should shew it, that they might take Him.

The form of expression however leaves it doubtful whether the words: Think ye that He will not come to the feast?, are the utterance of those who hated or of those who loved Him. For it was not unlikely that those who believed on Him might speak to the unbelievers thus: "Since ye took counsel to put Jesus to death, and think that He is ignorant of what you have secretly planned, this will be a clear sign to you that He is God. For of course He will not come now to join us in celebrating the feast, because as God He knows your plans." Or the expression may be thus paraphrased as the utterance of those who hated Jesus: "As it is ever a custom with Jesus to set aside the law, are ye who believe on Him willing to acknowledge that this is His character, seeing that He is not now come to the feast, disregarding the law of the feast by not joining us in the celebration of it?" And they say this, not because it was necessary for all to go together to Jerusalem at the passover, as at

the feast of Tabernacles, but rather implying that His not coming up to Jerusalem was an indication of cowardice, as though He was unable to protect Himself at such a time, and on that account failed to come. Or again, those appointed to take Him may have said these words to one another, being in despair, because they did not yet see Him come, and were eager quickly to execute that to which they had been appointed.

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

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groaned and was troubled. ”Jesus wept,” but not overmuch. 123 124 Malignity of the Pharisees. Intercessory power of faith. 125 126Christ strengthens Martha’s faith. Christ suits His behaviour to the occasion. 127 128 Prayer is suitable to humanity. Jesus prayed for the sake of others. 129 130 Wonderful effect of Christ’s command. The general resurrection typified. 131 132 Inner meaning of the miracle. The prophecy of Caiaphas. 133 134 How we are all children of God. We need not always rush into danger. 135 136Various opinions of the multitude. Christ observed the customs of the feast. 137

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

Book 8 (Fragments)

[Translated by T. Randell] [OUR FATHER AMONG THE SAINTS

CYRIL
Archbishop of Alexandria ON THE

GOSPEL ACCORDING TO JOHN.]
THE FRAGMENTS WHICH ARE EXTANT OF BOOK VIII. Chap. xii. 3. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. While Martha was serving, Mary anointed the Lord with ointment, thus accomplishing her love towards Him; and by the actions of both, the measure of love was filled up and made perfect. 4, 5, 6, 7, 8 Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief and had the bag, and took away what was put therein. Jesus therefore said, Let her alone: against the day of My burying hath she kept this. For the poor ye have always with you; but Me ye have not always.

The traitor rebukes the woman who had shown her devotion towards Christ, and attacks the admirable deed, and affects to blame it out of love towards the poor, because ointment was brought and not money. But it was out of ignorance as to what is really excellent that Judas said this. For the bringing of presents unto God ought to be honoured more than the poor. The Evangelist however sets forth the reason, on account of which Judas said this: it was not that he felt any concern for the poor, but because he was a thief and a sacrilegious person, stealing the money which was dedicated to God. And the Lord also makes it clear that the woman was free from any blame, whereby He covertly rebukes the traitor; not in His good judgment finding fault with things that were worthy of praise, but saying: Let her alone. And He said in defence of the anointing with the ointment, that it had been done, not out of luxu-riousness, but because of a certain mystery which had reference to His burying; although she who did it was unaware of the design of the mystery. For many things have been both said and done with, reference to a mystical type, when they who spoke and acted were unaware of it. Yet here again

the Lord rebukes Judas, because he said this not out of piety, but because he was greedy of base gain, and was going for a little gain to betray his Master.

For the burying and the allusion thus made to His death indicate this plainly. And the Lord also brings forward an argument which convinces us that nothing is better than devotion towards Him. For, He says, love for the poor is very praiseworthy, only let it be put after veneration of God. And what He says amounts to this: The time, He says, which has been appointed for My being honoured, that is to say, the time of My sojourn on earth, does not require that the poor should be honoured before Me. And this He said with reference to the Incarnation. He does not however in any way forbid the sympathetic person to exercise his love towards the poor. Therefore when there is need of service or of singing, these must be honoured before love towards the poor; for it is possible to do good after the spiritual services are over. He says therefore that it is not necessary always without intermission to devote our time to honouring Himself, or to spend everything upon the priestly service, but to lay out the greatest part upon the poor. Or thus: As He bids His disciples to fast after He had ascended to the Father, so also He says that then they may more freely give attention to the care of the poor, and exercise their love for the poor with less disturbance and more leisure: which indeed was the case.

For after the Ascension of the Saviour, when they were no longer following their Master on His journeys, but had leisure; then they eagerly spent all the offerings that were brought to them upon the poor.

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

10, 11 But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus. See now how frantic the rulers seem to become, wildly rushing hither and thither under the influence of their envy, and saying nothing coherently. They seriously meditate murder upon murder, thinking to remove the force of the miraculous deed at the same time with their victim, that they might stop the people running to

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

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

14, 15 And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh unto thee, sitting on an ass’s colt. For when a great multitude were escorting Him like a body-guard and shouting His praises, with the most perfect self-restraint He seated Himself upon an ass, teaching us not to be lifted up by praises, and omitting no necessary thing. Matthew therefore related at greater length the circumstances concerning the ass; but John comes at once to the point of the affair that was most suited to the occasion, as it is his custom to do. And since, contrary to His usual habits, on this occasion only, Christ appears seated on an ass, we do not say that He so sat for the reason that it was a long distance to the city; for it was not more than fifteen furlongs off: nor because there was a multitude; for it is certain that on other occasions when He was found with a multitude He did not do this: but He does so, to indicate that He is about to make subject to Himself as a new people the unclean among the Gentiles, and to lead them up to the prerogative of righteousness, and to the Jerusalem above, of which the earthly is a type; into which this people being made clean shall enter with Christ, Who will be hymned by the guileless angels, of whom the babes are a type. And He calls the ass a colt, because the people of the Gentiles had been untrained to the piety which faith produces.

16 And His disciples understood not these things at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. At first therefore they were ignorant that these words had been written with regard to Him; but after the Resurrection, they did not continue to suffer from the Jewish blindness, but the knowledge of the Divine words was revealed to them through the Spirit. And then was the Christ glorified, when after being crucified He came to life again. And the Evangelist does not blush to mention the ignorance of the disciples, and again their knowledge, since his object was, to take no heed of respect for men, but to plead for the glory of the Spirit; and to show what sort of men the disciples were before the Resurrection, and what sort of men they became after the Resurrection. If therefore these disciples were ignorant, how much more were the other Jews. And after He was crucified, the veil was rent, in order that we may know that nothing any longer remains hidden and concealed from the faithful and godly. They were enlightened therefore with knowledge from the time of the Resurrection, when the Christ breathed into their face, and they became different from the rest of men. And to a still greater extent they were enlightened on the Day of Pentecost, when they were transformed into the power of the Holy Spirit Who came upon them.

17, 18 The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign. The gathering of the common people, having heard what had happened, were readily persuaded by those who bare witness that the Christ had raised Lazarus to life, and annulled the power of death, as the prophets said: for this cause also they went and met Him. 19 The Pharisees therefore said among themselves, Do ye see how ye prevail nothing? Lo, the whole world is gone after Him. This they say, finding fault with themselves, that they had not long ago put Jesus and Lazarus also to death, urging themselves to murder; being angry concerning the believing multitude, as though deprived of their special possessions----those which really belonged to God.

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

Any one might be perplexed at these words and wonder with what motive certain of the Greeks should be going up to Jerusalem to worship, and this at the time when the feast was being celebrated according to the Law. For surely no one will say that they went up merely to look at the people there; certainly it was with the intention of participating in the feast which was suitable for Jews and Jews only, that they were journeying up in the company of the Jews. What was the point, as regards the motive of worship, that was common to both Greeks and Jews? And indeed we shall find that the habit and inclination of the two differed very widely; for the one honoured the truth, whereas the other honoured what was false. What

shall we say then with regard to these words? As the territory of the Jews was situated near that of the Galileans, and as both they and the Greeks had cities and villages in close vicinity to each other, they were continually intermingling together, and interchanging visits, invited thereto by a variety of occasions. And since it somehow happens that the disposition of idol-worshippers is very easily brought to welcome a change for the better, and inasmuch as nothing is easier than to convict their false worship of being utterly unprofitable, some among them were easily persuaded to change;

not yet indeed in full perfection to worship Him Who alone is truly God, being somewhat divided with regard to the arguments in favour of abandoning idolatry, and following the precepts of their own teachers, I mean Plato and those who are called the wise men of his school. For they say that one (God) is the Creator of all things, and that the rest are included within the universe, and have been elected by Him as directors for the administration of human affairs. It was then a custom for certain of the inhabitants of Palestine, especially the Greeks, who had the territory of the Jews closely adjoining and bordering on their own, to be impressed in some way by the Jewish habits of thought, and to honour the name of One Sovereign [Deity]; and this was the view current among those Greeks, whom we just now mentioned, albeit they did not express it in the same way that we do. And they, not having the tendency to Judaism in full force, nor even having separated themselves from the habits dear to the Greeks, but holding an intermediate opinion which inclined both ways, are called ”worshippers of God. People of this kind therefore, seeing that their own habits of thought were not very sharply distinguished from those of the Jews as regarded sacrificial rites and the conception of a Sovereign Ruler: (for the Israelites did not previously know the doctrine of the Holy and Consubstantial Trinity, nor even the true force of their spiritual worship:

they were in the habit of going up with the Jews to worship, especially at the national gatherings, not meaning to slight their own religion, but as an act of honour to the One All-supreme God.

21, 22 These therefore came to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh and Philip, and they tell Jesus. Even though they knew it not, the Pharisees were telling the truth when they said: Behold, the whole world is gone after Him. For not Jews only, but Gentiles as well, were destined to accept the faith. Wherefore also the application of the Greeks happened at that time as a sort of firstfruits; and to Philip as being himself a Galilean, the Galilean Greeks came, asking him to shew them Jesus Whom they wished to see, as they were continually hearing Him well spoken of; that they might worship Him and attain the object of their desires. But Philip, remembering that the Lord said unto them: Go not into any way of the Gentiles, and enter not into any city of the Samaritans, is afraid lest by any means

he should seem to give offence by bringing to Christ those who had not believed, not knowing that it was of set purpose that the Lord had forbidden the disciples to approach the Gentiles until the Jews should first have rejected the grace given to them. And so Philip tells Andrew, he being more disposed for and accustomed to such things; and then, with his approval, they both carry the message to the Lord. And by his wise conduct Philip teaches us that it is not well to speak in a careless fashion to those who are above us, even though the matter seem to be a right and proper one, but rather to take counsel with wise friends as to what ought to be done.

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

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

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

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

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

Can it be then that the Divine Nature of the Word became capable of death? Surely it were altogether impious to say this. For the Word of God the Father is in His Nature Life: He raises to life, but He does not fall: He brings death to naught, He is not made subject to corruption: He quickens that which lacks life, but seeks not His own life from another. For even as light could not become darkness, so it is impossible that Life should cease to be life. How then is the same Person said to fall into the earth as a grain of wheat, and also to ”go up” as ”God with a shout?” Surely it is evident that to taste of death was fitting for Him, inasmuch as He became Man: but nevertheless to go up in the manner of God, was His own natural prerogative. 25 He that loveth his life will lose it; and he that hateth his life in this world shall keep it unto life eternal.

You not only ought not to be offended at the thought of My suffering, or to disbelieve the words I said, but it is even right that you should be prepared in anticipation of it; for he that thinks fit to be careful over his life here, and is not willing to expose it to dangers for My sake, loses it in the time to come. But he who exposes it to dangers in this present world is laying up in store for it great rewards. And he who despises his life in this world shall obtain in the world to come life incorruptible. And the Lord said these words, not as implying that the life [i. e. the soul] can suffer anything here, but meaning by ”love of life” the disposition to hold it firmly, as shown by those who do not expose their body to dangers. 26 If any man serve Me, let him follow Me.

What He says is something of this kind: If I, He says, for the sake of benefitting you am exposing Myself to death, is it not indeed cowardly on your part to shrink

from despising your transient life for the sake of enjoying your private advantages, and from obtaining life imperishable by means of the death of the body? For they Seem, to be hating their own life, with regard to the endurance of suffering, who expose it to death, and keep it for everlasting blessings. And they also who live in asceticism hate their own lives, not being subdued by the pleasures of the love of the flesh. What therefore Christ did, in suffering for the sake of all men, He did that it might be an example of manly courage; teaching those who are desirous of the hoped-for blessings to be eager in the practice of this virtue. For it is needful, He says, for those who wish to follow Me, to display manly courage and endurance like Mine: for so only will they receive the crown of victory.

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

If any man serve Me, him will the Father honour. Herein, He says, certainly consists their recompense, in being honoured by the Father: for the disciples of Christ are sharers of the kingdom and glory of Christ, according to the measure fitting for men. And He says that the honours are given from the Father, although Himself is the Giver of blessings; ascribing to the Divine Nature the act of giving to every man according to his work, and showing us that the Father wills that we should obey the commands of the Son, because the Son does not legislate in opposition to the Father. We must note therefore that he that does things pleasing to God serves Christ, but he that follows his own wishes, is a follower rather of himself and not of God, 27, 28 Now is My soul troubled; and what, shall I say? Father, save Me from this hour. But for this cause [came I] unto this hour. Father, glorify Thy name.

Now, He says, is my soul troubled; and what shall I say? Father, save one from this hour: but for this cause came I unto this hour. See I pray you in these words again how the human nature was easily affected by trouble and easily brought over to fear, whereas on the other hand the Divine and ineffable Power is in all respects inflexible and dauntless and intent on the courage which alone is befitting to It. For the mention of death which had been introduced into the discourse begins to alarm Jesus, but the Power of the Godhead straightway subdues the suffering thus

excited and in a moment transforms into incomparable boldness that which had been conquered by fear. For we may suppose that even in the Saviour Jesus Christ Himself the human feelings were aroused by two qualities necessarily present in Him. For it must certainly have been under the influence of these that He shewed Himself a Man born of woman, not in deceptive appearance or mere fancy, but rather by nature and in truth, possessing every human quality, sin only excepted. And fear and alarm, although they are affections natural to us, have escaped being ranked among sins. And yet besides this, profitably were the human feelings troubled in Christ: not that the emotions should prevail and go forward, as in us; but that, having begun, they might be cut short by the power of the Word, nature in Christ first being transelemented into some better and Diviner condition.

For in this way and no other was it that the process of the healing passed over even unto us. For in Christ as the firstfruits the nature of man was restored to newness of life, and in Him we have also gained things above our nature. For on this account He is also named in the Divine Scriptures a second Adam. And in the same manner that as Man He felt hunger and weariness, so also He feels the mental trouble that is caused by suffering, as a human characteristic. Yet He is not agitated like we are, but only just so far as to have undergone the sensation of the experience; then again immediately He returns to the courage befitting to Himself. From these things it is evident that He indeed had a rational soul. For as the circumstance of feeling hunger or indeed of experiencing any other such thing is a suffering which is peculiarly that of the flesh, so also the being agitated by the thought of terrible things must be a suffering of the rational soul, by which alone in truth a thought can enter into us through the processes of the mind. For Christ, not having yet been on the Cross actually, suffers the trouble by anticipation, evidently beholding beforehand that which was to happen, and being led by reasoning to the thought of the future events. For the suffering of dread is a feeling that we cannot ascribe to the impassible Grodhead, nor yet to the Flesh;

for it is an affection of the cogitations of the soul, and not of the flesh. And although an irrational animal is troubled and agitated, inasmuch as it possesses a soul, yet it does not come to feel dread by a process of thought, nor by a logical anticipation of coming suffering, but whenever it happens to find itself actually involved in any evil plight, then it painfully experiences the sensation of the danger which is present. Here, on the other hand, the Lord is troubled, not by what He sees, but by what He anticipates in thought. Further it is noteworthy that Christ did not say ”My flesh is troubled,” but ”My soul; thereby dispelling the suggestion of the heretics. And although thou mayest say that in the ancient Scripture God said to the Jews: Your fasts and holiday-keeping and festivals My soul hateth, and other expressions of a similar kind; we shall maintain that He has made use of our habits of speech, especially by reason of His helpful condescension towards us; just as also by a forced use of language He attributes to His Incorporeal Nature a Face

and Eyes and other bodily organs. But after the Incarnation, if we were to explain such expressions in the same way, it would follow that He was a mere image or phantom or shadow and not truly a Man, according to the teaching of the ungodly Manes. Therefore the Word of God made one with Himself human nature in its entirety, that so He might save the entire man.

For that which has not been taken into His Nature, has not been saved.

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

He then makes a request of His Father and exhibits the outward appearance of prayer, not as being weak in respect of that Nature which is Almighty, but in respect of His Manhood, ascribing to the Divine Nature those attributes that are superhuman; not implying that the Divine Nature was something external to Himself, since He calls God His own Father, but in full consciousness that universal power and glory would be the lot of both Father and Son. And whether the text has: Glorify Thy Son, or: Glorify Thy Name, makes no difference in the exact significance of the ideas conveyed. Christ however, despising death and the shame of suffering, looking only to the objects to be achieved by the suffering, and almost beholding the death of all mankind already passing out of sight as an effect of the death of His Own Flesh; knowing that the power of corruption was on the point of being for ever destroyed, and that the nature of man would be thenceforth transformed to a newness of life: He all but says something of this sort to God the Father: ”The body, O Father, shrinks from encountering the suffering, and dreads that death which is unnatural to it; nay more, it seems a thing not to be endured that One Who is enthroned with Thee and Who possesses Almighty power should be grossly outraged by the audacious insults of the Jews;

but since this is the cause for which I have come, glorify Thy Son, that is, prevent Me not from encountering death, but grant this favour to Thy Son for the good of all mankind. And that the Evangelist in some other places also speaks of the Cross under the name of ”glory,” thou mayest learn from what he says: For the Holy Spirit was not yet [given]; because Jesus was not yet glorified. For in his wisdom he in these words speaks of being ”crucified” as being ”glorified: and the Cross is a glory. For although at the season of His Passion, Christ willingly and patiently endured many contumelies, and moreover underwent voluntarily for our sake sufferings which He might have refused to suffer; surely the undergoing this for the benefit of others is a characteristic of excessive compassion and of supreme glory. And the Son became glorious also in another way. For from the fact that He

overpowered death, we recognise Him to be Life and Son of the Living God. And the Father is glorified, when He is seen to have such a Son begotten of Himself, of the same Nature as Himself. And He is Good, Light, Life, and superior to death, and One Who does whatsoever He will. And when He says: Glorify Thy Son, He means this: ”Give Thy consent to Me in My willingness to suffer. For the Father gave up the Son to death, not without taking counsel, but in willingness for the life of the world:

therefore the Father’s consent is spoken, of as a bestowal of blessings upon us; for instead of ”suffering” He spake of ”glory. And this also He says as a Pattern for us: for while on the one hand we ought to pray that we fall not into temptation, yet on the other hand if we should be so tried we ought to bear it nobly and not to rush away from it, but to pray that we may be saved unto God. But Glorify Thy Name. For if through our dangers it comes to pass that God is glorified, let all things be accounted secondary to that end.

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

(From the Syriac) AND AGAIN, WHEN [S. CYRIL] IS MANIFESTLY REPROVING THE IMPIETY OP ARIUS AND OF EUNOMIUS, AFTER OTHER THINGS HE TEACHES AS FOLLOWS:---- Since therefore that which is the outcome of thoughts could not truly happen to inanimate flesh, but on the contrary is suitable to a human and rational soul; how can it be improper to imagine that we think rightly in assigning the suffering to it [i. e. the human soul,] rather than in casting it upon the Nature of the Godhead, [as we must do] by forcible and inevitable reasoning, if truly (in accordance with their doctrine) the Divine Nature dwelling in Christ’s body occupied the place of the soul? (From the Greek) There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again.

The Evangelist did not say that it was the Father Who uttered the voice from above, but that the voice came from heaven; in order that no heretics, because they heard that the Father spake, might attempt to say that also the Divine Nature, to wit, the Father, is encompassed with a gross body. Wherefore he speaks indeed of the harmonious voice, but how the voice was brought to pass it is not in our power

to say. But what the interpretation of its words signifies is this: The Son was conspicuous by many signs, the Father withal working the miracles along with Him; and inasmuch as He was Fellow-worker with Him in all things which He did, He says now that He has glorified [His Name,] and freely promises that He will also glorify it again, through the sign at His Death. For inasmuch as the Son is both God of God, and Life born of That which is by nature Life, He raised Himself from the dead; but inasmuch as He is regarded as a Man like us, albeit without sin, He is not regarded as having raised Himself, but as risen by the power of the Father. 30 Jesus answered and said unto them, This voice hath not come for My sake, but for your sakes.

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

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

32 And I, if I be lifted up from, the earth, will draw all men unto Myself. Howbeit, after that Christ had given Himself unto the Father for our salvation as a Spotless Victim, and was now on the point of paying the penalties that He suffered on our behalf, we were ransomed from the accusations of sin. And so, when the beast has been removed from our midst, and the tyrant is deposed, then Christ brings unto Himself the race that had strayed away, calling not only Jews but all mankind as well unto salvation through the faith that is in Him. For whereas the calling through the Law was partial, that through Christ was universal. For Christ alone, as God, was able to procure all good things for us. And with exceeding good omen, He speaks of being ”uplifted” instead of being ”crucified.” For He would keep the mystery invisible to those intent on killing Him; for they were not worthy to learn it: nevertheless, He allowed them that were wiser to understand that He would suffer because of all and on behalf of all. And especially I suppose any one might take it in this way, and very fitly; that the Death on the Cross was an exaltation which is ever associated in our thoughts with honour and glory. For on this account too Christ is glorified, forasmuch as the benefits He procured for humanity thereby are many. And by these He draws men unto Himself, and does not, like the disciples, lead them to another. He shows therefore that He is Himself by Nature God, in that He does not put the Father outside Himself. For it is through the Son that a man is drawn unto the knowledge of the Father.

33 But this He said, signifying by what manner of death He should die. Hereby the Evangelist showed that the Lord did not suffer in ignorance, but voluntarily; and with full knowledge, not only that He was dying, but also in what manner: and He named the Cross [as His] death. 34 The multitude therefore answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? And this they say, as we have remarked, understanding that being ”lifted up” meant being crucified. For it was their wont to signify by more auspicious names things which pointed directly to sore disasters. They essay therefore by means of the Scripture to prove that Christ speaks falsehood. For the Scripture, says [one of them], denies that the Christ is but for a time, when it says concerning Him: Thou art a Priest for ever. How then sayest Thou: ”I am the Christ,” whereas Thou sayest that Thou wilt die? For, because they understand not, the Jews say that by reason of the Passion He cannot be Christ; and they deny that it was written that the Christ must suffer and rise again and ascend unto the Father, to be Minister of the Sanctuary and High Priest of our souls, when He should return to life, a Conqueror and Incorruptible. Albeit the Scripture foretells expressly, not only that He should come in this common fashion of a Man, but that He should die for the life of all men, and should return to life again after breaking asunder the bonds of death: whereby the saying that Christ abideth for ever is fully and fitly accomplished. For when He had shown Himself superior to death and corruption, He ascended unto the Father.

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

36 While ye have the Light, believe on the Light, that ye may become sons of Light. He proved therefore that the faith which is in Him, through Whom a man comes to the knowledge also of the Father, is the way of salvation. And He names them sons of Light whether of Himself or of the Father, for He speaks of the Father as Light after having spoken of Himself as Light----in order to show that the Nature of Himself and of His Father is One: and we become sons of the Father, when, through the faith which is in Christ, we accept the Father Who is Light; for then shall we also be entitled children of God. These things spake Jesus, and He departed and hid Himself from them. After teaching them in few words what was profitable, once again by God-befitting power He betakes Himself from their midst, concealing Himself; and not permitting them to be roused to anger, but giving them opportunity to change their mind, with intent that they might do what was better. And He withdraws with a set purpose, His Passion being nigh; shewing that it was not His will to be put to death by the Jews, notwithstanding that He willingly yielded Himself up to suffer, giving Himself a Ransom for our life; and accepted death, which men naturally liken unto sorrow, and changed the sorrow into gladness.

37 But though He had done so many signs before them, yet they believed not on Him. And the Evangelist, wishing to convict their immoderate stubbornness, adds also the words: before them; showing that they did not believe even what they saw. 38, 39, 40 That the word of Isaiah might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that of old Isaiah said, He hath blinded their eyes, and He hardened their heart; lest they should see with their eyes, and perceive with their heart, and should be converted, and I should heal them. It was

not however with intent to fulfil the prophecies that the Jews slew the Lord, for in that case they would not have been impious; but it was by reason of their own malignity. For although the prophets foretold the things which were certainly to be brought to pass by their determined evil counsel, they foretold it for this cause, that the sober might leap over the pitfalls of the devil: for surely they who heard might also have taken heed. On which, account also the prediction was needful.

AGAIN: A SOLUTION OF ANOTHER QUESTION:----

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

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

42, 43 Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess [it], lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God. Now, however, when constrained by the signs to believe and no longer daring to gainsay the Lord, they fail of eternal life through the persistence of their own abominable perversity in esteeming their position in the eyes of men higher than their relationship to God, and in being slaves of a temporal glory, deeming it an intolerable loss to fail of honour at the hands of the Pharisees. Forasmuch therefore as this was what hindered them from believing, hear what the Christ says:---- 44, 45 And Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And He that beholdeth Me beholdeth Him that sent Me.

Contrary to His wont He cries aloud, and the cry convicts the ill-timed fear of men which influenced those who believed on Him and yet veiled their belief. For He wishes to be honoured of men that choose to admire Him, not stealthily, but openly. For He assumed that while faith ought to be laid up in the heart, nevertheless the most wise confession that is founded thereon ought to be made with great boldness. And forasmuch as, being by Nature God, He condescended to take a form like ours, He refuses for the time to declare in plain words into the ears of men who hate Him that they ought to believe in Him, although He often did say this; and with fullest adaptation to the needs of those who suffer the distemper of untamable envy at Him, He gradually accustoms their minds to penetrate towards the depth of the mysteries concerning Himself, [leading them] not to the Human Person, but to That Which was of the Divine Essence; inasmuch as the Godhead is apprehended completely in the Person of God the Father, for He, hath in Himself the Son and the Spirit. Exceeding wisely He carries them onwards, saying: He that believeth on Me believeth not on Me, but on Him that sent Me; for He does not exclude Himself from being believed on by us, because He is God by nature and has shone forth from God the Father.

But skilfully (as has been said) He handles the mind of the weak to mould them to piety, in order that thou mightest understand Him to say something of this kind: ”When ye believe on Me, Who for your sakes am on the one hand a man like yourselves, but on the other hand am God by reason of My own Nature and of the Father from Whom I am, do not suppose that it is upon a man you are setting your faith. For I am by Nature God, notwithstanding that I appear like one of yourselves, and I have within Myself Him Who begat Me. Forasmuch therefore as I am Consubstantial with Him that hath begotten Me, your faith will assuredly pass on also to the Father Himself. As we said therefore, the Lord, gradually training them to something better, and profitably interweaving the human with what is God-befitting, said: He that believeth on Me and the words that follow. For that the faith must not be directed simply to a man, but to the Nature of God, notwithstanding that the Word was clothed in flesh, because His Nature was not converted into man,

He hath very clearly informed us; and that He is on an equality in every respect with God the Father, by reason of Their likeness of Nature and Their identity (as we may term it) of Essence, He made amply clear: by saying:----

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

48 The word that I spake, the same shall judge him in the last day. They will be self-condemned therefore, He says, who refuse to hear Him and do not accept the saving faith. For He that came to illumine, came not in order to judge, but to save. He therefore that disobeys and thereby subjects himself to the greatest miseries, let him blame himself as justly punished." For I am not the cause thereof, Who desire to save those that are going to fall into judgment, and Who came for this end. For he that makes a law punishing the disobedient, makes it not for the sake of punishing them that transgress it, but in order that they that hear may take heed of it and be safe. I therefore, having come to save, charge you to believe, and not to despise My words; inasmuch as the present is a time of salvation, not of judgment. For in the day of judgment, the word that called you to salvation will bring the penalties of disobedience upon you. And of what nature was the word that I spake?"

(From the Syriac) FROM THE EIGHTH BOOK OF S. CYRIL's COMMENTARY ON THE GOSPEL OF JOHN; WHAT HE SAITH CONCERNING THE HERETICS, WHO, DESIRING TO CONCEAL THEIR IMPIETY, USE OBSCURE LANGUAGE. For justly their conscience does not suffer them [to speak plainly], although an impulse from within urges them to lift up their horn on high, as it is written, and they speak evil against Him Who truly and by Nature is God, namely the Only-Begotten, Who reflects the Nature of the Father, being the essential and natural Likeness and Image of Him. FROM THE EIGHTH DISCOURSE OF S. CYRIL'S COMMENTARY

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

SIMILARLY, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN. Therefore a type of the change is that faith which justifies, which when the Son receives unto Himself He truly causes to approach the Father also, for there is One Godhead in Them Both, and an undistinguishable glory of Essence. ON THIS ACCOUNT ALSO THE WISE CYRIL, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN, WROTE AS FOLLOWS. "Was therefore the Mystery of Christians, so adorable and great, an image or shadow, or rather an imagination or phantom: or was it verily real? And did Manes, that lover of heathendom, and a guilty wretch too, as well as ungodly, indeed make no mistake, no not at all; but is it rather we who err, in reasoning thus against these men? But these things are not so: God forbid. Let them rather be "cast away on some mountain far off, or to the waves," as some say. For not in vain do we believe that He was a Man, that is, one Who in everything was like ourselves, sin only excepted.

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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]

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.